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A PROSE ENGLISH TRANSLATION

By

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CHAPTER CLX

PUSHKARA said —Now I shall discuss the duties of the Yotis (ascetics) who have made the forests their abode (Vanaprastha) Hear, O Brahman, they are the wearing of long clotted hairs, sleeping on the ground, and putting on of a garment of skin A Vanaprastha should reside in a forest and live upon fruits, edible roots and the seeds of Nivara grass Clear fountain water should be his drink He should bathe thrice every day, beg no alms, and annihilate all his passions and propensities Hospitality to guests and worship of the god are its two fundamental features A house-holder having seen the birth of his grandson (a son's son) should resort to the forest He may do that at the expiry of the third stage of his life, either alone or in the company of his wife In summer he should practise the penance known as the Panchatapas In the rainy season he should practise the same when the sun would be seen through the interestices of the clouds In the Hemanta (forepart of the winter) he should practise the most rigid and austere penance above referred to in wet clothes, and then start straight way on a journey to the different quarters of the globe, without ever thinking of returning to the place of his original start (1—5)

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CHAPTER CLXI

PUSHKARA said —Now I shall deal with the characteristic features of the life of a Yoti which imparts salvation

and illumine the minds of their observers with the light of true and perfect knowledge A man, having arrived at the fourth part of his life, should renounce the society of worldly men A Brahmana, the very moment he becomes apathetic to the world and its concerns, should adopt the life of a Parivrajaka and start on his aimless journey. He should perform the Prajapatya sacrifice wherein all the gods are worshipped, and pay remuneration to the Brahmanas Then the apathetic mendicant, having taken the consecrated fire on his own person, should leave his home Content and and alone, he should roam about from place to place, taking a single morsel of food for sustenance Indifferent alike to pleasure and pain, and not letting the thoughts of morrow cross his mind, and without laying by anything against a rainy day, he should go out in this wide world, cherishing and cultivating in his heart that rare knowledge of the Absolute Reality which is worshipped by the sages and which underlies this phantasmagoria of phenomena The rejected and tattered rags of the social beings, are the clothes of an emancipated man, the protecting shadow of a hospitable tree is his abode, the skull is his bowl, and equality to all and practised everywhere, forms the inner spring of his conduct. Fond of neither, he should never court death nor life, but should bide his time till death comes, as a servant bides the time of his master Carefully scanning the ground with eyes, he should step forward and drink water filtered through a piece of cloth He should speak truth and nothing but truth, and act, whatever he would act, with a mind pure and serene The vessels which an anchorite would use should be made of wood or of the skins of gourds, clay or of bamboo. A Yoti should go out for alms, when the ovens have been cleansed of their cinders, and have ceased to emit smoke, the pestles have been laid aside, the scrapes of bread and remnants of food have been removed and thrown away, and lids have been placed over the cooking pans in a house-

hold, and all bustle and hurry have settled down in the calm of a midday repose (1—8)

The five sorts of alms which a Yoti or a Brahmacharin can take, are (1) collection of small quantities of food-staff from door to door, like the gathering of honey by bees from flower to flower, (2) a quantity of food enough to serve for a day and obtained from a single household, (3) alms asked for before, (4) alms not begged of, (5) alms received just at the time of meal He may receive the alms in the cup of his folded palms, or keep them in a bowl of his own, out of the vessel or cup in which they have been given Constantly meditating upon the results of the good and evil deeds (Karma) of men, and their progress or retrogation in the path to spiritual perfection, he should fulfil the duties of his order, nourishing a clean spirit in a clean heart Equality to all forms the essence of virtue, and it is not the garb alone that makes a saint Practice, rather than precepts of piety, is what is necessary to evoke the God in life, it is the actual dipping of a fruit of the Kataka tree in it, that makes the water clean, and not a mere repetition of the name of the fruit Pious men and specially the Yotis should devote their lives to the service of the honest, the imbecile, the maimed, the blind and the deaf In short their life should be a string of efforts for the solace and amelioration of the suffering humanity It is their prerogative to emancipate the worldly Brahmanas from the trammels of this life and to lead the struggling, staggering humanity, out of illusion and ignorance, to light and rest A Yoti looks upon this corporeal frame as a bloated bladder of skin at the best, lined with muscles, tendons and flesh, and propped by a scaffolding of bone, full of stenchy urine, execreta and filth, an abode of ailments and afflictions and a frail victim to old age, grief and death, more ephimeral, than a dew drop on a summer grass, nothing more or less than the resultant of the five material elements (9—16)

The ten features of piety are the comprehension of God, forbearance, self-control, uncovetuousness, purity, abstinence, modesty and knowledge The Bhikshus admit of being divided into four different sects such as (1) The Kutirakas (living in cottages), Vahudakas, Hansas, and the Paramahansas, each succeeding order being spiritually superior to the one immediately preceding it The Yogis such as Ekadandis and Tridandis, should be supposed as to have been liberated from the trammels of existence The five virtues (Yamas) are truthfulness, forsaking of all cruelty, uncovetuousness, abstemiousness, and absence of any desire or taking of any alms or gifts The five Niyamas (rules of conduct) are purity, contentment, practice of austerities, reading of the Vedas, and the contemplation of God A Yoti should sit in the attitude known as the Padmasana The rite of Pranayama (regulation of the breath wind) admits of a two-fold division such as the simple and the impregnated The former consists of that which is accompanied by a Japa (repetition of a Mantra) and a contemplation of the deity, while the latter is characterised by the absence of both Each of the divisions is divided into three sub-divisions such as the Puraka, Kumbhaka and the Rechaka A Puraka consists in the act of taking in of the breath wind, a Kumbhaka in checking its out-flow, while a Rechaka consists in letting out the breath wind The duration of the above processes respectively consist of twelve, twenty-four and thirty-six Matras, a Matra being equal to the time taken in pronouncing a short vowel (17—24)

The rite of Pratyahara consists in drawing the mind off from the things of the world, such as is always done by gently pronouncing the Pranava Mantra "Om" Dhyanam consists in meditating upon the infinite and eternal principle expressed by the term god, and this infinite eternal universe gently evolving thereout Dharana consists in

concentrating the mind solely on that, while a Samādhi signifies the staying of the human soul, in this life, in the bosom of the Brahma The Ananta Jnanam (Infinite knowledge) is an apprehension by the Ego, that there is a close identity between his self and the self of the Supreme Brahma Brahma is Infinite knowledge and infinite gladness symbolised by the terms "Tattvamasi" (you are that, or in other words you are that real underlying substratum of the universe, which our senses inform us of, and beyond which we have no real knowledge of it, as conveyed in the Mahavakya of the Upanishads and true knowledge consists in detecting this identity between the Brahma and his own self Afully awake and developed soul finds that he is the infinite, emancipated light, the god Vasudeva symbolised by the mystic "Omkara, the infinite soul, the supreme Brahma A new Light dawns upon such a soul, fully illumining the fact, that he is not the body he dwells in, nor the senses, nor intellect, nor mind. Neither life nor egoistic sense is he, and that the states of consciousness known as the waking, sleeping and dream do not constitute his self He is the state beyond that—the Turya Brahma When fully awake he finds that he is eternal, absolutely pure, all knowing, connected with all things infinite gladness, eternal truth, the all-pervading Hari, the greatest grandest knowledge Such a soul fully realises the truth that he and the great Aditya Purusha, out of whom have evolved the myriads of suns and solar systems are indentical, that he has no action of his own, and is indifferent alike to all pleasure and pain, and is infinite forbearance O Brahman, a man by rending through the universe becomes merged in the self of god, by practising the penance on the full-moon night in the month of Ashadha, or on the fourteenth day of the lunar month therein Then a Yoti should forsake his home and the world for good on the ninth day of the lunar month of Ashadha, fasting on the changes of seasons The rite of atonement of an

anchorite consists in contemplating the gods of death and storm (25—31)



CHAPTER CLXII



PUSHKARA SAID —Now I shall deal with the codes of law (Dharmashastras) as framed by such holy personages as Vishnu, Yajnavalka, Harita, Atri, Yama, Angira, Vashishta, Daksha, Samvarta, Shatatapa, Parashara, Apastambha, Ushana, Vyasa, Katyayana, Vrihaspati, Gotama, Shanku and Likhita (1—2)

Now I shall briefly discourse upon the acts and doings of men, whereby pleasures are enjoyed in this life and salvation is attained in the next The doings of a man are divided into two classes such as the Pravritta and the Nirvitta, according as they are performed disinterestedly or with the object of attaining a definite end A Kamya Karma (Karma undertaken with an object), and a Nivritta (disinterested act) Karma are the two sorts of acts recognised by the Vedas A Kamya Karma is that which is undertaken with the object of conferring a special boon on a person, while a Nivritta Karma is that which is done for the increase of knowledge Recitation of the Vedas, practising penances, cultivation of knowledge, control of the senses, obedience to one's elders, and a kind feeling towards all, are known as the Nivritta Karmas, the top and crown of which is the knowledge of one's own self Superior to that is the ambrosial knowledge which enables a man to see himself reflected in the universe, and the universe with all its inmates reflected within himself By reading the Vedas and practising equality to all, a man enters the region of paradise

This is the prerogative of the twice-born castes, specifically belonging to a Brahmana as his birth-right, as he might read the Vedas and realise the truths inculcated therein by living any of the four orders of life A Brahmana by dwelling in this world, may attain the Supreme Brahma (3—7)

In the month of Shravana, on the fifth day of the lunar month, or on days marked by the asterism of Hasta, or Shravana, or on days therein marked by the names of the cereals, the Upakarma ceremony of the reciters of the Vedas should be performed In the alternative the Upakarma may be performed on a day marked by the asterism Rohini in the month of Pousha, or on an Ashtaka, and after that the Chhandas should be bid adieu in water The disciple, the preceptor and the Rittigs should observe a period of uncleanness for three days like the one incidental to the death of a relation On the completion of an Upakarma, or on the roarings of clouds towards evening, on the falling of a meteor, or a shooting star, on having gone through the whole of a Veda and read the Aranyakas, on the fourteenth and fifteenth days of a fortnight—both light and dark, on a Rahusutaka, on the changes of seasons, on having received an invitation to officiate at a Shraddha ceremony, on having touched an unclean animal such as a toad, a mungoose and a cat, on having heard a hog, a dog, a jackal, an ass, an owl, to grunt, bark, howl, bray and screech respectively, on the emission of semen and erection of the penis, on having come in contact with an impure dead body, a Shudra, or having trodden upon a cremation ground, a Brahmana should postpone his reading or recitation of the Vedas for thirty-seven days For a similar period the recitation of the Vedas should be deffered on the occurrence of heavenly and atmospheric disturbances such as the falling of meteors, blowing of heavy gales, appearances of meteoric glow on the horizon, showers of dust,

setting in of fogs in the evening, and on the advent of respectable men in the house, as well as on having struck against a running animal For a day and a night only a Brahmana should stop his perusal of the Vedas on emission of semen and erection of the genitals (8—18)

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CHAPTER CLXIII

PUSHKARA said —Now I shall deal with the Shraddha Kalpa which is as follows, and which grants enjoyment in this life and salvation in the next On the afternoon of the previous day, the Brahmanas should be invited, and on the day following they should be welcomed and caused to be seated on the platform The Brahmanas are to be seated in even numbers if the ceremony be a Deva, while three or a single Brahmana should be made to take part in a ceremony of Paitra Shraddha Similarly in the Shraddha ceremonies of maternal grandfathers, or in those known as the Vaishvadaivikas, libations of water should be offered to the invoked souls, for washing their hands and feet, and the blades of Kusha grass should be spread out for their cushion The spirits should be invoked by repeating the Mantra which runs as "Vishve Devasa," and grains of barley should be scattered over the sacrificial vessels containing the blades of Kusha grass, tied up in knots known as the Pavitras Then water should be sprinkled over by repeating the Mantra which runs as "Shannodevi, and barley corns should be scattered all round the place by repeating the Mantra which runs as "Yavosi, etc"

The Argha should be taken in hand by repeating the Mantra which runs as "Ya Divya" Then having offered water, perfumes, incense-sticks and lighted lamps to his Pitris or the souls of his forefathers, he should circumbulate them from the left hand sight Then having spread out a double number of the blades of Kusha grass, he should invoke the souls of his departed ancestors by repeating the Rik Mantra which runs as "Be seated, O my Pitris" Then having obtained their permission, he should repeat the Mantra which runs as "Come, O ye, etc" In the present instance, seeds of sessamum orientale should be used instead of barley corn, and the Argha offering should be dressed up as before Then having offered the Argha, the remnants of the offering should be duly gathered in a vessel, and its contents should be then poured out on the floor, by turning it upside down, and by repeating the Mantra which runs as "Be thou a seat to my Pitris (ancestors)" Then having taken a quantity of boiled rice soaked in clarified butter, he should ask "shall I offer these into the fire?" Having obtained the permission, he should perform a Homa therewith in the fire, as laid down in the case of a Pitri Yajna, and carefully place the remnants of the oblations in a vessel kept for that purpose The vessel would be as available at the time, but preference should be given to one made of silver, which should be consecrated by repeating the Mantra which runs as "Earth is the receptacle" Then the thumb of the right hand should be dipped into the cake of obsequies, and the Vedic verses such as "Savya-britika," "Gayatri" and "Madhuvata" should be recited as well as the Mantra which runs as "Silently eat ye to your heart's content" Then the boiled rice, and Havishya (sundried, boiled rice containing no meat) should be offered to the souls of the departed manes by repeating the Mantra which runs as "Be ye satisfied with this boiled rice" Then the remaining por-

tion of the abovesaid boiled rice should be scattered over the ground and jets of water should be separately poured over it Then all the boiled rice should be gathered together and deposited near the Pindas partaken of by the Pitris as in the case of a Pitriyajna Then water should be given to the souls of one's departed grand-fathers in the mother's line, for rinsing their mouths After that the Mantra of benediction known as the "Svasti" should be repeated and honey should be poured into the water Remuneration should be given to the Brahmanas as the means of the performer of the ceremony would admit of, when he would ask whether he would speak "Svadhas" (obeisance) Having obtained the permission of the assembled Brahmanas, he should speak "Svadha" (obeisance) to the souls of his ancestors invoked on the occasion Then water should be sprinkled on the ground of the sacrificial chamber by repeating the Mantra which runs as "Be pleased, O ye gods," whereas in the ceremonies known as the Deva Shraddha and Vishvedevika, water should be poured out on the floor Then the performer of the ceremony should address the souls of his departed manes supposed to be present on the occasion as follows —Increase our progeny and knowledge in the sacred Vedas, oh fathers May we have many givers of alms May our faith never abate, and may we have many things to give to the needy " Having spoken these pleasant words, he should make them obeisance and bid them adieu by repeating the Mantra which runs as "Vaje, Vaje" Then having raised up in his hand the vessel of Argha offering in which the remnants of boiled rice had been previously gathered, he should dismiss the Brahmanas, by circumbulating and following them up to the door He should not, on that day, eat any other thing but the cakes, supposed to have been tasted by the souls of his forefathers, and pass the night with them as an anchorite, with all his passion and propensities subdued and controlled (1—22)

In the ceremony known as the Vriddhi Shraddha, he should circumbulate the souls of his ancestors known as the Nandimukhas, and propitiate them with cakes mixed with curd and Karkandu, all other acts being performed with barley corn (23)

The Ekoddista form of Shraddha ceremony is characterised by the absence of Daiva, and the use of a single vessel of Argha offering and a single Pavitra The rites of invocation and Agnikaranam (the casting of the Pindas in fire) are absent in it as in the Apasavya form At the time of bidding farewell to the ancestors over the jet of water saturated with honey, the Mantra running as "Upatisthatam" should be read, and on the performer having repeated the Mantra "Be you satisfied," the assembled Brahmanas, would say "we have been contented" Four vessels should be decked out with perfumed water and sessamum orientale For the purposes of the Argha offering, the vessel known as the Pretapatra should be washed over the vessels containing oblations for the souls of the departed ancestors This is Ekoddistam and the rules and ceremonies laid down above should be observed even in the cases of the departed souls of one's female relatives (24—27)

Subsequent to that, the Shraddha ceremony known as the Sapindikaranam should be performed in honour of one's ancestors, within one year of the date of their death In the case of a Brahmana, oblations of boiled rice and pitchers full of sweet water should be dedicated to their souls, and every year the ceremony should be repeated on the date of the death, as in the case of a monthly Shraddha ceremony with oblations of boiled rice A Shraddha ceremony performed with oblations of sun-dried rice, meat, porridge, fish, venison, Kourabhra, game, and goat's meat keeps one's ancestors pleased and happy for a year Similarly the souls of one's forefathers should be propitiated by offering them oblations of the meat of Ena, Ruru, Boar, and Hare in

succession By offering at Gaya, to the souls of his departed ancestors, the oblations composed of the sword of a rhinoceras, fish having large scales, and the flesh of an old goat and Kalashaka, etc , a man makes them happy and careless for eternal time Similarly a Shraddha ceremony performed on a day marked by the asterisms Magha, keeps them happy for thirteen years The performer of the ceremony becomes the father of many sons and daughters, thrives in trade and agriculture, and the tenantry prospers in his estate

His sons become mighty as the resplendent Brahma Gold and silver become abundant in his house He becomes the chief of his own people, sweet and abundant water wells up in his tanks and reservoirs In short, he becomes possessed of all good things in life A Shraddha ceremony must not be performed on the first and the fourteenth day of a fortnight, except of those who have fallen under the blows of arms The man who performs a Shraddha ceremony on days beginning with one marked by the asterism Krittika and ending with the one marked by the asterism Bharani, ascends heaven after the extinction of life, and becomes possessed of broad acres, progeny, valour and strength Sons of such a person become the leaders of the society they belong to, and grief and disease never fall to his lot in this life, which becomes one continuous run of success in trade and agriculture Horses and cows crowd his stables and cowsheds, while knowledge, wealth, prosperity build for him a second paradise on earth, crowning him with that mysterious healing powers, which lead to the discoveries of fresh medicinal remedies and the infallibility of their cure (28—39)

The gods who preside over the performance of such Shraddha ceremonies are the Vasus, the Rudras, the Pitris, and the sons of Diti Having propitiated his forefathers (Pitamahas) with the performance of a Shraddha ceremony a man gets in return from them, a kingdom, progeny, wealth,

knowledge, longevity, pleasures, the power to reside in heaven and nay salvation itself (40—41)

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CHAPTER CLXIV.

PUSHKARA said —A man should perform the sacrifice known as the Graha Yajna (sacrifice in honour of the guardian deities of the planets) with a view to acquire peace, prosperity, wealth or longevity in this world, or to bring down good showers in his country The planets are the Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn, and the two Nodes, and their images should be respectively made of copper, crystal, red sandal-wood, gold, silver, iron and lead In the alternative the images of all the planets may be made of gold, and worshipped on the mystic diagram drawn in sandal paste, with flowers and clothes possessing colours respectively sacred to each of them Perfumes and bracelets should be offered to them, and fumes of Guggulu (scented gum resin) and burning incense-sticks should be waived round the Mandala for their gratification Porridge should be prepared in honour of each of the above-said gods, consecrated with the Veda Mantra (Rich) which runs as " Rouse up in heaven the gods whose heads are burning fire, after having attracted them with the (smell) of this porridge" etc , and those respectively running as " Shanno Devi," "Vrihaspati Atiyad," etc , and "Katum, Krinvante " The sticks of sacrificial trees which are respectively sacred to the planets are the Arka Palasha Khadira Apamarga, Pippala, Udumvara, Shami Durva and Kusha Sticks of the above trees, numbering twenty-eight or hundred and eight, should be thrown into the consecrated fire soaked

in honey, curd, and clarified butter, to each of the guardian deities of the planets The learned should feast the Brahmanas with mollasses, boiled rice, porridge, Havishya, thickened milk, Yastika, curd, boiled rice, clarified butter, cakes and meat, and coloured boiled rice (Chitranna) Cows, conchshells, calves, gold, clothes, horse, white or black goats, iron should be given to the Brahmanas by way of remuneration A man should worship with care the planets which are hostile to him O Brahmana, the planets bless their worshippers when duly propitiated The rise and fall of monarchs are controlled by the influences of the planets, as well as the continuance and dissolution of the terrestrial globe, and hence the planets are to be worshipped (1—14)

CHAPTER CLXV

SAID THE FIRE GOD —A man should meditate upon his own soul, flickering like a lamp in his heart and who is the lord of the universe All other thoughts should be banished from the mind at the time, and the senses and the memory should be made to recoil back upon themselves, as it were To such a man should be given the articles, of a Shraddha ceremony such as milk, curd, and clarified butter, except Musura pulse, Priyangu, Vartaku and Kadrava (1—2)

When the Rahu devours the Sun at the juncture of the two fortnights, the shadow which eclipses the Sun should be supposed as that cast by the elephant, and any gift made, or any Shraddha performed, under the auspicies should be supposed to have been bearing immortal fruits. When the

Moon is in the Pitra, or in the Hansa, or in the Kara, the shadow of the elephant is known as the Vaivasvath Tithi (3—5)

A woman forcibly ravished by a man or consenting to the proposals of a man under distraint is not polluted thereby Such a woman should be let alone until she resumes her catamenia when she should be deemed as pure The sinless Yogi who finds nothing but himself in the universe and understands that it has but emanated from his soul, has attained the Supreme Brahma and cleanness of spirit by meditating upon his own soul Some there are who aver that yoga consists in co ifirming the senses to their objects of gratification Those who hold such opinion deserve epithets of so many fools who have been duped by a false standard of religion Others, on the contrary, hold that yoga is nothing but an union of the mind and soul By bringing about the union of the mind bereft of all thoughts but one and the soul within the wider circle of the Supreme Spirit, a man may break through the trammels of this existence The five senses form, as it were, the sentinels of the village or the citadel of mind, but the sixth principle (soul) is greater and mighter than all, and men, demons, or gods cannot conquer this sixth principle by storming the citadel of mind. The senses which always fly towards the objective world, should be made to turn back and recoil upon the mind by an act of psychic involution, and the mind thus made inert in its turn should be merged in the soul Contemplation of such an union is the only true contemplation, and the knowledge of such a merging is the only true knowledge Besides this all knowledge is booklore, which has wrongfully swelled the bulk of the world's literature (1—13)

Since the soul is not perceived by the senses, any statement positively asserting its existence is likely to rouse up many hostile criticisms and will be held at a discount by the public at large The logic of a proposition

that the soul does not exist, simply because it is not perceived by men of latent psychic perception, is not worth repudiating A boy can find no pleasure, no beauty in the company or in the face of a youthful maiden, which the fond and loving eyes of a youth will enjoy and detect at every ingenuous turn of her head and conversation But does that conclusively demonstrate the fact, that since a boy cannot detect it, there is no such thing as beauty in a female face Soul-perception like sense-perception requires a certain point of development in the perceiving mind or the Ego Accordingly the region or the truth which a Yogin with a mature and fully developed psychic sense perceives and realises within himself, needs must be a terra incognita to the sordid grovelling wise acres of the world Can a man who is born blind ever know what a "Ghata" (pitcher) is? Then how can a man, who has fixed his abode on the earth, and is of the earth, earthly, and the sumumbonum of whose life is gold and nothing but untarnished gold, whose imagination can never soar higher than paradise, nothing more or less than a Persian harem one stuffed with all the creative comforts to serve till the crack of doom, or with gods more lustful and vindictive than mortals of ordinary morality, peep into the fountain source of phenomena, the grand workshop of mother Nature with the Soul, the grand life-pulse of the universe hid within her glowing bosom?

Seeing a man in penance and absorbed in meditation of the Supreme, the Sun tumbles down from its place fearing that he will one day penetrate through his disc and enter into that infinite Soul-sun from which all life and light shower down upon the universe, binding the souls of all living beings in one grand bond of co-eternal sonship with their progenitor (14—16)

Fasts, vows, ablutions, pilgrimages to holy shrines, spiritual initiations duly, observed, kept performed made

performed, produce their respective effects Salvation is the Supreme Brahma, Pranayam is the Supreme penance (Tapas), and the greatest of atonements is the repetition of the Savitri Mantra [Gyatri] (17—18)

The gods first enjoy the women, then the Moon-god, after them the Gandharvas, subsequently the Fire-god, and last of all the mortals, and hence they can never be polluted A woman who has conceived in the bed of a man belonging to her own caste, remains impure until she is delivered of her child, and becomes pure again as soon as her flow is re-established Nothing tends to purify the innerman morethan a meditation of the Supreme Being, since even the man who has taken rice cooked by a Chandala, becomes pure again through its purifying principle The soul is the contemplator, the mind is the contemplation, the subject contemplated should be the god Vishnu, its effect would be salvation The Brahmana, who, having undertaken to officiate as a purifying agent of a congregation, would fail to carry out his duty, would get no salvation, there being no atonement for such a neglect Men who would live as wandering mendicants (Parivrajaka) leaving lonely and helpless wives and children at home, would take birth as Vidura Chandalas in their next existence After that, for a hundred years they would live as vultures, for next two hundred years as dogs, for next twenty years as cocks, and for the last ten years as hogs After that they will take birth as fruitless, flowerless trees, covered all over with thorns Then having been consumed by the wood-fire, they would be converted into stone Then for a hundred thousand years, they would remain lifeless and inert Then after the lapse of a thousand years, they would take birth as Brahma Rakshasas Then either after existing as monkeys again, or at the extinction of the family they had originally belonged to, they would reincarnate as men. Thus the Yoga should be practised, as there is no other means of destroying one's sins and misery (19—20).

CHAPTER CLXVI

PUSHKARA said :—Now I shall describe the five virtues as laid down both in the Vedas and the Smritis, which should be respectively practised by men belonging to one of the four castes or social orders The investiture with the holy thread, in the three twice-born castes, should be known as the Varna Dharma (ceremonies peculiar to their castes) The rites and ceremonies which vary according to the different social orders (Ashramas) are known as the Ashrama Dharmas, such as the different numbers of the cakes of obsequies offered to the souls of one's departed manes The ceremonies which are undertaken for Nimittas (different purposes,) or both for the temporal and spiritual (welfare of a man), are called Naimittika Dharma, such as the rites of atonement for misdeeds (Prayaschitta)

The abovesaid Ashrama Dharma admits of a five fold division, as it appertains to the order, Brahmachari, Householder, Vanaprastha (ascetics dwelling in forests and hermitages), Yoti, and the king As in the case of a king, the royal duties consist of the Shadgunas [peace, war, expedition, etc] (1—5)

The forty-eight Sanskaras or rites of purification by means of which a man ascends the region of Brahma, are as follows —(1) The rite of Garbhadana, Punsavanam, Simantonnyana, Jatakarma, Namakaranam, Annaprashanam, Chudakaranam, Upanayana, and the four Veda-Vratas, Ablution, and Union with one's wife. The five Yajnas or sacrifices are the Devayajna, Pitriyajna, Manushyayajna, Bhutayajna and Brahmayajna The Astakas and the Saptapakas are known as the Yajna Sansthas Similarly the Shraddha ceremony of one's fore-fathers respectively celebrated on the

days of new and full moons (Parvana), or in the months of Shravana, Agrahayana, Chaitra, together with the rites of Ashvayaji and Saptahavi are called the Yajnasansthas Likewise the sacrifices known as the Agnyadheyam, Agnihotram, Darsha, Pournamashaka, Chaturmashya (sacrifice celebrated in the month of Agrahayana), Nirudha Pashuvandhaka, Soutramani, Sapta Soma, and Agnisthoma are to be placed under the foregoing category The other sacrifices such as Atyagnasthoma, Ukatha, the sixteen Vajapeyas, the Atiratras and the eight Stomas (6—8)

The man who is kind, forbearing, unenvious, contented, hospitable, and always pure in contact and conduct, attains the highest good A man should not talk at the time of coition, passing of the urine, ablution, eating, strolling, and cleansing the teeth A gift once made should not be taken back, nor milk should be taken in the night mixed with clarified butter A man should give up the vulgar habit of cutting anything with the teeth, and of taking the heat-making food composed of the seven sorts of edible pulverised pulse and corn Having bathed, a man should not cull flowers for the worship of an idol, as they would be rejected by the deity A man having placed the lighted faggot on the face of a deceased person, nowise related to him, should offer oblations and libations of water to his soul, and observe a period of uncleanness for fifteen days A man is not affected by the sin of eating with his inferior, by drawing a line of water between himself and that person, or if he can manage to sit on the other side of a door or a passage. Before eating, a Brahmana should offer to his five vital winds, libations of water contained in the hollow of his right palm made by joining his thumb and the fourth finger (9—12).



CHAPTER CLXVII

SAID THE GOD OF FIRE —Now I shall dilate upon the process of performing the Grahayajna which imparts wealth, peace, prosperity and victory to the performer A sacrifice performed for the propitiation of the planets (Graha Yajna), is usually divided into three classes, according as ten thousand, hundred thousand, or a million of libations of clarified butter are offered into the fire in its course The cavity for the sacrificial fire (Homa Kunda) should be made to occupy a fourth part of the mystic diagram, on the exterior border whereof the planets should be invoked and worshipped The planet Jupiter should be caused to be seated on the northern part of the exterior rim of the Mandala A seat should be offered to the Mercury on its north-east part, to the Venus on the east, to the Moon on its south-east, to the Mars on the south, to the Sun at the centre, to the Saturn at the west, to the Rahu at the south-west, and to the Katu at the north-west Then the gods such as Isha, Shoma, Guha, Vishnu, Brahma, Indra, Yama, Kala, Chitragupta, Agni, Apa, the earth goddess, Hari, Indra (*sic*), Aindri, Prajapati, Ganesha, Durga, the god of Storm, the god of the skies, and the twin Ashvinis should be worshipped with the Beeja Mantras as contained in the holy Vedas The sticks of the sacrificial trees such as the Arka, Palasha, Khadira, Apamarga, Pippala, Oudumvara, Shami, and Durva, dipped in honey, clarified butter and curd, should be offered into the fire in succession, for the propitiation of the planets they are held respectively sacred to Thirteen pitchers should be filled with water, and the libation completing the sacrifice should be cast into the fire Then the jets of clarified butter

mixed with turmeric, and vermilion, should be made to run against the wall in that particular form known as the Vasudhara (1—8)

Then the priest officiating at the ceremony should pour out the contents of the four consecrated pitchers over the head of the person, on whose behalf the sacrifice had been performed, by repeating the following Mantra "May the gods Brahma, Vishnu, Maheshvara, Vasudeva, Jagannatha, Pradyumna, Agni, Aniruddha, and the Lord Sankarshana, pour out water over thy head, install thee in full glory and grant thee success May the gods Indra, Agni, Yama, Nairita, Varuna, Pavana, and Kuvera, Shiva, accompanied by Brahma and the Dikpalas preserve thee at all times May the Wives of Piety, the mothers known as Kirti (fame), Lakshmi (wealth), Dhriti (comprehension), Medha (Memory), Pushti (prosperity), Shraddha (faith), Kriya (action), Mati (disposition), Lajja (modesty), Shanti (peace), Tushti (contentment), Vapu (health) and Kanti (beauty), come and pour out water over thy head May the Planets Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu, come and help us in absolving thee of thy bad luck by emptying the contents of these pitchers on thy head May the gods, the demons, the Gandharvas, the Yakshas, the Rakshasas, the Serpents, the Rishis, the Manus, the celestial cows, the mothers and the wives of the gods, the celestial trees, the Serpents, the Daityas, the Apsarasas, the heavenly weapons, the collective scriptures (Sarva Shastra), the monarchs, the animals the gods ride upon, the cereals, the gems, the divisions of time, the rivers, the seas, the mountains, the sacred pools and shrines, and all the flowing Nadas (rivers with masculine names) of the world, come and take part in thy ablution ceremony" (9—17)

Then having bedecked himself with ornaments, he should make gifts of golden cows, boiled rice and proprietary rights in lands to the Brahmanas He should address the

celestial cow Kapila as follows —" Oh thou Kapila, who art worshipped by all the gods, and in whose body dwell all the gods and sacred shrines, dost thou give me peace" Then he should propitiate the celestial conchshell as follows —" Oh thou conchshell, who art the holy of holies, since the Supreme Vishnu wields thee in his hand, dost thou grant me peace, Oh thou most blissful of the blessed" Subsequent to that he should invoke the aid of the god of virtue (Dharma) as follows —" Oh thou god of virtue— who hast assumed the shape of a bull and art riden upon by the mighty god of eight shapes (Shiva) and hence dost fill the universe with joy and gladness,—dost thou impart peace to thy suppliant" After that he should address the gold as follows —" Oh gold,—who art the semen of the god of fire lodged in the womb of the great Hiranyagarbha, and grantest infinite merit and innumerable boon to men, —dost thou give me peace" Then he should offer a pair of yellowish clothes to the god Vishnu and address them as follows —" Oh thou yellow clothes, whom the mighty Vishnu is fond of, I have offered you at the feet of that deity Do you grant me peace" Then he should propitiate the god Vishnu himself by addressing him as follows — "O thou Vishnu,—who in the shape of a horse hast emanated from the ambrosia of eternal life and dost measure the sweep of time by riding on the sun and the moon,—grant me peace" Subsequent to that he should address the earth goddess as follows —"Since thou art permeated with the essence of the god Keshava and possessest the virtue of destroying sin, Oh thou mother earth, guised as a modest cow, grant me peace. Since all works concerning iron embedded in thy womb, are under thy control, and all such implements as ploughshares, etc, are in thy gift, dost thou grant me peace Since thou formest the body of all the sacrifices, and since fire is originated in thy womb, dost thou grant me peace" This prayer should be concluded

as follows —"Since the fourteen regions known as the Bhubanas are contained in the body of a cow, may I find bliss both in this world and the next Since the gods Shiva and Keshava never rest alone in their beds, but with their own loving wives, so may the same fate await me, both now and hereafter, through the merit of my having made a gift of bed Since all the gods reside in gems, may the gods, pleased with my gifts of the same, grant me peace Since gifts of other things cannot count the sixteenth part of merit attained by making over the proprietary right in a plot of a ground to a Brahmana, may the gods grant me peace through the merit of a such a gift by me" (18—31)

Thus a Graha Yajna should be performed usually by casting ten thousand libations of clarified butter into the fire on the occasion of the celebration of a marriage ceremony, a sacrifice or of a rite of installation or consecration of a divine image or edifice The usual remuneration should be paid to the priest, and a victory in war would be its effect

For the attainment of all wished-for objects, a Graha Yajna should be performed with a couple of million of libations The Kunda or the cavity for the sacrificial fire, with its rim and outlet (yoni), if dug in a room or a Mandapa, should be made to measure a cubit in length in the case of ten thousand libations, while four Rittijas should be employed to offer them into the fire In the sacrifice where ten thousand libations would be offered, the person on whose behalf the same would be performed, might form one of them, while in a sacrifice with a million libations, the number of priests, the length of the Kunda, and all other things should be ten times increased The celestial Garuda should be contemplated therein as possessed of two or four hands and should be addressed as follows —"The mighty Vishnu rides upon thee and thou art the embodied image of the psalms of the Sam Veda, who dost divert the thoughts of men from

worldly pursuits, dost thou grant me peace." In case of a million of libations, the cavity for the sacrificial fire, should be consecrated with the Mantras as in the previous instance Then the Vasudhara should be run against the wall and ornaments and beddings should be given to the Brahmanas. Eighteen Rittijas should be employed to officiate as priests in a sacrifice as the preceding one The performer of a Koti-Homa (million libations) would be rewarded with kingdom, increase of progeny, abundance of boiled rice, victory, salvation, and enjoyment Having paid the proper remuneration to the priests, the performer of the Koti-Homa, would be able to destroy his enemies In a Koti-Homa, the cavity for the sacrificial fire, should be made to measure four or eight cubits in length, and twelve Brahmanas should be employed to officiate as priests, or as many as twenty-five or twenty-six may be employed, four having been placed at the doors or at the Patamandapa A man by performing a Koti-Homa attains all objects and ascends the region of Vishnu The Homa should be performed by repeating either the Graha or the Gayatri, Vaishnava, Jataveda, or the Shaiva Mantras By offering into the fire libations of clarified butter mixed with sessamum, and barley, a man attains the merit of an Ashamedha In a sacrifice undertaken with a view to create animosities among his enemies, the cavity should be made of a triangular shape, the Samidas (sticks of a sacrificial tree offered as oblations) should be cast into the fire with the left hand, mixed with the talons and bones of a hawk The performer should be clad in red clothes with his hairs untied and let loose, and meditate upon his enemies overwhelmed with ruin and danger The Mantra which should be repeated on the occasion runs as "Hun Fut to my enemies" The picture of the enemy should be cleft with a razor, while his image made of pasted rice should be cut in two In the alternative a single disease may be worshipped whereby he would be gathered to his rest (32—44)

CHAPTER CLXVIII

PUSHKARA said —A King should punish those who would fail to do proper atonement for their own misdeeds A man should atone for the evils he had done whether willfully or not A man should not eat the boiled rice prepared by a mad, angry or a diseased person, nor should he partake of the food polluted by the touch of the Mahapatakis or by women in their menses Similarly a man should not eat the boiled rice which forms the property of many men (Gananna), nor that prepared by a public woman, songster, a eunuch, a cursed man, or by a woman who lives with her paramour Likewise a man should not eat the boiled rice of a washerman, a hard-hearted ruffian, a panegyrist, a buffon, a false ascetic, a thief, a Dandika, a bastard, an uxorious man, a seller of the Vedas, a weaver, an ungrateful person, a ballet-dancer, a blacksmith, a hunter, a dyer of clothes, a false wandering mendicant, a corrupt woman, an oilman, as well as that prepared by his enemy, or by a man who having been once purified and recognised as such by his own people, again commits a heinous crime

Likewise a Brahmana without having been invited by his fellow Brahmana, should not partake of his hospitality, nor eat his boiled rice, nor he should take the latter at the house of a Shudra though duly invited by him

ब्रह्महत्यासुरापानं स्तेयं गुर्व्वाङ्गनागमः ।
महान्ति पातकान्याहु' तत्सङ्गश्च पञ्चम. ॥

Having unwillingly eaten the boiled rice of one of these castes, a Brahmana should observe a fast for three days, on the contrary he should practise the penance known as the Krichchha Chandrayana Similarly having unwittingly eaten the urine or the execreta of a Chandala or a Shvapaka, a

man should practise the penance known as the Chandrayana The boiled rice smelled by a cow, or dedicated to one's ancestors, as well as that partaken of by a Shudra or a dog, or that prepared by a fallen man, if eaten by a person, would entail the performance of the penance known as the Tapta-krichchha, while for that partaken of during a period of uncleanness, the purification should be brought about by performing the penance of Krichchha Vrata But the man who eats anything unclean during the continuance of a state of impurity, due either to the birth or the death of a relation, becomes impure therefor, over and above the state of impurity, the rule that two states of impurity must abate together,—being held as not applicable to such a case A good Brahmana should observe a fast for three days, in the event of his drinking of a well defiled by the immersion of the carcasses of animals having five nails, or by any other impure contact, while under all other circumstances, a Kshatriya, a Vaishya and a Shudra should respectively fast for three, two and one Pada portion of the time enjoined to be observed by the Brahmanas (1—12)

A Brahmana should practise the penance known as the Chandrayana after having unconsciously eaten the urine or the execreta of a cat, a boar, an ass, a camel, a jackal, a monkey and a crow Moreover a man should work out his purification by once practising the penance known as the Tapta Krichcha, after having eaten the flesh of a cow, a man, a horse, an ass, a camel and a domesticated cock, or that of an elephant, or on having eaten a mushroom A Brahmacharin having eaten at the ceremony of an Amashraddha, or after having unknowingly drunk wine, or on having unwittingly eaten a beetroot or a garlic, should practise the penance known as the Prajapatya, while the penance would be the practice of the Chandrayana, in the event of his having knowingly taken the flesh of the abovesaid animals Palugabya, Pyasa, and all other drinks

which give rise to an excess of phlegm in the system, and such things, as cakes, Shuskali and Vritha Krishara should not be taken together Anupa flesh, boiled rice prepared and served for the gods, or clarified butter kept for them, should not be taken under any consideration, nor the milk of a cow, she buffalo, or of a she goat excessively thickened, should not be drunk at all Animals having five nails such as the Shallaki, the Godha, the rhinoceros, and the tortoise are clean animals, and accordingly their flesh may be taken without any impunity Flesh of animals other than the five mentioned in the preceding line, should be deemed impure

There is no harm in eating such fishes as Pathin, Rohita, and Sinhatunda An Agnihotrin or an Adhyagni Brahmana should never take anything made of wheat, barley, or of any thing made of a modified form of the thickened milk, or Vacha Vikushanga, etc, not divested of their oily essence A Brahmana of the abovesaid order having knowingly eaten the fishes enumerated above should practise for a month the penance of Chandrayana, sitting in the posture known as the Vaddha Virasana (13—23)

Killing a Brahmana, drinking of wine, stealing of gold, weighing more than eighty Ratis, going unto the wife of a elder or of a superior person, and the company of a person who commits one of these deadly sins, constitute what is known as the five deadly sin (Mahapataka) To reward falsehood or to make much of a bad man, as well as nigardliness in a king, false teaching in a preceptor and an unjust dicision in a superior should be deemed heinous as the killing of a Brahmana To forsake the supreme god, to blasphemey, to bear false witness, to kill a friend, to eat the rice and clarified butter of an infamous person, should be counted as equally sinful with drinking wine. To take back or withold a gift, such as a slave, a horse, silver, diamond or a gem is as much morally condemnable as the stealing of gold To cohabit with a woman who is related by bonds of consanguinity, or with an un-

married girl of tender years, or with a woman of a very low caste, or with the wives of one's friends is equally abominable as going unto the wives of one's superior relations (24—28)

A man loses his caste by killing a cow, by performing the sacrifice on behalf of a man of a forbidden caste, by adultery, by selling himself to others, by deserting his preceptor, father and mother, by relinquishing his son, consecrated fire, and the Veda, by marrying before the marriage of one's elder brother, by marrying one's daughter with such a bridegroom, by officiating as a priest at a ceremony performed by such a person, by trading on the person of one's own daughter, by practising usury, by breaking one's vow, by selling a tank, garden, wife or a son, by giving up one's Savitri Mantra, by forsaking one's friends, by teaching the Shastras to one's friends, by teaching the Shastras to one's servant, by learning them from one's own servants, by making no gifts, by selling that which should not be sold at all, by promiscuous intercourse, by manufacturing deadly poisons, by earning one's livelihood as the manager of a female theatrical troupe, by felling a young and unwithered tree for fuels, by taking many wives, by mixing with men who speak irreverentially of women, by undertaking any thing solely for one's own good, by providing the wicked with the necessaries of life, by not properly kindling the consecrated fire, by stealing gold weighing more than eighty Ratis, by doing injury to the human race, by perusing wicked literature, by doing misdeeds, by gambling, by stealing other mean's paddy, metal, and animals, by being addicted to wine and women, by oppressing a Brahmana, by killing a woman, a Shudra, a Vaishya and a Kshatriya, by atheism, by selling wine or other things that should not be offered for sale, by crookedness and by practising sodomy (28—38)

A man becomes impure by catching fish, or taming serpents and Nakulas for earning his livelihood, by taking money from persons of questionable morals, by carrying on a

trade, by serving a Shudra, by giving the articles of a sacrifice to an unworthy person, by speaking falsehood, by killing worms, insects and birds, by drinking wine with one's meals, by artificially stopping the catamanial flow of a woman, and by being impatient (39—40)

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CHAPTER CLXIX

PUSHKARA said —Hence forth I shall describe the way how a particular act of sin should be atoned for A man having killed a Brahmana should live for twelve years in a cottage in the forest For the purification of his self, he should beg alms by carrying a human skull on the top end of a rod as a warning to others, inorder that others might not be defiled by his vile touch, or he should consume himself in the fire by hanging down from the branch of a tree, head downwards In the alternative, the purification may be brought about by the performance of the sacrifice known as the Gomedha or by repeating one of the four Vedas, or the sinner should go into a voluntary exile, never coming within a radius of hundred yojanas of his own house Or he should make over all his household goods and chattels or whatever else he might be possessed of, to a Brahmana well-versed in the Vedas A Mahapataki becomes absolved of his sin by practising the above-said penances (1—4)

Having accidentally killed a cow, a man should drink the washings of barley and Musha, and live for nine hours each day in a cowshed, clad in a cow-skin At the fourth part of the day, he should come out of the shed and eat his meal

not containing any saline or alkaline substance For two months, the self-controlled penitent should bathe every day with the urine of a cow, and follow the herds of cattle to pasturage for all day, and inhale the dusts risen by their footfalls At the close of the penance, he should make over eleven bullocks and two cows to a Brahmana, or whatever he might have had in their absence A cow having been killed while confined in a cowshed, only a Pada part of the penance should be performed, while the half of penance should be gone through in the event of the animal having been killed while tied to its pole, the three parts of the penance being the rule where an ox would die under the yoke Only a Pada part of the penance should be practised, if the shed were situated amidst inaccessible and dangerous heights or in lonely and perilous plains (5—9).

In the event of a cow dying with the trappings or bells round her neck, a man should practise penances for half of the period stated above Only a Pada portion of the penances should be practised in the event of an ox having died under its yoke, or while confined, or at the time of goading it to its proper place Similar penances should be practised when a cow or an ox dies of a wound, or having broken its horns, or of a cut in its tail, or when bound to a post or a stake The owner of a disabled cow or an ox should live upon the washings of barley, as long as the animal would not be well again He should contemplate the Mantra known as the Gomati, sing hymns in praise of a cow, and meditate upon the Gomati Vidya In the case of a whole herd of cattle having been accidently destroyed, a Pada portion of the penances above described, should be separately practised for the death of each cow or bullock, whereas no penances should be practised and no atomnents made, where death would ensue out of acts done with the best and the kindest of motives (10—14)

The Upapatakis or men who have committed lesser sins

except those who have broken their vows, should make these atoments or a Chandrayana Vrata for the expiation of their sins An Avakirni or a man who has broken his vows, should worship Niriti in the night, at a place where four roads cross each other The intelligent penitent should duly light up the sacrificial fire, and cast into it libations of clarified butter in honour of the Moon, Indra, the Jupiter and the fire-god, or in the alternative he shall roam about in the world for a year, clad in the skin of an ass A man having unknowingly caused the miscarriage of a fetus, should practise a penance similar to what has been enjoined for the murder of a Brahmana A man having drunk wine through ignorance, should drink the flame coloured urine of a cow or simply water A thief having stolen gold weighing more than eighty Ratis, should go to the king's court, there confess his guilt, and ask the king to deal him according to his deserts Thereupon the king should take a club from the hands of another, and kill the thief with one stroke of the club The expiation of such a theft is by life, while a Brahmana stealing gold of equal weight with the above, should atone for his guilt by practising austerities. A man having defiled the bed of his superior, should cut away both his testes and the genital, hold them in his blended palms, and move towards the south-west until he did not fall down. After that, he should practise for three months the penance known as the Chandrayana with all his passions put under a healthy control A man having wilfully committed a crime whereby he would be excomunicated from his caste, should practise the penance, known as the Santapanam, the performance of a Prajapatya being the atonement for the same crime unknowingly committed. The penance known as the Induvrata should be performed for the atonement of a sin due to one's presence on the occasion of a marriage ceremony of a pair of two different castes, while the penances known as the Tapta Yavakas

should be deemed as atonements for those acts which usually defile a man (15—24)

A penance for the atonement of sins due to the murder of a Kshatriya, a Vaishya, or of a Shudra, should be respectively practised for a quarter, eighth and the sixteenth part of the period, laid down in the case of murdering a Brahmana. A man having killed a cat, a mongoose, a frog, a dog, a Godha, an owl, and a crow should practise the penance he ought to have done, if he had killed a Shudra Similarly the same penance should be practised for atoning the sin of accidentally killing a woman of whatever caste A man having stolen any article of small value or substance from the house of another, should practise the penance known as the Krichchha Santapana, at the close of which he would be pure The eating of Panchagavya should be deemed as the proper expiation of sin due to the stealing of edibles, fruits, flowers, roots, beddings or a litter from the house of another The sin incidental to the stealing of hay, fuel, a tree, mollases, and dried rice should be atoned for by observing a fast for three days, while the period should be extended to twelve days, where the articles stolen would consist of gems, pearls, corals, copper, silver, iron, bellmetal or stone, [absolute fast being not necessary in the case of a man, who may live on a single grain of rice each day] (25—32)

A man having stolen the rope or the halter of a mule or an ass which has become old and worm-eaten, or having taken away without the knowledge and consent of the owner, a bird, an article of perfume, or cereals, shall live on milk diet simply, for three consecutive days A man having gone unto a woman, who is the wife of his own friend or any way related to him, or unto a sister of his own father or mother, or having defiled a wife of his own father, or that of a man of a very low caste, should practise the penance known as the Gurutalpa Vrata. A man having gone unto a

woman in her menses, or having emitted semen in water, or in an unnatural way, should practise the penance known as the Krichchha Santapanam A Brahmana having had intercourse with a woman either in a bullock-cart or in the day time, should bathe in water with all his clothes on A Brahmana having unknowingly gone unto a woman of the Chandala caste, or eaten any food cooked by her, or having accepted any gift at her hands, becomes degraded, whereas he becomes of the same caste as the woman in the event of his willfully doing all those acts (33—38)

A husband shall keep his defiled wife confined in a room, and a man who had defiled the beds of other men, shall be employed to teach her the penances to be practised If the woman instructed by a man of her own character, becomes corrupt again, she must practise the most austere of all penances,—the Krichchha Chandrayana, for her purification A Brahmana having gone unto an unmarried girl in her menses, even for a single night, would be pure by living on alms and mentally reciting the proper Mantra for three years (39—41)

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CHAPTER CLXX

PUSHKARA said —Now I shall discourse on the penances which should be practised by deadly sinners (Mahapatakis) for the expiation of their sin A man having associated with a morally degraded (Patita) company for a year, would be himself degenerated in his turn The association should be interpreted as to consist of teaching or officiating as a priest at a sacrifice of such a degraded person, or of having had sexual intercourse with her, if of the opposite sex,

but not in partaking of the same seat, litter or a carriage. The man should practise penances concerning that through which he has made that degraded association. The Sapinda relations of a morally degraded man together with his Vandhus, should perfom the ceremony of offering libations of water (Udaka Kriya) as if he had been dead In the evening of the day of his moral degeneration, a servant of the degraded man should place a pitcher full of water amidst his elders and cognate relations, and then his share in the paternal property should be supposed as to have reverted to his junior brothers and the cognates. The Vandhus of the family would fast that day, as if he had actually departed this life A virtuous younger brother of a degraded person and excelling him in moral qualities, should take his share in the paternal property, Then having practised the penances of purifications and having thereby fully atoned for his past misdeeds, he should enter into a sacred tank and worship with them the nine pitchers, full of water This rule should be observed even in the case of degraded females They should be supplied with clothes and necessaries of life, and allowed to dwell near the houses of their husbands or fathers The Savitri Mantra of the Brahmanas who officiate as the priests of the degraded persons become degenerated. A Brahmana having acted as such, should practise three Krichchha penances and duly perform the rite of Upanayanam, for his having been again admitted into the twice-born class. The same rule should be observed in the case of a Brahmana who would misbehave himself or would voluntarily renounce his creed A Brahmana who has taken the gift of a vile person, becomes pure again by repeating three thousand times the Gayatri Mantra, and by drinking water in a cow-shed for a month By acting as a priest of a Brahmana who has renounced his Savitri Mantra, or by doing other ritual acts on his behalf, or by doing the Abhichara acts, a Brahmana becomes impure in his turn, the expiation of his

sin consisting of three Krichchha Vratas The proper atonement for a Brahmana who has denounced a man seeking his protection and renounced his Vedas, would be to live on a spare diet for a year Having been bitten by a dog, a jackal, a domesticated ass, a monster, a camel, a horse, a boar, and a man, a Brahman should once practise a Pranayama The breaker of a vow would be again pure by ablution, a neglect of duty being atoned for by a single day's fast (1—17)

Having rediculed a Brahmana uttering the holiest of holies (the Mantra Om), a Brahmana should bathe and fast that day and appease the wrath of the reciter in the latter part thereof The expiation would be by performing the penance known as the Atikrichchha or a Krichchha Vrata at the least in the event of the incapacity of the practiser, the same penance being enjoined for a man who would draw the blood of a Brahmana The man in whose house a Chandala is harboured, should practise a Paraka or a Chandrayana, when the shelter is unknowingly given, while a Shudra under a similar circumstance, should practise the austerity known as the Prajapatya Vrata Salt, Mollasses, and Kusum flowers and such like articles which would be existing at the time in the room, should be gathered near the threshold and committed to the flames, while earthen wares and utensils made of clay should be thrown away As regards the other household goods, such steps should be taken for their purification, as laid down under the head of general purification of articles While drinking of the same well with the Chandalas, the man who thinks himself to have been polluted by their vile contact, should eat the composition known as the Panchagavya, or should work out his purification by observing a single day's fast The Brahmana who, though touched by a Chandala, knowingly takes his usual meal, should practise the penances either known as the Krichchha Chandrayana, or a Chandrayana at the least A man who

eats of any pot defiled by the touch of a Chandala, or by any other person of a vile caste, would remain impure till the lapse of six nights A Brahmana having eaten remnants of the food of a member of the vile caste, should practise the Chandrayana Vrata, while a Shudra, if similarly affected, should observe a fast for three days (Triratra) A Brahmana having unknowingly drunk water, out of well pot used by a Chandala, should practise the penance known as the Shantapana Vrata, while a Shudra would be purified by fasting as stated in the preceding line A Brahmana having drunk water polluted by the touch of a Chandala, should fast for three days, while a Shudra should go without meals for that day only (18—25)

A Brahmana having eaten a food contaminated by the touch of a Shudra or by a dog, should fast for a single night and would be pure again by eating the composition known as the Panchagavya A Vaishya or a Kshatriya, defiled by such an unholy contact while eating, should bathe on the same night A Brahmana passing through a wilderness, or through a country where water is scarce, and pressingly feeling a call of nature while carrying bits of sweetmeats (Pakkanna) in his clothes, should lay them down on the ground, and ease himself by passing water On his arrival at the habitation of a man, he should cleanse himself and expose them to the rays of the sun and the fire, while fasting (26—29).

Now I shall describe the process whereby a man having taken food in a country or wilderness infested by robbers and Mlechchhas would be pure again Such a man having again arrived at his home, should be pure again by practising a Krichchha Vrata, if a Brahmana, while a Kshatriya, and a Shudra, would be absolved of their sin by respectively practising austerities, a Pada degree less in intensity, than what would be practised by a man belonging to his immediately superior caste. A Brahmana woman having touched one of

her own sex and caste in her menses, should be absolved of her impurity by bathing on the day of contamination, while she would be clean on the day of her bathing, if touched in her menses, by a woman of lower caste similarly circumstanced as her own self A Brahmana having passed urine on the road, and drunk water without cleansing himself through inadvertance, should live on barley gruel for three consecutive nights and would attain his wonted purity thereafter (30—36)

Now I shall enumerate the penances by which the sin of a man who having resorted to the life of a wandering mendicant (Parivrajaka), would revert to his former life through his incapacity, or through the preponderance of worldly propensities Such a person should practise the penance known as the Krichchha Vratas, or a Chandrayana, and the rites of postnatal purification of a person touched in the face by an unclean shoe, should be made by rubbing the affected part with earth and cow-dung, and by giving him a dose of the composition known as the Panchagavya internally The sin of a Brahmana, practising austerities and which is incidental to his wearing a blue cloth or to his sowing of seeds, is absolved by the practice of three Krichchhavratas A woman touched by a Chandala or a member of a vile caste during her menses, becomes pure on the fourth day, whereon she should practise the penance known as the Triratra A man having touched a Chandala or a Shvapacha, the pus of a child-birth, or the dead body of a human being, becomes pure by bathing on the day of his contamination Similarly a man having touched the bone of a dead man, or having been spattered with dirt and mud on the road from below his naval, should bathe by annointing himself with oil. A man having taken a purgative or an emetic would become pure by taking clarified butter The man who shaves after bathing, or after taking his meals during an eclipse, would be

clean again by practising a Krichchhavrata Similarly a man having taken his meals in the company of improper persons, or having been bitten by a dog, should practise the penance laid down in the preceding line The man who had attempted to commit suicide, or whose entire body had been eaten into by worms and virmins, should practise the Krichchhajapa, and perform a Homa in connection therewith By a Homa, a sinner is purged off of all sin, and Repentence is the best of all atonements (37—45).

CHAPTER CLXXI

PUSHKARA said —Now I shall describe the most mysterious of the sin-expiating rites, whereby a man would attain purity. A Mahapataki would be absolved of his sin by reciting the Pourusha Shukta for a month; while by thrice repeating the Aghamarshana Mantra, a sinner becomes free of all demerits By repeating the Veda Mantras or the Mantras respectively sacred to the gods of wind and death, as well as by means of a Gayatri Vrata, a similar result is obtained (1—2).

In all forms of the penance known as the Krichchha Vrata, a penitent should shave his head, bathe, perform a Homa ceremony, and worship the God Hari He should pass the day in a standing posture, and the night, seated This is what is technically known as the Virasana The practiser of a Krichchha Vrata, should adopt the Virasana posture during the continuance of his penance, whereby he would be absolved of his sin A Yoti should practise a Chandrayana Vrata by taking eight morsels of food each day, while in the Vrata known as the "Shishu Chandrayana," he should take

four moresels of food in the morning and evening In the Vrata known as the Sura-Chandrayana, an anchorite will not be allowed to take more than two hundred and thirty four morsels of food during a period of two months In a Tapta krichchha penance, the penitent shall live on three handsful of warm water for the first three days, on three handsful of warm milk for the second three days, on three handsful of warm clarified butter for the third three days, and on air for the last three days, water, milk, and clarified butter being taken cold, even when the penance would be practised in a cold season In the penance known as the Krichchhati-krichchha, the diet should be composed of milk, cowdung, urine of a cow, thickened milk, clarified butter, curd and washings of the blades of holy kusha grass for a period of twenty-one days The Krichchha Santapana Vrata enjoins a fast for a whole day and night, while that having become through practice a matter of daily habit, constitutes what is known as the Maha Santapana Vrata, and such a fast being observed for three consecutive days constitute what is known as the Ati Santapana Vrata In a Paraka Yajna, the period of fasting is extended to twelve days In the Prajapatya form of the penance, the penitent should eat once a day for three consecutive days, and in the night, too, if any thing is obtained without asking for it A Pada krichchha is the same as a Krichchha Vrata, save that its duration is less than that of the latter by a quarter (3—11)

In the penance known as the Phala Krichchha, a penitent should live on fruits for a month, while in the Shri Krichchha form, he should eat Bael fruits only during that period In the Padmaksha form of penance, the diet should be composed of Amalakams only for a month, while in the Pushpa Krichchha form, the penitent should live on flowers only, during its continuance. In the penances known as the Patra Krichchha Toyas Krichchha, and Mula Krichchha, the diet should consist

of leaves of trees, water, edible roots mixed with curd, thickened milk, or whey respectively. The penance known as the Vayavya which destroys all sin, should be practised by eating a handful of boiled rice each day for a month The rite of expiation of sin known as the Krichchham-Agneyam should be practised by eating a handful of sessamum orientale each day, during a period of twelve days In the penance known as the Brahma Kurcha, the diet should consist of fried paddy for a fortnight A man having fasted on the fourteenth day of a fortnight, should eat the composition known as the Panchagavya, on the day following, and take no animal diet subsequent thereto By doing the abovesaid penance twice a month, a man is absolved of all sins A man with a view to acquire wealth and prosperity to purge off all sins, or to secure a passport to heaven after death, should practise the penance known as the Krichchha Vrata, whereby all his objects would be realised (12—17)



CHAPTER CLXXII.



PUSHKARA said —A man is naturally inclined to covet the wives and goods of his neighbours, or to kill animals in wanton cruelty, atonement for which should be made by constantly hymnising the Supreme Vishnu as follows — "Obeisance to Vishnu and Vishnu, and to none but Vishnu. I make obeisance to Vishnu, who abiding in my heart, forms the sense of my egoism, and who is the lord of the universe, though himself invisible and lying latent behind this phenomenal world Salutation unto Vishnu who is eternal, and uncontrolled by any incident or being,—the originless, deathless lord of all. Since Vishnu resides in my

heart, since my intellection is carried on through the medium of his infinite intelligence, since Vishnu makes up the sum-total of differintiated egoistic existences, and since I dwell in him as a part and parcel of the universe, and since he is formed of the acts of beings, may my sins be absolved by my meditating upon his infinite purity I stand a suppliant at the feet of that Hari, by contemplating whose divine self, a man is purged of all sin, whether due to wicked dreams or thought, and who wipes away all misery and affliction from the face of the Universal Nature I make obeisance to Vishnu, who stoops down to the miserable sinners, ever falling down and down in the bottomless abyss of darkness, and lends a helping hand to lift them from irretrievable ruin I make obeisance to thee, O Hrishikesha, O Hrishikesha, O Hrishikesha, who art the lord of the universe and (dost reign as) the Supreme Soul, though unperceived by the senses Obeisance to thee, O thou Infinite Spirit (Ananta), O thou Govinda, (protector of the universe), O thou Nrisinha, O thou, who formest the subject of thought of the created beings O thou Keshava, subdue and subdue my wicked thoughts and put an end to my misdeeds O Keshava, set at naught whatever evil I have cherished in my mind at the dictates of my wicked heart, whatever fierce and diabolical acts I have planned in my mind, and pardon me for indulging therein O thou Universal God, O thou Govinda, O thou Lord of the Universe (Jagannatha), O thou contemplated by the Universal Nature, O thou who formest the supreme end in life, destroy my sin O thou Madhava, O thou Hrishikesha, O thou lotus-eyed god (Pundarikaksha), may my sins, whether committed in the morning, evening, noon, or in any other part of the day, whether committed in sleep, dream or waking, whether committed by mind, body, or speech, be pardoned through the merit of repeating the three holy names of yours, stated above. May the sins

which have been committed through my body, mind or speech together with those committed in sleep, dream, or in the state of waking, whether at the time of sitting, resting, eating, or walking be all pardoned (1—15)

Oh thou Hrishikesha, Oh thou Madhava, possessed of the lotus like eyes, destroy all my sins whether committed by my limbs or by my speech Destroy all my sins, whether committed by my body, mind or speech, whether incidental to my eating animal or unclean food, whether due to evil thoughts indulged in by me, while awake, or to lascivious dreams dreamt by me in sleep Pardon, Oh God, all the delinquincies I am guilty of, either while going or at rest May all those sins, whether due to my physical or intellectual existence, and by which I am sure to be doomed to the eternal torments of hell or to a low birth in my next existence be atoned for and pardoned by my constantly repeating the name of the god Vasudeva, in one continuous song of full-throated ease I singingly repeat the name of Vishnu, who is the Supreme Brahma, the abode of the highest, holiest bliss May all my sins be pardoned The feet (god-head) of Vishnu, which are beyond all material principles such as those of sound, smell, touch, etc, and even beyond the comprehension of the gods, destroy all sin The man who recites the sin-destroying hymn stated above, becomes absolved of all sin, whether oral, mental or physical, gets rid of the evil influences cast by the malignant planets, and becomes merged in the divine essence of Vishnu, at the close of this life Hence this sin destroying Psalm (Aghamarshana) should be sung and repeated by a man who has committed any sin Better it is, that atonements should be made and penances should be performed simultaneously with a repetition of this Aghamarshana prayer, whereby the reciter is sure to be absolved of all sin Hence they should be performed and repeated with a view to attain enjoyment in this life and salvation in the next (16—21)

CHAPTER CLXXIII

SAID THE FIRE GOD.—Now I shall fully describe the different acts of atonement, by which sins are expiated, as laid down by the god Brahma Killing consists of those acts which tend to extinguish the vital energy of a creature or an animal, and a man, who, out of anger, malice, or ignorance, kills or causes to be killed a Brahmana, should be branded as a Brahmana-killer Each of the several persons equipped with arms, and taking part in the murder of a Brahmana, should be looked upon as a Brahmana-killer, and should be held equally answerable for the commission of such an atrocity The man, on whose hehalf or at whose instigation, a Brahmana is roughly handled or backed by whose ungodly gold, ruffians set to assault a Brahmana, should be deemed as the killer of a Brahmana, if death ensues out of such assault or rough handling. A physician administering any poison to a Brahmana with the bona-fide intention of alleviating his bodily sufferings, should not be held morally responsible for his death, nor should a man be held guilty of such a henious crime, in the event of an accidental death of his wife, son, or a disciple under chastisement (1—5).

A man should perform the penances having duly considered the nature of his crime, the time of its perpetration, and the government and the state of the country he would be in, for the time being, without which salvation would be denied to him A man, having killed a cow or a Brahmana, should quit his life the same day, or should commit himself to the flames, whereby his sin would be destroyed For twelve years, the killer of a Brahmana should roam about in the world living on a spare diet obtained by begging and

carrying the skull of a human being at the topend of a rod, as his banner A man, having unknowingly killed a Brahman, should practise the abovesaid penance for six years, while in the case of a wilful murder, the period of austerity should be doubled A penance for three years should be practised by a man, attempting to kill a Brahmana, the attempt having proved abortive at the end, while in the case of a Kshatriya, the period of penance should be double of what had been laid down in the case of a Brahmana under a similar circumstance (murder of a Brahmana) while the same should be tripled or nine times increased in the case of a Vaishya or a Shudra, guilty thereof The period of penance in the case of a murder of a Kshatriya, should be known as the fourth part of what has been enjoined for the murder of a Brahmana, an eighth and a sixteenth part thereof being the rule for the killing of a Vaishya or a Shudra (6—12)

A man having accidentally killed his chaste and innocent wife, should practise the penance similar to what has been prescribed for the murder of a Shudra A man, having killed a cow, should drink the potian known as the Punchagavya, and practise self-control for a month He should lie down in a cowshed, take the cows to the pasturage, make a gift of a cow, and practise either of the penances known as the Krichchha or the Artikrichchha, while kings, under a similar circumstance, should practise the penance, a pada portion less than what has been enjoined above A Brahmana having accidentally killed an excessively old, emaciated or a sickly cow, should feast the Brahmanas, and make gifts of gold and sessamum orientale to them. Cow-killing should be interpreted to signify the death of a cow, either from the effects of a slap or a blow, or from that of a clenched fist or a club, or of a breaking of its horns. The death of a cow (or an ox) from the effect of a blow, dealt with the view of goading it to its position, or of yoking

it to a cart, as the case may be, falls under the category of cow-killing Similarly a cow or an ox, dying from the effect of an attempt of its keeper at curbing, controlling or tying to its post, brands him as a cow-killer A cow, dying while tied to its post, or with the halter or trappings round its neck, entails in its owner a penance, only a pada degree less in intensity than what has been stated above under the head of cow-killing A man having killed a cow with a log of wood, should practise the penance, known as the Santapanam, while the Prajapatya form of the penance should be practised, where death would ensue out of the effect of a brickbat pelted at the animal The Tapta Krichchha form of the penance should be practised, where its death would be brought about by a stone, the Atikrichchha Vrata being the penance for killing a cow with a weapon (13—18)

A man should live on thickened milk for there consecutive days, and practise a Chandrayana form of the penance, on having killed a cat, an iguna, a mongoose, a frog, a dog or a bird The penance should be secretly practised, where the act of killing would be unseen by any body, and publicly where the same would be openly effected The rite of Pranayama, hundred times performed, should be deemed as an expiator of all sins (19—20)

Drinks such as grapejuice, juice of little grapes, palm-tree or sugar-cane, Madhvika, Tanka Madhvika, Maireya, and cocoanutjuice, though not properly intoxicating liquors, should be deemed as wines, while the drink known as the Paisthi heads the list of wines The members of the three twice-born castes, should not take any of the intoxicating liquors stated above, and work out their purification by practising penances and by bathing, in the event of their taking any For a year, he should live upon a grain of rice each day, and take a cake of sessamum orientale once in the night On having unwillingly taken any thing polluted by the touch of wine, or by human urine or execreta, a member of one of

the twice-born castes, should practise the penance by wearing insufficient and meagre clothes Having knowingly drunk wine, the members of the twice-born castes should practise penances, without which they would remain impure

A man having drunk water out of a cup, previously containing wine, should practise a penance for seven days A man, having drunk water polluted by the touch of a Chandala, should observe a similar vow for six days Similarly, a man having drunk water out of a wellpot belonging to a Chandala, should practise the penance known as the Santapanam A Brahmana, having drunk water polluted by the touch of a member of one of the vile castes, should drink the potion known as the Panchagavya at the expiry of a Triratra Vatra Similarly, a man, having drunk water freshly collected in a tank or a reservoir in the forepart of the rains and containing conches, snails and water parasites, would be pure again by drinking Panchagavya A man having drunk out of a well, infected by the carcasses of a human being, would be pure again by practising the penance known as the Triratra (fast for three consecutive days). " Having taken the boiled rice of a barber, or of a man who is the son of a Nishadha woman by a Chandala father Antavasayi) and whose duty is to attend the dead bodies at a burning ground, a man should practise the penance known as the Chandrayana, whereas repentance is the only penance for taking the boiled rice at the house of a Shudra, at the time of peril A Brahmana polluted by taking the boiled rice prepared by a Shudra, becomes pure again by drinking the potion known as the Panchagavya, but articles fried in oil or clarified butter, sweetmeats, curd, mollasses, sugar-juice and such like articles prepared by a Shudra, are not forbidden edibles and can be safely taken by a Brahmana (21—30)

The man, who takes his meals without bathing, should fast for a whole day and repeat the proper Mantras at the

latter part thereof, whereby he would be pure again A man should fast for three days, after having taken any boiled rice contaminated by lice or wilfully trodden upon by a man, polluted by the touch of a public woman, smelled by cows, eaten by crows, defiled by the contact of the five Sthunas, or wistfully looked at by a man who has helped a pregnant woman in bringing about an abortion, and observe a fast for three consecutive days A man, having unconsciously eaten the semen, urine or the execreta of a human being should practise the penance known as the Prajapatya (31—34)

The penance known as the Chandrayana, should be practised on the occasion of a Nava Shraddha, while the Paraka Vrata should be performed on the day of celebration of the monthly Shraddha ceremonies of one's departed manes The Atikrichchha Vrata, should be practised on the celebration day of a Shraddha ceremony which comes on at the expiry of each third fortnight Similarly a Krichchha Vrata should be practised on the occasion of celebrating the half-yearly Shraddhas of one's ancestors The Pada-Krichchha penance should be practised on the occasion of the yearly Shradddha ceremonies of one's ancestors In the alternative, the penance should be practised on the day before, while the Shraddha ceremony should be celebrated on the following day (35—36)

A man, having taken any forbidden food, should fast for a whole day by way of doing penance, whereas the performance of a Shishu Krichchha Vrata should be deemed as atonement for eating Bhustrina and garlic A man, having eaten the boiled rice prepared by people at whose hands the same should not be eaten, or previously partaken of by a Shudra or a female, or having eaten the meat of forbidden or unclean animals, should live on water simply for a period of seven consecutive days The man who takes wine and animal diet during the continuance of a state of impurity,

incidental to a death in his family (Shavashoucha) should perform a Prajapatya Vrata and practise the virtue of self-control like an anchorite or a Brahmacharin (37—39)

Theft consists in stealing or taking away another's goods without the knowledge and consent of the latter, and a gold stealer would be purified by having been beaten to death by the king with a club In the alternative, he should wear long clotted hairs, lie on the ground, live on a meal of fruits and edible roots, once each day, for a period of twelve years One who has stolen gold, one who has drunk wine, one who has killed a Brahmana, as well as one who has defiled the bed of his superior, should practice the Krichchha Vrata for a period of twelve months The man who steals either gems, pearls corals, copper, silver, magnetic or precious stones, should live on a single grain of rice, each day, for a period of twelve years Having kidnapped a man or a woman, or having taken wrongful possession of a field, a house or a tank, a person should work out his purification by practising a Chandrayana Vrata The drinking of the potion known as the Panchagavya, should be deemed as the proper atonement for stealing edibles, vehicles, beddings, seats, fruits, and flowers A fast for three days should be observed by way of atoning for the sin of stealing hay, wood, trees, dried and boiled, rice and mollasses, raw hydes, and flesh A man, going unto a wife or a sister of his own father, or unto the daughter of his own preceptor, or unto the daughters of the wives of his preceptor, or unto his own begotten daughters, becomes a Gurutalpaga, or a defiler of the bed of a superior person Such a man should practise self-immolation by embracing a red hot iron image of the woman defiled, or should practise for three months, the penance known as the Chandrayana. This rule should hold good even in the cases of fallen women (40—49)

The man who visits other men's wives, should be employed to instruct such a defiled woman, in practising the

penances abovedescribed Having visited an unmarried girl, a Chandala woman, one's own daughter and the wives of one's Sapinda relations, a man should commit suicide A Brahmana, by visiting a courtesan for a single night only, becomes pure by living on alms, and by constantly repeating his prayer for three consecutive years

The performance of a Chandrayana Vrata, should be deemed as the proper atonement for a miscreant, who defiles his own aunt, a brother's wife, sisters of his parents, his maternal aunt, a woman related to him by bonds of consanguinity, the wife of a preceptor or a disciple, his own female friend, or cousin's wife, or goes unto a Chandala or a Pukkasa woman (50—54)

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CHAPTER CLXXIV.

SAID THE GOD OF FIRE —The proper atonement for a sin due to an omission of worshipping an idol, is by repeating a hundred and eight times the Mantra, sacred to that imaged deity, and by worshipping it twice, to make up the original deficiency (1). A Homa should be performed with the five Upanishada Mantras, and the Brahmanas should be treated with a sumptuous repast The worshipper of an idol, should repeat a hundred times, the Mantra held sacred to it, in the event of its having been touched by a courtesan, by a woman remaining in her lying-in-chamber, or by a member of one of the vile castes In case where the essential Homa ceremony had been omitted through inadvertance, the worshipper should make good the deficiency, by twice worshipping the idol with the Upanishada Mantras, and by doing unto it the rite of Homa Snanam, after which the

Brahmanas should be sumptuously feasted In the event of the articles of a Homa being eaten by a mouse or a worm, the worshipper should give up only such portions of them as have been affected in the above manner and wash and retain the clean unaffected part

In offering the tender shoots of a plant to an idol, the torn and the tattered ones should be rejected, which should be stowed in a different vessel, in the event of the previous ones being polluted by the touch of a vile person (2—5) An idol having slipped down, on the ground, from the hands of a person, or having been lost or fractured, (the worshipper) should repeat the Mantra, a hundred and eighttimes, in a pitcher full of water and fast for a whole day The evil resulting from such a fall, should be remedied by a Homa ceremony, performed with libations of clarified butter, offered into the fire O Prajapati, the proper penance for a man tormented with remorse after the commission of a crime, is a contemplation of the god Hari The penances such as Chandrayana, Paraka and Prajapatya Vratas, as well as a repetition of the Vija Mantras respectively sacred to the Sun-god, the goddess of energy, and the God Narayana, should be deemed as sin-expiating Similarly a repetition of the Gayatri and the Pranava Mantras, should be held as sin-destroying. The Mantras respectively sacred to the Sun-god, Isha, Srisha, etc., such as are the Mantras which begin with the letter Ka and end with the letter Ra, should be known as possessed of special virtues in destroying sin, when repeated by putting the 'Ang, Hring' Mantras before them, followed by the name of the deity in the dative case singular, the term "obeisance" appended to it, being deemed as the granter of all desires The Mula Mantras sacred to the god Nrisimha, should be deemed as possessed of the same virtues as the preceding ones A perusal of this present work (Agni Puranam) as well as hearing it recited by a Brahman reader, destroys all sin (6—12),

The God Vishnu is manifest in two shapes or forms, of which Agni (Fire) is the one All the Vedas sing the truth that fire is the supreme soul,—the mouth of the gods * The Fire-god who is but another manifestation of Vishnu, is worshipped in all sorts of sacrifices, whether undertaken with any object or not In all sorts of sacrifices, it is the god Vishnu, manifest as fire, that is invoked and worshipped with libations of clarified butter All bodily ailments are removed by making obeisance to, and hymnising the Fire-god, as well as by reciting in mind the Mantra sacred to him (13—15),

Gifts of ten sorts of gold or of twelve sorts of paddy, the performance of a Tala Vrata, the sixteen sorts of gift known as the great gifts (Mahadanam), and the doling out of boiled rice to the poor and the disabled, tend to absolve a man of all sins A Vrata or a vow, observed in honour of the Sun-god, Isha, Shakti, or the God Narayana, on the occasion of the sun's changing a zodiacal sign, or under the auspices of happy asterisms and benignant lunar phases, should be deemed as atonements for all sorts of sin A man becomes purged of all sins, by resorting to the sacred places and pools, such as the Ganges, the holy cities of Gaya, Prayaga, Kashi, Ayodhya, Avanti, the sacred field of Kurukshetra, the holy forests of Naimisha, Shalagrama, and the sacred shrines at Pushkara and Purushottama A contemplation which discloses the identity of the contemplator with the supreme light—the absolute Brahma, is a potent factor in expiating one's sins The primal and eternal Brahma, this Agni Puranam, the gods Brahma, Vishnu and Maheshvara, the different incarnations of the god Hari, worshipped by all and everywhere, the sciences of astronomy and astrology, the images of gods, the Smritis, vows, penances, the sciences of money-making, the different heavens, the science of medicine, the science of war, the arts such as Shiksha,

* अग्निमुखा वै देवाः । श्रुतिः ।

Prosody, Grammar, Nirukta, Lexicon, Kalpa, the philosophies such as Naya, Mimansa, etc, are but the manifestation of the different aspects of the divinity of the god Hari Even the sight of a man, who knows the Being from whom have emanated both matter and mind, and of whom, and in whom the universe has evolved out and finds a resting place, destroys the sin of the onlooker, and such a man is identical with Hari himself The god Hari is the eighteen branches of knowledge He is both gross and subtle—the unclouded light,—the absolute knowledge,—the illusionless Brahma (16—24)



CHAPTER CLXXV



SAID THE GOD OF FIRE —Now I shall describe the fasts, ceremonies and penances which are to I respectively observed, performed and practised by men and women on the different days of the weeks, and on the passing of the sun over to new zodical signs, or under the auspicies of benignant asterisms and phases of the moon (1) Rules of self-control which are known as the Niyamas, when conformed to, and carried out, in actual life, constitute what is known as the Tapas The specific features of a Tapas (practice of austerities) are the subjugation of one's senses and such like acts A vow, taken out of a sense of sincere contrition and repentance, is technically known as the Tapas The Niyamas are so called from the fact of their enjoining the subjugation (Niyama) of the senses (2—3)

Now I shall describe the process, whereby the Brahmanas who are not the custodians of the consecrated fire (Anagnis),

will attain bliss in this life By fasts, vows, and penances, such a Brahmana, will be able to propitiate the gods, who grant enjoyment in this life and salvation in the next An Upavasa (fasting) consists in abstaining from the gratification of the senses, or from indulgence in worldly pleasures by a man who has forsaken the company of evil or has determined to commit sin no more, and not in withering one's frame simply by inanition (4—5) Bellmetal, meat, the pulse known as the Masura, grain, potherbs, honey or wine, boiled rice belonging to other men, and an intercourse with a woman, should be forsaken, by a man while fasting Likewise flowers, garlands, ornaments, rich clothes or those of gay colours, fumes of burning incense-sticks, use of sandal-paste, application of collyrium along the eyes, use of tooth-brushes, and such like articles of luxury, should be deemed as forbidden to a man while observing a fast Such a man should cleanse his teeth, in the morning, take a dose of the composition known as the Panchagavya, and then attend to his daily morning prayers and rituals (6—8)

A rite of fasting becomes vitiated by drinking water more than once, by chewing the prepared betel leaves, by sleeping in the day time, and by holding sexual intercourse with a woman (9)

The fundamental virtues which should be cultivated in practising all sorts of penances or in observing vows of all denominations, and which should be deemed as running through them all, as their common features, are the ten cardinal pieties such as forbearance, truth, clemency, charity, purity, subjugation of the senses, worship of the gods, kindling of the consecrated fire and contentment

The Pavitra Mantras should be repeated, and libations of clarified butter should be cast into the consecrated fire, to the extent, as the means of the performer would admit of (10—11) The man, who bathes every day, practises moderation in all his acts and doings and worships the gods,

the Brahmanas and his preceptor, should abstain from taking alkaline substances, small grapes, salt, wine, and meat Grains such as wheat, Kodruva, and all other grains except sessamum orientale and Mudga, gram, Devadhanya, Shami paddy, white paddy and edible roots of the forest, and Panya, constitute the group of alkaline food stuff Seeds such as Vrihi, Jasthika, Mudga, pulse, barley, and sessamum orientale should be used in vows and penances, while vegetables such as kushmanda (Gourd) Alavu, egg-fruit and palanki, should be totally avoided Articles such as Charu (sacrificial sweet porridge), powdered barley, potherbs, curd, clarified butter, Shyamaka seeds, Shali-rice, Nivara seeds, and barley should be taken on occasions, where a Havishya form of diet is enjoined or on the occasion of a vow or penance, and also in the night, while according to others, all other articles except wine and meat, being the proper diet of a penitent on the abovesaid occasions (12—17)

A Brahmana, having undertaken a Prajapatya Vrata, should abstain from taking anything in the morning for the first three consecutive days, from taking anything in the evening for the second three consecutive days, and should live for the next three days on food, not obtained by begging, and then fast for the last three days In the penance known as the Krichchha Santapanam, the diet of the penitent should be composed of the dung and the urine of a cow, thickened milk, curd, clarified butter, and the washings of a Kusha blade, the penance being closed by a fast for a single night In the Sopavasaka penance, the diet should consist of the articles enjoined in the case of a Krichchha Santapanam, for a period of six days at intervals, while a Krichchha Vrata, extending over a period of seven days constitutes the sin-destroying Maha Santapanam The penance known as the Paraka Vrata, consists of a fast for twelve days, while in the Maha Paraka form, the fast should be observed for thrice that time (18—22).

In a Chandrayana Vrata, only fifteen morsels of food should be taken on the day of a full moon, but the penance in question may be practised in the following way as well The diet of the penitent should be composed of a pala weight of the urine of a Kapila cow, a thumb full of her dung, seven pala weights of her thickened milk, two pala weights of the curd prepared from her milk, one pala weight of the clarified butter obtained from the same source, and a Pala weight of the washings of the blades of Kusha grass The urine of the cow in the present instance, should be collected by repeating the Gayatri Mantra, the cowdung by reciting the Mantra running as "Gandhadvara" etc, the thickened milk by uttering the Mantra which runs as "Apyayasva," etc, the curd by repeating the Mantra which begins as 'Dadhikravana," etc, the clarified butter by repeating the Mantra which runs as "Tajoshi" and the washings of the Kusha grass by repeating the Mantra which runs as "Devasya," etc Thus a Chandrayana Vrata may be converted into one known as the Brahmakurcha, by repeating the Mantras of the Rik Veda, known as the "Apohista" etc, by joining with it either the Pranava Mantra or the sin-destroying psalm of Aghamarshana By drinking the potion composed as above, and in a manner as above indicated, a man is translated to the region of Vishnu An anchorite who takes his meals at the close of day, and the man who practises a penance of fast, as well as persons who forego animal diet or perform the horse-killing sacrifices, enter the region of paradise (23—28)

Gifts, vows, and sacrifices, especially the one known as the Agnyadheyam, consecrating rites, Deva Vratas, Vrishotsargas the rites of Chudakaranam and Mekhala Vandhanam, and the installation ceremonies should not be respectively observed, practised or performed in a Malamasa [a month in which there are two new Moons] (29—30)

A lunar month should be computed from the day of one

full moon to the other A Savana month consists of thirty days A solar month should be computed from the passing of the sun from one zodiacal sign to the next, while an astral month is closed by one full revolution of an asterism Marriages and such like ceremonies should be celebrated in solar months The Savan months are most auspicious for the performance of sacrifices, while the yearly Shraddha ceremonies in honour of one's departed manes, should be performed in a lunar month The Shraddha ceremonies of one's deceased ancestors, should be performed within the five fortnights computed from the day of the full moon in the month of Ashada, no matter whether the sun would be in the sign of Virgo or not by that time In the case of discrepancy between a monthly and an annual Tithi, the latter should be followed, while in matters of asterisms, preference should be given to the former A man should observe a fast (in Nocturnal vows), till the asterism in which the sun sets on that particular day, does not go down the horizon The Tithis or the phases of the moon should be deemed auspicious in the day time only, regarding the observance of vows (Vratas) which should be kept in the day, the contrary being the rule in respect of the nocturnal ones Of the twin or the blended Tithis, the falling off of an Amavasya (new moon) and a Pratipad (the first phase of the moon) on the same day, should be deemed as the most auspicious, and the blending of Tithis should be deemed as dreadful, not only destroying the merit of any pious acts done under their auspicies, but as positively detracting from one's past pieties (31—37)

In a ruinous peril, in a wilderness and on the occasion of the celebration of a marriage ceremony or on civic disturbances, the state of impurity should be observed for a single day only, as done by a king, a minister of the crown and a man who has taken a vow The incapacity of a king, a woman a virgin, and a woman, in her menses, or of a mother

who has just been delivered of a child, to perform, at a proper time, a penance reaching its goal through a very long term, on account of his or her state of impurity, does not constitute what is technically known as a Vratabhanga (Breaking of a vow) On the other hand, such a person is allowed to perform the penance by his or her proxy, the merit being the same as if he or she had personally performed it In the case of the breaking of a vow, either through anger, inadvertence, or greed, the penitent should shave his or her head and observe a fast for three days consecutively A disabled husband may authorise his wife or son to practise a penance, or to observe a vow on his behalf By living on a milk diet pure and simple, the spiritual preceptor of a person shall atone for the sin, incidental to an abandoning of a previously undertaken worship or a vow before its completion, on account of a death or a childbirth in his family Water, edible roots, fruits, milk, clarified butter, the fervent prayer of a Brahmana, and the ambrosial words of one's spiritual guide, are the eight things which can never vitiate a vow, and make it whole as a medicine, even in the event of its accidental and un-wished-for break (38—43)

"I have taken this vow, Oh thou lord of vows, with a view to acquire fame, glory, knowledge, offsprings, wealth, purity and enyoyment in this world and salvation in the next Oh thou lord of the universe, may this penance, which I have undertaken to practise before thee, safely come to a successful termination by thy gracious pleasure Oh thou lord of the good or the abiding principle in the universe, make whole and complete what would be wanting in my performance of this holy Vrata, in the event of my dying before its completion I make obeisance to thee, oh Keshava, and invoke thy presence in this mystic diagram Come, Come, Oh lord, manifest as the embodied image of this vow, yea, stay and assume the

shape of the embodied Vrata which filleth the universe with bliss and prosperity With a mind full of humble love and deep devotion, I bathe thee, oh Keshava, with the washings of the blessed Panchagavya, and the five ambrosial substances named as the Panchamrita—may all my sins be destroyed I offer this blissful Argha offering composed of flowers, sweet scents and perfumed water, make me the receiver of many such in life, respected by the community I belong to Accept this water, Oh lord, offered by me, for washing thy feet and rinsing thy mouth Kindly accept these clothes, oh lord, offered at thy feet, and make me in turn clad in rich clothes and bedecked with ornaments, Oh thou the presiding deity of all vows and good clothes Accept these perfumes offered at thy feet, oh thou who art the abode of the proper sensible of smell, and make me free even of the smell of sin, and let the perfume of chaste conduct break through my corporeal frame I offer thee, oh lord, these beautiful flowers, and may I have many such in return, through thy gracious pleasure May flowers bloom in abundance in my gardens—flowers which exhilarate the life and bring good health with their presence Kindly accept these incense-sticks, Oh thou the master of the only abiding principle in the universe—yea, sticks which are composed of the ten sweet scented ingredients, may the world burn incense before me in devotion and humility Accept these lamps, oh thou the original light, accept these lamps with flames tapering towards heaven, and may I ascend the ethereal spheres by the merit of such an offering Accept these boiled rice and these articles of food, oh thou Supreme God, and always keep me well supplied with such comforts and commodities Make whole and complete, oh lord, whatever has been omitted or made defective by me, who am void of devotion and ignorant of the Mantras and the process of worship Give me wealth and success, oh lord, and make me the happy possesser of fundamental virtues Increase my

knowledge, piety and faith in thy divine self Bless me with a long and healthful life, lift me up from this miserable earth to the region where pain can never enter, and make me free from the cycles of necessary rebirths Accept this worship and this my fulfilment of the vow, oh thou who dost preside over the observance of all vows, and depart in pleasure from this place at present, to return to grant me boon on another occasion (44—58)

In all Vratas, the person performing it, should sleep on the bare floor and worship a golden image of its presiding deity, if his circumstances would admit of such a one Japas (repetition of a Mantra) should be made, a Homa ceremony should be performed, and gifts should be made at the close of all Vratas Twenty-four, twelve, five or a single Brahmana in the alternative, should be feasted in such a connection The preceptors should be worshipped, and remuneration should be given to the Brahmanas according to the means of the performer Cows, gold, shoes, sandals, water-pots, bowls, proprietary rights in land, umbrellas, beds, cloths in pairs, and pitchers should be separately gifted away on the occasion of the completion of such a Vrata (59—62)



CHAPTER CLXXVI



SAID THE GOD OF FIRE —Now I shall describe the Vratas, which should be performed on a Pratipad Tithi (the first phase of the moon's wane or increase) in the different months of the year Such a Tithi occurring in the months of Karticka or Chaitra, should be held as sacred to the God

Brahma The birthless deity should be worshipped on such a day, and the worshipper (Vrati) should observe a fast for the entire day and night The god should be contemplated as possessed of a golden complexion, carrying a rosary and a ladle in his right hand, and a Kamandalu and a small ladle in his left, and wearing long clotted hairs, and should be worshipped either with the Mantra which runs as "Om obeisance to that eternal infinite Real "(Om Tat Sat) or with the Gayatri Mantra, repeated for a year. Offerings composed of thickened milk should be offered to the deity, by repeating the Mantra which runs as "May the god Brahma be pleased with me" By performing such a Vrata, a Brahmana enjoys prosperity in this life and becomes entitled to the unalloyed pleasures of paradise after death (1—3)

I shall now discourse on the process of performing a Dhanya Vrata (a penance that glorifies its performer), whereby an insignificant man becomes glorious On a Pratipad Tithi, in the month of Magh, the performer should fast and offer libations of clarified butter into the fire in the night He should worship the sacrificial fire, by repeating the Mantra which runs as "obeisance to the Fire God," whereby he would be possessed of all good things in life (4—5)

In observing the vow known as the Shikhi Vrata, the performer should take a single meal on the Pratipad Tithis. Such a vow when fulfilled, makes its observer the possessor of a Kapila cow, and bestows on him the characteristic divinity of the Fire-God (6)

CHAPTER CLXXVII

SAID THE GOD OF FIRE —Now I shall describe the Vratas, which should be performed on the day of the second phase of the moon, and which grant enjoyment in this life and salvation in the next (1) For a year, the twin gods known as Ashvinis should be worshipped on the Pratipad Tithis The worshipper should live on flower-diets on the occasions, whereby he would be wealthy in this life, and ascend heaven after death The Yama Vraṭa should be first undertaken on the day of the second phase of the moon in the light fort-night of the month of Karticka The god of death should be worshipped on the occasion, and the worshipper should observe a fast on all the subsequent Dvityā Tithis for a year, whereby he would be exempted from visiting the hell (2)

Now I shall describe the process of performing the Vrata, known as the Ashunya Shayanam (the Vrata of unlonely bed) The Vrata in question, should be performed on the Dvityā Tithi in the month of Shravana, and the following prayer should be made. "O thou bedecked with the sign known as the Srivatsa, O thou the husband of the goddess Lakshmi, O thou the abode of all beauty and prosperity, may my household which gives rise to opportunities for the cultivation of piety, wealth and enjoyment, be never destroyed May the three fires never consume me, nor the gods and the Pitris break my connubial bliss, by bringing about a parting of my wife and myself As thou never leavest the side of thy goddess Lakshmi, O lord, may I never feel the pangs of separation from my wife As the goddess Lakshmi always graces thy bed with her celestial presence, so may I not be doomed, O thou destroyer of the

demon Madhu, to toss about in agony in a wifeless, lonely bed" (3—7)

The goddess Lakshmi and the god Vishnu should be worshipped for a year, and beds and fruits should be gifted away Each month, the penitent (Vrati) should offer to the Moon-god (Vishnu manifest in the shape of the Moon), the Arghya offerings duly dressed up and consecrated with the following Mantra

"Obeisance to thee, Oh Moon, who dost illumine the courtyard of heaven, and who hast come out as a resultant of the churning of the ocean of milk, by means of the primordial Hydra I make obeisance to thee, Oh Moon, who art the younger brother of the goddess Lakshmi, and who dost enjoy the starry quarters of the heaven, as a lover enjoys his lady love," as well as with the Mantras respectively running as "Gham, Dham, Bham, Ham obeisance to the goddess Lakshmi" and "obeisance to the great-souled Vishnu who has incarnated in ten different shapes" (8—11)

In the night, libations of clarified butter should be offered into the sacrificial fire, and gifts of beds and bed-clothes should be made to the Brahmanas Umbrellas, shoes, lamps, rice-plates, vessels, and pitchers full of water should be given to them as well The man who performs with his wife the present Vrata, enjoys all the good things of the world and attains salvation after death (12—13)

Now I shall describe the process of performing the Vrata, known as the Kanti Vrata, which should be practised in a light fortnight in the month of Karticka For a year, the performer should fast in the day, and take his meal in the night, on the occasion of each Dvitya Tithi, whereby his complexion would be improved and health invigorated (14)

Now I shall discourse on the process of performing the Vishnu Vrata, whereby one will attain all his wished-for objects.

The performer should bathe for four consecutive days, commencing from the day of the second phase of the moon's increase, in the month of Pousha On the first day, he should bathe with grains of sundried rice on his head, with the seeds of black sessamum on the second, with the drug known as the Vacha on the third, and with the drugs known as the Sarvoushadhi on the fourth The drugs known as the Muramanshi, Vacha, Kustha, Shailaya, the two sorts of Rajani, Shati, Champaka and Mustha, constitute the group of the Sarvoushadhis The god Vishnu should be worshipped by mentioning such names of his, as Krisna (the destroyer of sin) and Hrishikesha (lord of the senses), and flowers should be offered at the feet, navel, eyes and the head of the deity in succession Offerings should be made to the moon-god, by mentioning his names such as Shashi, Chandra, Shashanka, Indu, etc The penitent should take his meal in the night before the moon goes down (15—19)

The man,who performs for a year and a half the Vrata held sacred to the god of wind, attains whatever he sets his mind upon This Vrata was used to be preformed in yore by kings, ladies and the gods (20)

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CHAPTER CLXXVIII

SAID THE GOD OF FIRE —Hear me describe the process of performing the Vratas, which should be performed on days of the third phase of the moon's wane or increase First, hear me discourse on the Gouri Vrata, which should be performed on the occasion of the Lalita Tritya On the day of the third phase of the moon's increase, the god Hara married Gouri in the month of Chaitra. The performer

of the Vrata, should bathe with the seeds of sessamum on his head that day, and worship Hara, and his goddess Gouri alone with golden fruits etc The feet of the divine pair should be worshipped by repeating the Mantra which runs as "Obeisance to Pātalā" The calves of the god (Hara) should be worshipped by repeating the Mantra "Obeisance to Shiva," while those of the goddess should be worshipped by repeating the Mantra 'Obeisance to the goddess Jaya" At the knee-joints of the god, the worshipper should offer flowers, by repeating the Mantra "obeisance to Rudra and Ishvara," while the corresponding parts of the image of the goddess, should be worshipped by repeating the Mantra which runs as "obeisance to the goddess Vijaya" Similarly the waist of the goddess, should be worshipped by repeating the Mantra, which runs as "Obeisance to the goddess Isha, the corresponding part of the image of Shiva being worshipped by repeating the Mantra "obeisance to Shankara" The chest of the god should be worshipped by reciting the Mantra running as "obeisance to the god who is the soul of the universe," while the breasts of the goddess should be worshipped by repeating the Mantra "obeisance to the goddess Ishani" Similarly the throat of the god Hara should be worshipped by repeating the Mantra running as "obeisance to Devatma," while the corresponding part of the goddess should be worshipped by repeating the Mantra which runs as "obeisance to Hradini" The two hands of the god should be worshiped by repeating the Mantra, running as "obseiance to Mahadeva," while those of the goddess should be worshipped with the Mantra "obeisance to Ananta" Similarly the hands of the imaged Shiva, should be worshipped by repeating the Mantra which runs as "obeisance to Mahadeva," while the corresponding parts of the images of the goddess, should be worshipped by reciting the Mantra "obeisance to the wife of the god Kalanala (the fire of universal dissolution). Then the divine appendages of the

the god and the goddess, should be worshipped by reciting the Mantras, which respectively run as "obeisance to the goddess of good fortune" (Soubhagya), and "obeisance to the god Mahesha" The lower lips of the images of the divine pair, should be worshipped by repeating the Mantras, running as "obeisance to the goddess who dwells amidst the bunches of juicy Ashoka flowers" and "obeisance to Ishvara" Similarly the faces of the divine images, should be worshipped by reciting the Mantras respectively running as "obeisance to the wife of the fourfaced deity," and "obeisance to the god Sthanu" Likewise the noses of the imaged deities, should be worshipped by repeating the Mantras, respectively running as "obeisance to the god who is manifest as half man and half woman" and "Obeisance to the goddess Ami tanga" Similarly the eyebrows of the divine pair, should be worshipped by repeating the Mantras, respectively running as "obeisance to the dreadful god (Ugra)," in the case of the god, and "obeisance to the goddess Lalita," in the case of the goddess Similarly the palate of the imaged god, should be worshipped by repeating the Mantra which runs as "obeisance to the god Sarva," while the corresponding part of the goddess, should be worshipped by reciting the one, running as "obeisance to the goddess Vāsanti" Similarly the hairs of the divine pair, should be worshipped by repeating the Mantras, respectively running as "obeisance to the goddess who is the wife of Shrikanthanatha," and "obeisance to the god Shitikantha," the heads of the images being respectively worshipped with the Mantras such as "obeisance to the fierce and dreadful god (Bhimogra)," and "obeisance to the goddess who is the paragon of beauty (Surupini)" (2—12).

First, the eight goddesses, such as Soubhagya etc and after them, the pair Uma Maheshvara should be worshipped with Jasmine, Ashoka, lotus, Kumud, Tagara, Malati, Kadamva, Karavira, Vana, and Sindhuvara flowers, as well as with fresh saffrons, in the different months of the year

Clarified butter, cleansed saffron, Jivaka, Taruraj, sugarcane, and Shindhuvara should be placed before the group of the eight goddesses of energy (Soubhagya etc) stated above, in the month of Chaitra The worshipper should live on Shringodaka, and sleep before the images of the divine pair He should bathe in the morning, and worship a married Brahmana couple The eight articles enumerated above, should be made over to a Brahmana, by repeating the Mantra which runs as " Be pleased with me, oh thou Lalita " (13—16)

The leaves of Bel fruit, cowdung, Mandara, washings of Shringa and the blades of Kusha grass, curd, thickened milk, and clarified butter mixed with water, should be given in the month of Karticka, the diet of the penitent being composed of clarified butter, the urine of a cow, black sessamum, and the composition known as the Panchagavya, in turn Each of the eight goddesses of energy, should be addressed as "Be pleased, oh thou Lalita, be pleased, oh thou Vijayā, be pleased, oh thou Bhadrā, be pleased, oh thou Bhavāni, be pleased, oh thou Kumudā, be pleased, oh thou Shivā, be pleased, oh thou Vāsudevi, be pleased, oh thou Gouri, be pleased, oh thou Mangalā, and be pleased oh thou Sati," at the time of making the gifts in the months of Chaitra and others At the close of the Vrata, fruits, a holy thread, a bed, a quantity of clarified butter, as well as a golden bull and a cow, and the golden images of Umā and Maheshvara should be given to a Brahmana. The preceptor, as well as a Brahman husband and a wife, should be propitiated with presents of clothes etc, whereby the penitent (Vrati) would enjoy all the comforts of this world and attain salvation in the next (17—20)

A man attains good luck, health, beauty and longivity, by performing the Vratam, known as the Soubhagya Shayanam, which should be performed on the day of the third phase of the moon's increase The Vratam should be undertaken on the day of the third phase of the moon's inc rease, either in

the months of Bhadra (Nabhasya), Vaishaka, or Mārgashirsha, whereon the goddess should be worshipped with the Mantra, running as "obeisance to Lalitā" Each fortnight, the goddess should be worshipped on the day stated above, and a married Brahmana couple should be feasted and propitiated with presents at its close Twentyfour Brahmanas should be sumptuously feasted on the occasion, whereby the performer of the Vrata would enjoy all the good things of the world, and attain salvation after death (21—23).

Now I shall describe another way of performing the above said luck-bringing (Soubhāgya) Vrata The performer should undertake the Vratam on the day of the third phase of the moon's increase in the beginning of the month of Phalguna, and forego all salted food Beds and rooms with furniture, should be given to a Brahmana at its close, and a married Brahmana couple should be feasted with sumptuous repasts, and the performer should address the goddess as "Be propitiated, oh Bhavāni" (24—25)

Another way of performing the present Vrata, by which the performer will be translated to the region of Gouri, is as follows —The Vratam should be practised on the day of the third phase of the moon's increase, either in the months of Magh, Bhadra, or Vaishakha The Vrata, known as the Damanaka-Trityā, is characterised by the worship being conducted by means of a Damanaka plant The Vrata, known as the Atma Trityā, should be undertaken on the day of the third phase of the moon's increase in the month of Māgha The goddesses, such as Gouri, Kāli, Umā, Bhadrā, Durgā, Kānti, Sarasvati, Vaishnavi, Lakshmi, Prakriti, Shivā and Nārayani, should be worshipped from the abovesaid day in the month of Māgha, whereby the worshipper would be translated to heaven (26—28).

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CHAPTER CLXXIX

SAID THE GOD OF FIRE —Now I shall describe the process of performing the Vratas, which should be practised on days of the fourth phase of the moon's increase (Chaturthi Tithis), in the different months of the year, and which grant enjoyment in this life and salvation in the next On such a day in the month of Māgha, the penitent (Vrati) should observe a fast and worship the god Gana On the day following (Panchami), he should offer boiled rice mixed with the seeds of sessamum orientale to the god, whereby he would live in felicity The principal Mantra which should be used in connection with the worship is "Gam Svaha," while all other acts of psychic assignment (Nyasa) etc, should be performed with the "Gam" Mantra The god should be invoked as "come, oh Ulka," while he should be bid adieu, by repeating the Mantra which runs as "Depart, oh thou Ulka" The worship should be conducted by means of flowers and sweet-meats known as the Modakas The Gyatri Mantra, sacred to the god and to be used in connection with the Vrata under discussion, runs as follows — "Om let us know the god Maholka, do we meditate upon his divine self, and may he lead us to do the same" (1—3)

The man, who performs the present Vrata, on the day of the fourth phase of the moon's increase in the month of Bhadra, goes to the region presided over by the god Shiva. A man attains everything by worshipping the god Gana on such a Chaturthi Tithi Such a Tithi, occurring in the month of Phalguna, is called the Avighnā (unobstructed) A man, by worshipping the god Gana, on the fourth-day of the lunar month of Chaitra, becomes happy (4—5)

CHAPTER CLXXX

SAID THE GOD OF FIRE —Now I shall describe the process of performing the Vrata, known as the Panchami Vrata, which grants health, residence in paradise, and salvation The serpents, such as Vāsuki (the primordial Hydra), Takshaka, Kālya, Mani, Bhadraka, Airāvata, Dhritarāshtra, Karkotaka, and Dhananjaya should be worshipped on the day of the fifth phase of the moon's increase, either in the months of Shravana (Nabhas), Bhadra (Nabhasya) Ashvina, or Karticka These, when duly worshipped, grant to their votaries, the boons of long life, erudition, fame, and prosperity (1—2)

CHAPTER CLXXXI

SAID THE GOD OF FIRE —Now I shall describe the process of performing the Vrata, known as the Shasthi Vrata, and which should be practised in the months of Karticka and others The penitent should live on fruits on the day of the Vrata, and perform it by offering Arghas and other oblations, whereby he would attain salvation (1)

The Vrata, known as the Skanda Shasthi, should be performed in honour of the Marshal of the heavens, on the day of the sixth phase of the moon's increase in the month of Bhadra The Vrata, known as the Krishna Shasthi, should be first undertaken on such a Tithi, occurring in the month of Māgha The penitent should observe a fast for

the whole of that day, and abstain from taking anything on such Tithis throughout the year. The effect of practising such a vow, is salvation after a happy and prosperous career on earth (2)

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CHAPTER CLXXXII.

SAID THE GOD OF FIRE —Now I shall narrate the process of performing a Saptami Vrata (Vrata practised on the day of the seventh phase of the moon's wane or increase), which grants to all, enjoyment in this life and salvation in the next Grief can never touch a man, who worships the sun-god with white lotus flowers on such a day, in the month of Magha, the result of such a worship on an identical Tithi in the month of Bhadra, being the attainment of all wished for objects. The man, who observes a fast and worships the sungod on such a Tithi in the month of Pousha, becomes purged of all sins The fulfilment of all heartfelt desires follows in the train of such a worship, held on the day of the seventh phase of the moon's wane, in the month of Magha Such a worship, performed on the day of the seventh phase of the moon's increase in the month of Phalguna, is known as the Nandā, and fills the votary with eternal felicity A man by worshipping the sungod on such a Tithi in the month of Māgha, conquers all his enemies; whereas a suppliant for the birth of a child, should practise the Vrata on the same day (1—4).

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people may burn incense before me, in awe and humility [some editions read "so ordain, oh Hari, that people may strew flowers in my path" (Pushpadhyam)] Accept these flames of lighted lamps, waived before thee by my humble self, and lift me up towards fuller light and higher self, oh thou light of light—Oh thou who shinest through all flames and flashes Obeisance to the lord whose embodiment is the universe I am a suppliant at the feet of the God, who evolves himself out through the successive evolutions of the universe I make obeisance to Govinda (the protector of the universe), and to the god manifest as absolute piety Obeisance to the lord of virtues and to the god who presides over all virtues Lie down (in this bed) who thou Govinda, who makest thyself manifest through all virtues I make obeisance to the all, the all-pervading, and the all-controlling deity I offer this holy thread unto the god Govinda Accept this Argha offering, Oh thou manifest as the moongod and art accompanied by thy queen Rohini Accept these Argha offerings, oh Moon, who hast come into being through the churning of the ocean, and hast sprung from the eyes of the holy sage Atri" (1—14)

The moongod, together with his wife Rohini, should be worshipped on the sacrificial sand-cushion Similarly Devaki, Vāsudeva, Jashoḍā, Nanda and Valabhadra, should be worshipped thereon, and jets of clarified butter and mollasses should be let flow on the ground in the mid-night Clothes, gold, etc, should be given to the Brahmanas who should be sumptuously feasted The man, who performs this Janmashtami Vrata (the celebration of the birth day of Krishna), becomes the father of many a good sons and goes to the region of Vishnu Each year, the Vrata should be repeated with a view to beget children or to get rid of all dangers by praying as follows "Bless me with offsprings, wealth, longevity, and health, O lord, and may my piety, possession and fortune augment and increase. May I ascend heaven and attain salvation after death" (15—18).

CHAPTER CLXXXIV

SAID THE GOD OF FIRE —Since the god Brahma worshipped the Matris on such a day, the eight Matris should be worshipped on the day of the eighth phase of the moon's wane in the month of Chaitra By worshipping Krishna on such a day in the month of Chaitra, a man becomes the master of fabulous wealth (1)

Now I shall describe the process of performing the Vrata, known as the Krishna-Ashtami, which should be performed on such a day in the month of Magha In a pure spirit, the penitent should fast in the night, by simply taking a dose of the cow's urine, sleep on the bare floor, and worship the god Shankara On such a day as stated above, the penitent should worship the god Shambhu, in the month of Pousha, by taking clarified butter, while he should worship the god Maheshvara in the month of Magha, by living on a diet composed of thickened milk, on the day of observance of the vow Similarly the penitent should eat the seeds of sessamum orientale on the day of the eighth phase of the moon in the month of Phalguna, and worship the god Mahadeva The diet of the penitent on such a day in the month of Chaitra, should consist of barley, the manifestation of the god Hara to be worshipped on the occasion, being Sthanu Similarly the penitent should worship the Shiva manifestation of the god, on such a Tithi in the month of Vaishāka, by taking only a handful of the washings of Kusha grass The manifestation of Hara to be worshipped on such an occasion in the month of Jaistha is Pashupati, and the penitent should drink only the washings of Shringa that day In the month of Ashāda, the penitent shall eat the dung of a cow on a similar occasion, and worship the Ugra manifestation of the deity, Sarva being the

deity to be worshipped on the day of the vow (Vrata) in the month of Shrāvana, the diet of the observer consisting only of Arka. Similarly the Vrati shall worship the Tramvaka manifestation of the god, in the month of Bhadra, eating only the leaves of a Bel tree on the night of observance of the vow. The Vrati shall worship the Isha manifestation of the god Hara, in the month of Ashvina, eating rice on the occasion of the Vrata, and the Rudra manifestation in the month of Kārticka, taking nothing else than curd on such an occasion The Homa ceremony should be performed at the close of the year, and the god should be worshipped in the mystic diagram (Mandala), where by the Vrata would be completed Gifts of cows, clothes, and gold should be made to the preceptor and the Brahmanas A man, by doing as above indicated and making the necessary prayer in connection therewith, enjoys all the pleasures of life and attains salvation after death The man who breaks his fast in the night on the occasion of all the Ashtami Tithis in a year, and makes gifts of cows to Brahmanas at the close of the Vrata, goes to the region of Indra (2—8)

Now I shall describe the process of performing the Sargati Vrata, which should be practised on the occasion of an Ashtami Tithi, occurring on a Wednesday either in the dark or in the light fortnight of a month The Vrati (penitent) should not take anything but molasses that day Men, who observe the vow on the Tithi and in the manner, indicated above, never know any break down in their fortune The penitent should live on a food, prepared with eight times the quantity of rice as would be contained in the hollow of the palm covered over with the last three fingers The rice should be served on mango-leaves knitted together and spread over with the blades of Kusha grass The goddess Amvica should be worshipped with all her retinue and divine appendages, and the observer of the vow should make gifts of rice mixed

with Karkati, after having heard from the preceptor the history of the origin of the Vrata, which is as follows —"Once on a time, there lived a Brahmana whose name was Dhira Dhira had a wife named Rambhā, a son named Koushika, a daughter named Vijayā, and a bull named Dhanada Koushika, in the company of other cowherds, used to take the bull to the pasturage every day One day while he was bathing in the Ganges, thieves came and took away the bullock On coming out of the water, Koushika did not find the animal, and so he and his sister Vijayā went on and on in its quest, until they came unto a lake where they found the damsels of heaven, diving and plunging in water in frolics and sports Whereupon, Koushika who was hungry and fatigued with a long journey, asked the damsels for food, and they replied that as he was a guest, he would have food on his having performed the Vrata Koushika practised the Vrata as directed, regained the bull through its merit, and did ample justice to the victuals spread before him Then Koushika and his sister Vijayā went to Dhira with the bull Dhira gave Vijayā in marriage with the god of death and died Koushika in turn became the king of Ayodhya, through the merit of practising the Vrata in question Now it so happened, that Dhira and his wife were doomed to suffer the torments of hell, on account of their misdeeds in life, and so Vijaya wept and wept for many a sad and disconsolate night, implored her lord with many a tears and weeping caresses to liberate her sire from that doleful region, and behold her astonishment to find him, the next day, out on a hunting excursion Vijaya asked him how he had been set free Whereupon the lord of death replied, that the soul of Dhira had been set at liberty from the confines of hell, only through the merit of two Vratas, which Koushika had made over to him Thus through the merit of performing the two Budhashtami Vratas, the parents

of Koushika were translated to heaven, and Vijayā in her turn, gladly undertook to practise the Vrata as well, which grants enjoyment of creature-comforts and an elevated existence after death" (9—20)

The man, who in the month of Chaitra, drinks the washings of eight tender shoots of an Ashoka tree, on the day of the eighth phase of the moon's increase marked by the asterism Punarvasu, becomes exempted from all griefs Grief can never approach nor affect a person, who performs the present Vrata which should be practised by reciting the following prayer—"I drink the washings of thy tender shoots, oh thou Ashoka tree—the fond offspring of glad springtide,—the grantor of all boons I, whose heart is wrung with grief and anguish, drink the washings of thy spring-born tender shoots Make me free from grief for ever" The man, who worships the Matrikas on the day of the eighth phase of the moon's increase, in the month of Chaitra, conquers all his enemies without any effort (21—23)

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CHAPTER CLXXXV

SAID THE GOD OF FIRE —Now I shall describe the process of performing the Vratas, which should be practised on days of the ninth phase of the moon's wane or increase, and which grant enjoyment of creature-comforts in this life and salvation in the next The Vrata, known as the Gouri Navami, should be practised on the day of the ninth phase of the moon's increase in the month of Ashvina, wherein the Devi should be worshipped The Vrata known as the Pishtashi (cake-eating) Navami, should be practised

on the same day as the above, marked by the presence of the sun in the asterism Mula at the sign of the Virgo, the practiser of the Vrata eating nothing else than cakes that day Of all the Navami Vratas, the greatest is that which is known as the Aghārdana (sin-expiating) Navami The goddess Nava Durga (the image being installed in a Mandapa or an Ekagriha explained before), should be worshipped as possessed of eight, ten or sixteen hands, as well as the images of Anjana and Damaru Similarly the different manifestations of the goddess, such as Rudrāchandā, Prachanda, Chandogrā, Chandanayikā, Chandā, and Chandāvati should be successively worshipped, the goddesses such as Ugrachandā, Durgā, and Mahishamardini, having been worshipped in course thereof The Mantra with which the worship should be conducted, runs as "Om obeisance to Durga and Durga, who is the protectress of the universe," and consists of the ten letters ॐ दुर्गे दुर्गे रक्षिणि स्वाहा । The Mantras such as "Am Hring" should be used as well, followed by such terms of obeisance, as Namas, Svadha, Vashat, etc The rite of Anganyasa should be performed in the different parts of the body, commencing from the tips of fingers The man who performs this rite of mysterious Nyasa, overcomes all impediments in life, and cannot be bound down by any person The goddess should be worshipped, as carrying in her left hands a skull, a Khetaka, a bell, a mirror, a bow, a banner, a small drum, and a Pasha, while a finger of one of her left hands should be contemplated as held in a pointing attitude The arms and weapons of the goddess, such as a spear, a club, a trident, a thunder-bolt, a sword, a Kuntakam, a conch-shell, a discus, and a rod should be worshipped as well The Mantra running as "O Kali, Kali, O thou goddess of thunder, I make obeisance to the goddess carrying an iron-rod," should be repeated over the animal to be killed with the sword Jets of blood, gushing out of the decapitated animal, as well

as its flesh, should be dedicated to Putanā at the south-west, to the monstress of sin at the north-west, to the demoness Charaki at the north-east, and to Vidarika at the south-east, the flesh known as the Mahamansha being dedicated to the fire-god The king should bathe in front of the image of the goddess, and cut in two the image of his enemy, made of rice-paste Offerings should be made to Skandha and Vishākā, and the goddesses such as Brāhmi etc should be worshipped in the dead of night, by repeating the Mantra which runs as "obeisance to Jayanti (the goddess of victory), Mangalā (the goddess of bliss), Kāli (the presiding deity of the eternal time) Bhadrakāli, Kapālini (the goddess who carries a human skull), Durgā (the goddess who succors the distressed), Shivā (the goddess of bliss), Kshamā (the goddess of forbearance), Dhātri (the nurse of the universe), Svāha and Svadhā The image of the goddess should be bathed in the composition known as the Panchamrita, and worshipped with oblations and offerings The man, who carries the image of the goddess in a car (performs the car-festival unto the goddess), offers animal sacrifice, or plants a banner on the top of her temple, enjoys all bliss (1—15)



CHAPTER CLXXXVI



SAID THE GOD OF FIRE —Now I shall describe the process of performing the Dashami Vratas, which should be practised on days of the tenth day of the moon's wane or increase, and which increase one's piety, etc The penitent (Vrati) should take a single meal on the above said days Gifts of ten cows should be made at the close of the Vrata,

and remunerations in gold should be given to the Brahmanas, whereby the practiser would become their chief (1).

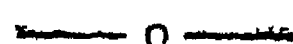
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CHAPTER CLXXXVII

SAID THE GOD OF FIRE —Now I shall describe the process of practising the Vratas, which should be observed on days of the eleventh phase of the moon's increase or wane, and which grant enjoyment of good things in life and salvation in the next The observer of the vow should abstain from taking animal diet and holding sexual intercourse with women, and fast on such days both in the dark and the light fortnight of the month The god Hari should be deemed as present in the blending of a Dvādashi and an Ekadashi Tithi A man, by fasting on the occasion of such a blending, and breaking his fast on the day of Troyadashi, attains the merit of performing a hundred horse-killing sacrifices Similarly a man by fasting on a day in which the Ekādashi exists for a Kalā only after which the Dvadashi sets in, and taking his meals on the day following, acquires the same merit as in the preceding case A man must not fast on a day on which the moon enters her twelfth from her eleventh phase, such a fasting being held as paving one's way to hell A man having fasted on the day of the eleventh phase of the moon's wane or increase, should take his meals on the day following, by reciting the following prayer

"I break my fast, oh thou lotus-eyed god, oh thou who knowest no modifications, be thou my help" An Ekādashi occurring in a light fortnight and marked by the asterism

Pushyā, is known as the Papanāshini (Sin-destroying) By observing a fast on such a Tithi, a man becomes absolved of all sins An Ekādashi or a Dvādashi marked by the asterism Shravanā is known as a Vijaya Tithi, and grants victory to the god's elect Such an Ekadashi occurring in the month of Phālguna and marked by the asterism Pushyā, is also known as a Vijaya Tithi, and is held as possessed of millions and millions of virtues A man, by worshipping the god Vishnu on the day of the eleventh phase of the moon's wane or increase, becomes wealthy, begets children, and is graced with a residence in the region of Vishnu after death Such a worship benefits a man in innumerable ways (1—9)



CHAPTER CLXXXVIII



SAID THE GOD OF FIRE —Now I shall describe the process of performing the Vratas, which should be performed on days of the twelfth phase of the moon's increase or wane (Dvadashi Vrata), and which enable a man to enjoy the good things of the world and to attain salvation after death The observer of the vow should either fast on the day of its observance, or take a single meal in the course of that day and night, or live on food obtained by begging In the form known as the Madana Dvādashi, the observer of the vow should worship the god Hari and the god of love, on the day of the twelfth phase of the moon's increase in the month of Chaitra, the effect of such an observance being the acquisition of all wished-for objects in this life and salvation in the next (1—3)

The form of the Vrata, known as the Bhima Dvādashi should be practised on such a Tithi as the above, coming on in the month of Māgha The god Nārayana should be worshipped on the occasion, by repeating the Mantra which runs as "Obeisance to Nārāyana," whereby he would be the happy possessor of all earthly possessions The form of the vow known as the Govinda Dvādashi, should be practised on a similar Tithi in the month of Phālguna, while the form known as the Vishoka Dvādashi should be practised in the month of Ashvina, on the day of the twelfth phase of the moon's increase, wherein the god Hari should be worshipped The man, who worships Krishna on such a Tithi as the above in the month of Māgha, and makes gifts of salt to the Brahmanas, acquires the merit of making gifts of articles of all taste In the form known as the Govatsa Dvādashi, calves should be worshipped The day of the twelfth phase of the moon's wane, coming on after the lapse of the month of Chaitra, is known as the Tila Dvādashi (Dvādashi of the sessamum orientale) The observer of the vow, should bathe with the seeds of sessamum orientale on his head, the Homa ceremony should be performed with the same article, offerings composed of sessamum, should be made to the god, libations of water containing seeds of sessamum orientale should be offered to the gods and the Pitris, while ligl ed lamps, containing oil pressed out from the sessamum seeds, should be waived before the divine image Gifts of sessamum should be made to the Brahmanas, and the observer of the vow will acquire the full merit thereof, by performing the Homa ceremony, while fasting The Mantra with which the worship should be conducted runs as "Om obeisance to the god who is the son of Vāsudeva" The man who practises this vow of Til Dvādashi, ascends heaven with the souls of all his friends and relations (4—10)

The form known as the Manoratha Dvādashi, should be

observed on the day of the twelfth phase of the moon's increase in the month of Phālguna The man, who worships the god Vishnu, addressing him by such names of his as "Keshava," etc, on each Dvādashi throughout the year, practises the Vrata known as the Nāma (name) Dvādashi The performer of such a Vrata, ascends heaven after death, and is exempted from visiting the hell The performer of the Vrata, known as the Sumati Dvādashi (the Dvādashi Vrata of good resolution) should worship the god Vishnu, on the day of the twelfth phase of the moon's increase in the month of Phālguna The form known as the Ananta Dvādashi should be performed on such a Tithi as the above, occurring in the month of Bhādra The performer of the Vrata, known as the Tila Dvādashi, should worship Krishna on the Dvādashi Tithi in the month of Māgha, marked by the asterism Ashlesha or Mulā and perform the Homa ceremony by casting libations of clarified butter mixed with sessamum orientale into the sacrificial fire, and by repeating the Mantra which runs as "obeisance to Krishna" The performer of the Sugati Dvādashi (Vrata which secures a good place in the next world) should first undertake the Vrata on the day of the twelfth phase of the moon's increase, in the month of Phālguna, and worship Krishna on all the subsequent Dvādashis of the year, by repeating the Mantra running as "O Krishna, O Krishna, I make obeisance to thee," while the Vrata known as the Samprāpti Dvādashi should be practised on such a Tithi as the above, coming on in the month of Pousha (11—14)



CHAPTER CLXXXIX

SAID THE GOD OF FIRE —Now I shall describe the process of performing the Shrāvana Dvādashi Vrata, which should be performed on the day of the twelfth phase of the moon's increase in the month of Bhādra By observing a fast on the occasion of such a Dvādashi, marked by the asterism Shrāvana, a man performs the greatest of all the Vratas The full merit of the observance of such a Vrata, would be derived, by bathing at the confluence of running streams By making gifts on the occasion of the conjunction of the Mercury and the asterism Shrāvanā, a man acquires the greatest merit that can be derived from gifts Though otherwise forbidden, a man should observe a fast on the occasion of the Shravanā Dvādashi, and take his meals on the morrow (Trayodashi), by reading the following prayer "I worship thy golden image, O thou Dwarf manifestation of Vishnu, in this pitcherful of water I shall take my meals on the next day and worship the Dwarf manifestation of Vishnu, who weilds a discus and a conchshell in his hands, in this pitcherful of water, covered over with a pair of white clothes, beside which an umbrella and a pair of shoes have been offered to thee I wash with pure and holy water as well as with the washings of Panchamrita, the image of Vishnu who carries a stick and an umbrella Om obeisance and obeisance to Vāmana I offer this Argha to thee, oh thou god of the gods, and who art worshipped by all persons, worthy of such Argha offerings Grant me creature-comforts in abundance and salvation. Bless me with sons, may fame spread over the world, and make me the master of all sorts of wealth I offer this perfume with obeisance to the Dwarf manifestation of Vishnu" The Homa ceremony should be

performed with the above said Mantra The head of the image of Hari, should be worshipped by repeating the Mantra which runs as "Om obeisance to Vāsudeva" Similarly the face of the god, should be worshipped with the Mantra "Om obeisance to Shridhara" (the receptacle of all beauty or prosperity) Likewise the throat of the divine image, should be worshipped with the Mantra, running as "Om obeisance to Krishna" In the same manner, the breast and the hands of the imaged deity, should be worshipped by repeating the Mantras respectively running as "Om obeisance to Shripati (the husband of the goddess Lakshmi) and "Om obeisance to Sarvastradhāri (the weilder of all arms)" Similarly the umbilical region of the image as well as its waist, should be worshipped by repeating the Mantras, respectively running as "Obeisance to the all-pervading deity" (Vyapaka) and "Obeisance to the dwarf manifestation of Vishnu" Likewise the pubic region and the groins of the imaged deity, should be respectively worshipped by repeating the Mantras, running as "Obeisance to the progenitor of the universe," flowers being offered at its feet with the Mantra of "Om obeisance to the lord of all" (1—10)

Articles fried in clarified butter, as well as pitchers, full of curd, should be offered to the deity A vigil should be kept up in the night, and the performer of the Vrata should bathe at a confluence of the rivers, on the day following The god should be worshipped with flowers and perfumes, and the observer of the vow should recite the following prayer, by offering a handful of flowers to the deity "I make obeisance to thee, oh thou protector of the universe (Govinda), who art but another manifestation of the Mercury and the asterism Shravanā in conjuction Destroy all my sins, and bless me with the enjoyment of all sorts of comforts Be pleased with me, oh Janardana, every moment of my existence The dwarf-manifestation of Vishnu is the counsellor and the giver of all articles of gift. It is the dwarf

manifestation of Vishnu, that takes gifts at my hands, and makes me the happy possessor of all things Again and again I make obeisance to him" The Brahmanas should be feasted and remunerations should be given to them, whereupon the observer of the vow would break his fast (11—15)

CHAPTER CXC

SAID THE GOD OF FIRE —Now I shall describe the process of performing the Akhanda Dvādashi Vratam (Vràtam which is complementary to all other Vratas) The Vratam in question, should be practised on the day of the twelfth phase of the moon's increase in the month of Māgha The observer of the vow, should fast that day, taking nothing else than the composition known as the Panchagavya and bathing in the same substance, and worship the god Vishnu A vessel-full of barley and Vrihi seeds, should be made over to a Brahmana, and the following prayer should be read "Make complete, Oh god, whatever has been done defective and incomplete by me, in the course of my seven previous re-births As thou runnest through and formest the main stay of this entire universe, thus linking the phenomenal worlds to one another, so graciously condescend to complete and string together the isolated acts of piety (Vratas), lying scattered over my previous existences (1—4)

Thus each month, the Vratam should be repeated till the lapse of four months from the day of its first observance, and a vessel-full of powdered barley should be given to a Brahman in the month of Chaitra The vow should be broken in the month of Karticka, if commenced in the month of Shrāvana Such a Vratam, when duly fulfilled, makes good the

dificiency made in practising Vratas in the seven previous existences of a man, and confers longevity, health, good luck and a kingdom on the performer (5—6)



CHAPTER CXCI

SAID THE GOD OF FIRE —Now I shall discourse on the process of performing the Trayodashi Vratas First I shall narrate the history of the Ananga Trayodashi The Vrata was first practised by the god of love, on the day of the thirteenth phase of the moon's increase, in the month of Magha, by worshipping the god Hara The Vrati should take honey on the day of the observance, worship the god Hara, and perform the essential Homa ceremony, by casting libations of clarified butter mixed with sessamum and sun-dried rice into the sacrificial fire (1—2)

Thus by propitiating the god Yogeshvara with a Homa, on such a Tithi in the month of Pousha, as well as by worshipping the god Maheshvara in the month of Magha after having eaten no other thing than Mouktika, the penitent would ascend heaven after death Similarly a Vrati should take water simply and worship the god Kākola on such a Tithi in the month of Phālguna, and live on camphor and worship the god Maheshvara on a similar Tithi in the month of Chaitra, whereby his fortune would take a better turn Similarly, the penitent living on a diet of Jati fruits simply, should worship the god Maharupa, on such a Tithi in the month of Vaishāka, while on a similar occasion, he should worship the god Pradumnya in the month of Jaistha, by eating cloves simply Likewise the observer of the vow, should worship

the husband of the goddess Umā in the month of Ashada, and live upon the washings of sessamum orientale, on the day of observance, while he should take nothing but perfumed water on a similar occasion in the month of Shrāvana and worship the trident-bearing god (Shulapāni) Similarly the Sadyojāta manifestation of the god Mahadeva, should be worshipped in the month of Bhādra, and the penitent should propitiate his spiritual preceptor as well Likewise a Vrati should worship the lord of the celestials in the month of Ashvina, and drink the washings of gold on the day of its observance The god Visheshvara should be worshipped in the month of Kārticka on a similar Tithi, and the penitent should eat nothing else than the plant known as the Madanaka, duly cooked and prepared The Shiva manifestation of Shambhu, should be worshipped in the month of Agrahāyana or at the close of the rainy season, covered over with the leaves of a mango tree Clothes and other wearing apparels should be offered to the god on the occasion, and gifts of cows, beds, umbrellas, pitchers, shoes and juicy and luscious edibles, should be made to the Brahmanas (3—9)

The Vrata, known as the Kāmatroyodashi, should be practised on the day of the thirteenth phase of the moon's increase in the month of Chaitra as follows An image of the celestial elephant known as Ashoka should be painted with red lead, and the Vrati should worship the same at each night fall throughout the year, whereby he would obtain all his wished for objects in life (10)

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CHAPTER CXCII

SAID THE GOD OF FIRE —Now I shall describe the process of practising the Vratas, which should be observed on days of the fourteenth phase of the moon's wane or increase (Chaturdashi) A Vrati should observe a fast and worship the god Shiva, on such a Tithi in the month of Kärticka, by respectively observing and performing which for a year, he would be longlived and able to enjoy all the comforts which this world offers Similarly a Vrati should practise self-control and live on fruits only, on days of the third, eighth, twelfth, or the fourteenth phase of the moon's increase in the month of Magha, and worship the god Shiva, subsequently foregoing the taste of all fruits till the completion of the vow, whereon fruits etc, should be given to the Brahmanas The Vrata thus practised, is known as the Fala-Chaturdashi, preference being given to the latter Tithi in respect of its observance (1—3)

Likewise a penitent should fast and worship the god Shambhu on the days of the eighth or the fourteenth phase of the moon's wane or increase, (night being the proper time for its observance on both the occasions), whereby he would be the happy possessor of all things worth-having in human life, and secure an elevated existence after death Poles should be set up with streamers unfurled therefrom, in honour of the god Mahendra (the great Indra), on the occasion of the dark Chaturdashi in the month of Karticka, and the god should be invoked and worshipped over the flagposts described above The Vrati should take special care in bathing and absolving himself of all impieties that day, whereby he would attain eternal felicity Subsequent to that the Ananta manifestation of the god Hari, should be worshipped on the day of the fourteenth phase of the moon's increase in the

same month The god, as well as the waters of the ocean which forms his abode, should be represented by the blades of holy Kushagrass, tied up in knots, and the penitent should prepare a cake with pasted Shali and powdered sun-dried rice Half of the cake should be given to a Brahmana, while he should take the other half himself The history of the origin of the Vrata, should be recited and heard on the bank of a pond and a string of thread should be tied round the wrist or the throat of the Vrati, by reciting the following distich "Lift me, ever sinking in this bottomless ocean of miserable births, oh thou Vāsudeva, whose image is but the eternal time and infinite space Break, oh break the fetters that bind me down to successive rebirths, and I bow down to thee, oh god" (4—11)



CHAPTER CXCIII

SAID THE GOD OF FIRE —Now I shall describe the process of practising the Shivarātri Vrata, which makes a man the envied possessor of all the good things of the earth, and liberate him from the cycles of necessary existences The observer of the vow (Vrati), should observe a fast and keep a vigil in the night on the occasion of a dark Chaturdashi, occurring between the months of Māgha and Phālguna, and pray as follows "I shall practise the Vrata, known as the "ShivaRatri Vrata," fast on the day of its observance keep a vigil in the night and worship the god Shiva, "I invoke the latter deity who blesses his votaries with earthly prosperity and emancipates their souls after death I make obeisance to the god Shiva, who serves as a boat in taking the benighted souls across this stream of life Salutation

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unto Shiva, the absolute pacific soul,—who increases the progeny of men, and crowns their devotion with kingdoms and principalities, success in life, health and erudition, and opens the gate of heaven to his votaries Increase my piety, augment my possessions, O lord, and may I have the envied goods of the world in abundance and the capacity to enjoy them May I thrive in fame and happiness, and may I ascend heaven and work out the liberation of my soul, through the merit of my virtues, growing more and more every day" (1—6)

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CHAPTER CXCIV

SAID THE GOD OF FIRE —Hear me discourse on the process of practising the Ashoka-Purnima-Vrata, in which the Bhudhara manifestation of the god Shiva, as well as the earth-goddess should be worshipped The Vrata should be first undertaken on the day of the full moon in the month of Chaitra, and practised on the occasions, of all subsequent Purnimas for a year The rite of Vrisotsarga should be performed on such a Tithi in the month of Karticka. The penitent should break his fast in the night, which should be spent in vigil By practising such a Vrata, a man goes to the region of Shiva after death This is what is known as the Vrisha Vrata Libations of water and cakes of obsequis offered to one's departed manes on the occasion of the Amāvasi (day of the new moon), known as the Pitri Amāvasi, last them for eternity By observing fasts and propitiating the souls of his departed ancestors for a year, a man becomes purged of all sins and ascends heaven after death. Similarly by worshipping the birthless deity (Nārāyana) on the day of

the full moon in the month of Magha a man is able to witness the fulfilment of all his heartfelt desires (1—4)

Now I shall describe the way of practising the Sāvitri Vrata, which should be observed on the day of the new moon in the mouth of Jaistha The female Vrati should fast for three consecutive days on the occasion, and worship Sāvitri the model of chastity, with the grains known as the Saptadhānya, underneath a Vrata tree, on the above said Tithi Damsels should join hands in a merry-go-round and dance and sing round the Vata tree, fondly embracing (Kanthasutra)* and worshipping it with pasted saffron

They should return home on the morrow, dress up and dedicate platefulls of offerings by repeating the Mantra "Obeisance to Sāvitri and Satyavāna," and make them over to the Brahmanas On the same day, the pious Brahmanas should be treated with sumptuous repasts, and the penitent shall break her fast Farewell should be bid to that model wife (Sāvitri), by reciting the Mantra which runs as "Be pleased, O thou goddess Sāvitri" A damsel practising such a Vrata becomes exceptionally fortunate (5—7)



CHAPTER CXCV.

SAID THE GOD OF FIRE —Now I shall describe the process of practising the Vratas, which coming on the differ-

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* यद्कुर्व्वते वचसि वल्लभस्य,
स्तनाभिघातं निविडोपगूहात् ।
परिश्रमार्थं शनकैर्विदग्धा,
स्तत्कण्ठसूत्रं प्रवदन्ति सन्तः ॥

ent days of the week or on days marked by the different asterisms and astral combinations (Vara Vratas) By bathing in the washings of the drugs known as the Sarvoushadhis under the auspicies of the asterisms Hasta or Punarvasu, a man is sure to attain bliss in this life Similarly, by performing Shraddha ceremonies in honour of one's departed manes, a man enjoys unbroken health in the course of his seven successive rebirths The Vrata known as the "Vrata after the heart of the Sun," should be practised on the occasion of the sun's passing over to a new sign of the zodiac on a Sunday Such a Vrata should be practised on each night marked by the asterism Hasta for a year, whereby the penitent would be entitled to enjoy all the comforts of the world Similarly by seven times practising the Vrata, which should be observed on Mondays marked by the asterism Chitra, the life of a man becomes a continuous run of pleasure and enjoyment Likewise by performing the Vrata, which should be practised on the nights of seven Wednesdays, marked by the asterism Vishākhā, a man becomes able to get rid of the baneful influences of planets, and secures their good graces in return Similarly by worshipping the Jupiter, the preceptor of the gods, on seven Thursdays marked by the asterism Anurādha, and by breaking his fasts on the nights of each of such seven days, a Vrati derives the same benifit as narrated in the preceding instance In the same manner, a man becomes free of the evil influences cast by malignant planets, by worshipping the Venus and the Saturn, on seven Fridays and Saturdays, respectively marked by the asterisms Jesthā and Mulā, and by breaking his fast in the night as laid down before (1—5)

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CHAPTER CXCVI

SAID THE GOD OF FIRE —Hear me, O Brahman, discourse on the process of observing the Nakshatra Vratas, (vows to be observed under the auspicies of different asterims) which are as follows —The god Hari should be worshipped during the ascendency of each of the twenty-seven asterisms, by which the worshipper would have all his objects and desires fulfilled and realised in life. The god Hari, manifest as the Nakshatra Purusha (an imaginary figure whose body is supposed to be composed of the clusters of asterisms, grouped so as to form its different parts) should be worshipped in the month of Chaitra The legs of the god (Nakshatra Purusha) should be worshipped under the auspicies of the asterism Mulā, while the regions of his groins should be worshipped under the benignant influence of the asterism Rohini The knee-joints of the divine figure, should be worshipped under the auspicies of the asterism Ashvini, while the regions of its two thighs, should be worshipped under the influence of the asterisms Ashādās The pubic region of the divine image, should be worshipped under the auspicies of the asterisms Purvas and Uttaras, while the region of the waist, should be worshipped under the influence of the asterisms known as the Krittikās Similarly the sides of the figure, should be worshipped during the ascendency of the asterisms known as the two Bhādrapadas, while the regions of its armpits should be worshipped, when the asterisms known as the Revatis would ascend a similar altitude in the skies The cardaic region of the image, should be worshipped under the influence of the asterisms known as the Anurādhas, while its back should be worshipped during the ascendency of the asterisms Dhanistha. The arms of the divine figure, should be wor-

shipped, when the asterisms known as the Vishākās would be ascendent, while its figure should be worshipped under the blissful influence of the asterisms, known as the Punarvasus Similarly, its finger-nails should be worshipped under the auspicies of the asterisms, known as the Ashleshas, while the region of its throat should be worshipped under a similar condition of the asterisms, known as the Jesthas, Likewise the ears, face, tips of teeth and mouth of Vishnu should be respectively worshipped under the benignant influences of the asterisms, known as the Shravanā, the Pushyā, the Svātis, and the Varunā In the same manner, the nose, the eyes, the forehead, the hairs, and the complexion of the divine image, should be respectively worshipped under the auspicies of such asterisms as the Maghā, the Mrigashirā, the Chitrā, and the Ardrā The god should be invoked and worshipped on a pitcher, full of molasses Gifts of beds, cows and money, should be given to the Brahmanas as remuneration for their officiating as priests at the ceremony or for attending the same as onlookers (1—7).

Each month, the observer of the vow, known as the Shāmbhavayaniya Vrata, should worship the god Vishnu, manifest as the Nakshatra Purusha (the astral figure) who is but an incarnation of the divine essence of Shiva The Vrata should be practised in the month of Kārticka, and Māgha under the auspicies of the asterisms, known as the Krittikā or Mrigashirā, from which the months have respectively derived their epithets, and address the god Hari by such names as "Keshava," "Achyuta" etc,or by invoking his presence as "obeisance to Keshava" and "Obeisance to the god who suffers no waste" (Achyuta). The penitent should recite the prayer, running as "I shall practise the "Shāmbhavayanikam Vratam, by worshipping the god Hari, present in the presiding asterism of the month, and which makes the life of its observer, a run of continuous pleasures, and grant him salvation after death I invoke the presence of the god

Hari, who contained in himself the water on which floated the seeds of a potential universe, and who, though eternally existant, suffers not the ravages of time, and grants health and longevity to his votaries During the four months, commencing from that of Karticka, boiled rice and potherbs should be offered to the god, Krishara (rice and pulse boiled together with spices) in the months such as Phalguna etc, while sweet porridge should be offered in the months of Ashada, etc, The Naividyas, after being dedicated to the deity in the night, should be made over to the Brahmanas The penitent should bathe in water saturated with the composition known as the Panchagavya, and live on the same substance on the day of observance of the vow An article offered to a god and kept behind his image, becomes a Naividya, while flowers etc, become Nirmālyas, simultaneously with their offering The Vrata should be closed with the following prayer —" I make obeisance to thee, O lord—may my sins grow more and more atenuated and my pieties grow more and more, every day O thou god who knowest no waste, may my wealth, possessions and progeny suffer no decrease and become unnumbered and endless instead O Achyuta, as thou art greater than the greatest of beings, as thou art the Supreme Soul, absolve me of all impieties, and may the wishes of my heart take fruit in this life Be pleased, O thou the wasteless (Achyuta) protector of the universe, grant me the fulfilment of my desires and make me wasteless as thy own self, O thou the immesurable spiritual light, O thou the best of beings" A man by worshipping the god as above indicated, for seven consecutive years, enjoys all the comforts of the world and becomes an emancipated spirit after death (8—17)

Now I shall describe the process of performing the Ananta Vrata, which is one of the greatest of the boon-confering Nakshatra (astral) Vratas The god Hari should be worshipped under the auspicies of the asterism Mrigha

shirā in the month of Mārgashirsha, the penitent living on the urine of a cow on the day of its observance The god Ananta (infinite) grants infinite merit and enjoyment in the next birth of the observer Infinite merit is acquired by the observance of such a vow, and infinite enjoyment follows in its wake which knows no waste or satiety, and the heartfelt desires of the penitent are realised hundredfold in his next existence The Vrati should break his fast in the night after the worship, and should not take any thing containing oil, the Homa being continuously performed for four months with libations of clarified butter By taking nothing else than clarified butter on the day of its observance, a Vrati ascends the region of the Rudra manifestation of the god Shiva after death Likewise, the man who practises the Trirātra Vratas, (a Vrata or a fast of three nights) each fortnight, by taking a single meal on each day of its observance, becomes the master of unbounded wealth Similarly by practising each month, the Vrata as above indicated, a penitent goes to the region presided over by the god Ganapati Thus by practising the Vrata in honour of the god Janārdana, a man is enabled to live in the same region with Vishnu, in the company of the souls of all his friends and relations

The penitent should first observe the vow (Trirātra Vrata) on the day of the ninth phase of the moon's increase in the month of Māgha, and hundred times repeat the Mantra, running as "Om obeisance to the god Vāsudeva" Only a single meal should be taken on the eighth day of the moon's increase (on the day immediately preceding the day of observance), then a fast should be for the next three days. The god Vishnu should be worshipped on the day of the twelfth phase of the moon's increase in the month of Kārticka, and the Vrata should be duly practised on the same day. The Homa should be performed with libations of clarified butter, containing grains of Shali rice, while it should consist of

clarified butter simply in a similar ceremony undertaken in the month of Shrâvana By performing Homa ceremonies as above indicated, Māndhātā was able to perpetuate his memory as the venerable Juvanāshva (18—22)

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CHAPTER CXCVII

SAID THE GOD OF FIRE —Now I shall describe the process of performing the Divasa Vratas First hear me discourse on the process of practising a Dhenu Vrata (a cow-giving Vrata), which should be practised by making the gift of a cow, whose mouth and tail had been covered over with plated gold The penitent should drink clarified butter only on the day of its observance, whereby he would attain an elevated station in the next world Similarly, by living simply on clarified butter for three consecutive days, and by making the gift of a golden Kalpa tree, a man attains the Supreme Brahma By making the gift of a twentytwo Pala weights of earth encased in a golden casket, a man goes to the region of Rudra Brahmanas should be feasted, and gifts of clothes, beddings, seats, umbrellas, vessels, and holy threads, should be made to them with the following prayer "May all that which has been made defective in this difficult Vrata, through my ignorance or omission, be remedied and made up, through your gracious benediction" A man by practising such a Vrata, ascends the region of Vishnu, after a long and prosperous career on earth

Now I shall describe the process of practising the Kārticka Vrata, which grants enjoyment of earthly pleasures,

and salvation after death The Vrati should eat only the composition known as the Panchagavya, on the day of the tenth phase of the moon's increase in the month of Kārticka, fast on the following day, and worship the god Vishnu, whereby he would go to the region presided over by that deity By making gifts of five goats to a Brahmana and by breaking his fast in the night for three consecutive days, a man attains the highest felicity In the Vrata, known as the Krichachah Māhendra, the Vrati should drink milk only for the first three nights, fast on the next three, and practise the Vrata on the day of the sixth phase of the moon's increase in the month of Kārticka Similarly in the form, known as the Krichachah Bhāskara, the penitent should live on curd on the day of the eleventh phase of the moon's increase in the month of Kārticka, and drink milk on the next five days, whereby he would acquire immense wealth In the Santāpana Vrata, the diet of the penitent should consist of wheat, articles made of wheat, potherbs, curd, thickned milk, clarified butter and water, on the day of the fifth phase of the moon (12—16)

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CHAPTER CXCVIII

SAID THE GOD OF FIRE —Now I shall describe the process of practising the Māsa Vratas (vows which should be observed in the different months of the year), which grant enjoyment in this life and salvation in the next The wise and the intelligent should forego the use of oils and ungents during the four months, commencing from the month of Ashāda Similarly by foregoing the use of flowers and

salt in the month of Vaishāka, and making the gift of a cow to a Brahmana, a man acquires a sovereignity in this life A man by observing a fast, extending over a period of month, and making the gift of a cow to a Brahmana, should practise the Vrata known as the Bhimavrata By bathing every day in the morning during the month of Ashāda, a man becomes merged in the essence of Vishnu, the same result being obtained by making gifts of treacle and a cow in the months of Chaitra and Vaishāka The greatest of all observers of vows, the husband of the goddess Gouri, practised the abovesaid Vrata of treacle, on the day of the third phase of the moon The man who practises the Nakta Vrata (Breaking one's fast in the night) in the month of Mārgashirsha, goes to the region of Vishnu The Vratas known as the Vrata of a single meal each day (Ekabhakta), the Dvādashi-Vrata, and the Tila-Vrata should be practised for four consecutive months (1—5)

By practising Vratas during the four months commencing from the month of Shrāvana, a man is able to witness the realisation of all his heart-felt desires The resolution of practising the Chāturmāshya Vratas spoken of before, should be first solemnly made, by fasting on the day of the eleventh phase of the moon in the month of Ashāda The god Hari, manifest as the sun god, should be worshipped under the auspicies of the continuance of that luminary in the sign of cancer, and by riciting the following prayer "I undertake this vow, O lord, in thy presence, may this come to a safe termination through thy gracious pleasure, O Keshava May this vow be deemed as complete even in the event of my dying before it reaches its goal" Thus a Brahmana should abstain from taking all animal-food, forego the use of oils and unguents, and worship the god Hari for three days by observing a fast on each alternate day, whereby he would attain the region of Vishnu A man, by practising the vow of silence (Mouni Vrata) and the one known as the Chāndrāyana, goes

to the region of Vishnu and becomes an emancipated spirit in the end Similarly, by practising the Vrata known as the Prajāpatya, while living on a diet of powdered wheat and barley, a man ascends the heaven after death Again by drinking milk simply, or by living solely on the composition known as the Panchagavya or on roots and vegetables, a man goes to the region of Vishnu after death Similarly the man who abstains from all meat, lives on a diet of barley, or foregoes the use of all sweet articles, attains the god Hari (6—13)

Now I shall describe the process of performing the Koumuda-Vrata, which should be practised in an empty stomach in the month of Ashvina The god Vishnu should be worshipped in the Vrata, occurring on the day of the twelfth phase of the moon's increase Lotus and other water-flowers and Naividyas illuminated by lamps of oil or clarified butter, should be offered to the god The god Vāsudeva should be worshipped with garlands of Mālati flowers, and by reciting the Mantra running as "Om obeisance to Vasudeva" Thus by practising a fast for a month in connection therewith, a man acquires piety, worldly prosperity, wealth and salvation, in short, every thing he sets his mind upon (14—15)

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CHAPTER CXCIX.

SAID THE GOD OF FIRE —Now I shall describe the process of practising the Ritu-Vratas, Vratas peculiar to the different seasons of the year which grant enjoyment in this life and salvation in the next By making gifts of fag-

gots in each of the four seasons such as the Rains, etc, and by giving a cow and a quantity of clarified butter at its close, a Brahmana is said to practise the Agni-Vrata Similarly, the Sarasvati-Vrata should be observed by practising absolute silence for a month, and by making gifts of bells, clothes, sessamum orientale and pitchers, full of clarified butter, to the Brahmanas at its close, whereby the penitent would attain absolute felicity Thus by bathing for a year, in the composition known as the Panchāmrita and by making the gift of a cow to a Brahmana at its close, a man becomes a king in his next existence (1—3)

The practiser of the Vishnu-Vrata, should offer edibles to the God Vishnu, on the day of the eleventh phase of the moon's increase in the month of Chaitra, and observe a fast on the day of its observance, whereby he would be able to sit at the golden feet of that deity The man who eats porridge and makes the gift of a couple of cows to a Brahmana, is said to observe the Devi-Vrata, the result of such an observance being the increase of wealth The man who practises for a year, the Vrata of eating his meals after dedicating them first to the souls of his departed manes, becomes a king (4—6)

I have finished describing the process of practising the Varsa-Vratas, now I shall discourse on the ways of observing the Sankrānti Vratas (Vratas to be practised on the occasion of the sun's passing over to a new zodiacal sign) The man who keeps a vigil in the night of a Sankrānti, goes to heaven after death, a similar result being obtained by worshipping the God Shiva and the sun-god, on the occasion of an Amāvasyā occurring on a Sankrānti day Again by washing the image of the god Keshava with jets of clarified butter on the day of the sun's first appearance on the Tropic of Cancer, the worshipper becomes absolved of all impieties, a twenty-two Pala weight of clarified butter being used in that divine

ablution A similar merit is acquired by performing the rite of ablution unto the image of the god Keshava with jets of thickened milk and clarified butter, on the occasions of the sun's twice passing over the equator (Vishuba) (7—8)

Now I shall describe the process of performing the Umā-Vrata, which should be practised only by female penitents, on days of the third or the eighth phase of the moon's increase The Vrata consists in worshipping Umā and Maheshvara, whereby a woman usually becomes lucky and is never subjected to feel the pangs of separation from her consort The woman, who duly worships the sun-god, takes birth as a man in her next existence (9—10)



CHAPTER CC



SAID THE GOD OF FIRE —Hear me, O Brahman, discourse on the process of practising the Vrata of illuminating a divine edifice with lighted lamps (Dipadāna Vrata), by observing which a man attains salvation after a prosperous career on earth By illuminating the house of a Brahmana or an imaged deity for a year, a man becomes possessed of all his wished for objects Similarly by lighting such edifices for four months continuously, or by illuminating them in the month of Kārticka, a person goes to the region of Vishnu or ascends heaven There is no Vrata which can or will ever excel this rite of giving lighted lamps, in respect of merit The man, who illuminates a divine edifice as above indicated, becomes the father of a large and happy family, and enjoys health and good

fortune His eyes become keen and lustrous, while angels throng to glorify his name in heaven on his sojourn to that region after death (1—3) Out of a hundred wives of the king Chārudharmā, the ruler of the world, Lalitā, the daughter of the king of Vidharba, was able to win and monopolise the love of her husband, through the merit of observing such a lamp-giving Vrata Lalitā used to light up the divine edifice of Vishnu with thousands and thousands of lamps, every night The co-wives of the queen, asked her to describe the merit of practising such a Vrata, whereupon she narrated as follows —

LALITA said —"In by-gone times, the holy sage Maitreya was a priest in the service of the king of Souvira, and he caused a temple to be built and dedicated to Vishnu, on the banks of the Devika I was a she-mouse at the time, Oh ye my beloved sisters, living in a hole in a sequestered nook of the adytum of the temple One day Maitreya caused a lighted lamp to be placed in the interior of the temple, which growing dimmer and dimmer every moment, was about to be put out Out of my natural dread for cats in that mouse-existence of mine, I came out of the hole, nudged the wick of the lamp with the tip of my nose, and re-excited the faint light about to be blown out by the wind. Even through the merit of such an involuntary act of piety. behold me, metamorphised into a princess and a favourite with the king, my husband, in my present existence O ye sisters, I enjoy this high station, these pleasures and riches of royalty as fruits of the pious act of illuminating the divine edifice of Vishnu, though unintentionally done by me in my previous existence, and therefore it is, that each night I cause thousands and thousands of lamps to be lighted in the Vishnu temple, simply because I remember (Jatismara) the records of my previous birth (4—9)

By illuminating a divine temple with lamps, on the day of the eleventh phase of the moon, a man is able to reside

blissfully in heaven The stealer of such a lamp is afflicted with dumbness and locomotor ataxy in his next rebirth, and is doomed to suffer incessant nameless agonies in the dark and bottomless abyss of perdition The messengers of the god of death, asked these miscreants mourning their fates and filling the confines of the nether regions with wails and doleful sounds, " What is the good, O thou benighted souls, of wailing now ? What does it avail a being to cry his eyes out in hell, over the misdeeds and acts of inequity, foolishly and wantonly committed by him in his human existence? The human life is the culminating stage of all animal existences on earth, and it is by going through thousands and thousands of necessary cycles of animal-existence, that a being is evolved out as a man. Wherefore then, should a man forget such a memorable fact of his existence?—and wherefore should he indulge in sensuous pleasures which are nothing but the cravings of the animal nature which he could not very well cast off even then ? If the highest good in human life is to secure as much creature-comforts as possible, or to madly run in pursuit of those articles that pander only to the senses, if its highest glory is to raise much sand and dust in a whirligig of contending passions,—wailing and wailing alone, needs must be the necessary corollary, the inevitable sequel to such an existence, when transplanted to these regions You are eating only the bitter fruits of your own misdeeds on earth Why did you not think at the time of seducing other men's wives, that the fond and clandestine embrace of a false wife, (dearer it might have been for the very stealth), the warm and the fluttered up-heavings of a fair but frail heart, beating with the vibrations of hurried footsteps of a fugitive god flying therefrom, it might have carried for the time being into stagnant life, a fiendish flow of unnatural stimulation, but were sure to prove as gall and worm wood within these confines? A moment's pleasure, a moment's gratification of the senses, is sure to be followed by

millions and millions of years of extreme agony and excruciating pain Instead of crying "Mother, O mother," in anguish and darkness why don't you sing the blessed name of Hari? O you the defilers of your neighbour's beds! Does the name lie so very heavy on your tongues? As a spark of fire can be always obtained from the tiny flame of a lighted lamp, so a small lamp, lighted out of a love of god, goes much way to illumine the path of a soul in the darkness of death An equal portion of misery falls to the lot of a man who is not inclined to offer such lighted lamps to the god, and steals them, dedicated by others, instead Why should I mourn now when I have offered thousands and thousands of them?" (10—18)

SAID THE FIRE-GOD —Having heard these words from the lips of Lalitā, the co-wives of the queen began to illuminate the temple of Vishnu in the night, and ascended heaven through its merit Thus by offering lighted lamps to the god, a man acquires greater merit than by practising the Vrata (19).

CHAPTER CCI.

SAID THE GOD OF FIRE —Now I shall describe the process of performing the worship, known as the Nine-fold propitiation (Nāvavyuhārchanam) as narrated by the god Hari to the holy sage Nārada The gods Vāsudeva and Shankarshana together with the Vija Mantras a (अ) and ā (आ) sacred to them, should be worshipped at the centre of the lotus-shaped mystic diagram The god Pradyumnya should be worshipped in its southern petal, the god Anirudhya with the Vija Mantra "As" (अः) in the petal at its south-

west The Mantras running as "Om obeisance to Nārāyana" at its west, "Om obeisance to that eternal Brahma" at its north western petal, as well as the Mantra, running as "Ksham Vishnu, Kshoum Nrisinhaka" Similarly the boar manifestation of Vishnu should be worshiped in the petal at its north, as well as at the doors of the diagram, situate at its west and the north east Similarly the Mantra running as "Kam, Tham, Sam, Sham, Garutman Purvavaktra" should be located and worshipped at its south, the Mantra running as "Kham, Chachahm, Vam, Hum Fut," and "Kham, Dham, Pham, Sham" at its north Likewise the Mantra running as "Vam, Nam, Mam, Ksham Kshoum" and "Dham, Dam, Bham and Ham" should be located and worshipped in the Mandala The Mantras running as "Gam, Dham, Bham Ham Pushti" (the goddess of health) and the Vija Mantras particularly sacred to the god, should be respectively worshipped on the north and the south of the mystic diagram The Mantras running as "Dham Vanamāla" (the garland of wild flowers worn by the god Vishnu, emblematic of the different worlds and solar systems), the Shrivatsa-mark on the breast of Vishnu, as well as the gem Kousthubha with the Mantra "Sam, Ham, Lam, Chachahm, Tam and Dam" held sacred to it, should be worshipped on the west of the divine seat (Peetha) The ten Anga-pujas of the god Vishnu, should be duly performed, while the Ananta manifestation of the deity, should be worshipped below the mystic diagram, by reciting the Mantra running as "Obeisance to Ananta" The gods such as Mahendra etc, should be duly worshipped, and the ten Anga-pujas should be respectively done unto them The four pitchers (Ghatas) should be placed at the four gates of the mystic diagram, such as the east etc, and the latter gods should be invoked and worshipped over them The gates of the diagram, as well the sky hanging as a canopy over it, should be contemplated as permeated with the essence of the Vija

Mantras, respectively known as the fire, the wind, and the Moon Vijas (1—8)

Subsequent to that, the preceptor should contemplate his psychic self as having pervaded the universal space, and the Mantra known as the Atma Vija as dropping down with the moon beam, saturated with the crystal drops of ambrosia, and entering his body from the above Then he should deem himself as the absolute subjectivity (Purusha), evolved out of that mysterious Vija, and hold himself identical with the god Vishnu Then he should contemplate the twelve parts of his body, such as head, heart, the tuft of hair on his crown, etc , as having been permeated with the essence of that mystic Vija (Anga Nyasa), enveloping him as an armour Similarly the twelve different parts of his organism, such as the breast, the head, the tuft of hair on his crown, back, and eyes, should be again contemplated as assigned to the Vija Mantras, sacred to the god and permeated with their essence The preceptor should similarly contemplate his two hands, as assigned to and permeated with the Astra Mantras sacred to Vishnu, and cause a similar Nyasa to be practised by his disciple in his own body (9—12)

A mental worship of the god Hari, requires no flowers or offerings like the one made on the mystic diagram (Mandala) A strip of cloth should be tied round the eyes of the disciples, and they should be asked to throw flowers on the mystic diagram, divided into petals or chambers on which the names of the different manifestations of Vishnu, had been previously written The disciples should be respectively named after the gods, on whose chambers the flowers cast by them, would fall down The preceptor should cause the disciples to be seated on his left hand side, and successively cast into the consecrated fire, hundred and eight libations of clarified butter, containing the seeds of Vrihi grass and sessamum orientale Again a thousand libations should be offered into the sacrificial fire, for the

purification of the body of the disciple Similarly a hundred libations should be offered for the propitiation of the different manifestations of the god Navavyuha, after which the final libation should be cast into the Homa-cavity Thus a preceptor should initiate his disciples into the mysteries of the spiritual world, while they in their turn should worship him with presents and remunerations (9—16)



CHAPTER CCII

SAID THE GOD OF FIRE —The god Hari is usually propitiated with flowers, perfumes, and oblations, and by burning incense-sticks and waiving lighted lamps before his image Now I shall enumerate the names of flowers, which the latter god is specially fond of The flower Mālati heads the list of flowers in that respect, while a worship made with the flowers of Tamala, grants enjoyment and salvation to the votary Similarly a Puja, made with Mallikā (Jasmine) flowers, absolves the worshipper of all sins, the one made with Juthikā flowers, ensures the residence of the worshipper in the region of Vishnu, the flowers known as the Pātalā and the Atimukta respectively confering on him the same result as the above Again by worshipping the god with such flowers as the Karavira and the Javā, a man goes to the region of Vishnu, or acquires piety The flower known as the Kuvjaka offered to the god in the course of a worship purifies the worshipper, the Tagara and Karnikāra flowers lead the votary to the region of Vishnu, while the flowers known as the Kuranthas, absolve the worshipper of all sins. The most elevated existence in the next world, is secured by worshipping the god with such flowers, as the Lotus, the

Ketakı and the Kundas By offering such flowers as Vāna Varvara, and Kāsha, a man becomes able to live in the same region with the god Hari (1—5)

A similar result is obtained by worshipping the god with the bunches of such flowers, as the Ashoka, Tilaka, and Tarusha The man, who wants the emancipation of his soul after death, should worship the god with the leaves of a Bel tree, while an elevated station in the next world is secured by offering the leaves of a Shami tree to that divinity Again by offering the petals of Bhringarāja and Tamāla flowers, Kalhars, Lotus flowers, and the dark and the golden leaves of the two sorts of Tulasi (Mimossa) to the god Vishnu, a worshipper is enabled to live in the same region with that deity Similarly by worshipping the god Hari with the holy Lotus flowers, Kokanadas, a garland of hundred lillies, the flowers of Nipa, Arjuna, Kadamva, the perfumed Vakula, Kinshuka, Mani, Gokarna Nagakarna, Sandhyā Ketaki, Kusha and Kāsha flowers, and the scented Uruvaka, a man is purged of all sins, and becomes an empancipated spirit after a long and prosperous carrier on earth (6—11)

By offering a flower to a god, the worshipper acquires a merit, hundred times more than what he would have got by making an offering of gold to that deity, while the merit of offering a garland, should be deemed as a millions of times more than that of the latter Similarly by offering flowers grown in the wilderness, a man acquires thrice as much merit as by offering flowers grown in his own gardens, or in those of others The god Vishnu should not be worshipped with flowers that have become perched or dried, or contain petals more than what they naturally possess, but never with such flowers as the Kānchana, the Unmatta and the hill Karnika The presiding deity of hell should be worshipped with such flowers as the Kutaja, the Shālmali, and the Shirisha The god Hari should be worshipped with such flowers as the

scented Brahma-padmas and the blue lotuses, while the god Hara should be worshipped with the flowers, known as the Arka, the Mandāra, and the Dhustura Flowers such as the Kutaja, the Karkati, and the Ketaki, should not be offered to the latter deity, as well as the flowers of gourd or of a Nimva tree, nor flowers that are bereft of sweet odours (11—15)

The best kind of flowers with which the god can be possibly worshipped, are the eight sentiments such as the cessation of all killing propensities, control of the senses, forbearance, knowledge, kindness, etc The first flower is the extinction of all cruel instincts (Ahinsa), the second is self-control, the third is love and good will to all creatures, the flower par-excellence, being the inward peace or contentment The virtue of gentleness is a flower with which the god Keshava should be worshipped, the practice of austerities is another flower, meditation and truthfulness forming the seventh and the eighth of the list of flowers, which the latter deity is specially fond of (16—19)

Oh thou foremost of the sons of men, there are other external flowers, which being offered with love and devotion to the god Vishnu, secure his good graces as well Water-flowers and the flowers of fields and meadows, offerings of milk, curd, thickened milk and clarified butter, lighted lamps and burning incense-sticks waived before his image, offerings of boiled rice, etc, flowers and fruits of forests, blades and roots of Kusha-grass, perfumes and sandal-paste, a sincere and heartfelt love, and the eight flowers of sentiment in special, are always pleasant to the god Vishnu The seat and the five manifestations of the god should be worshipped as well, with the eight mental flowers spoken of above The five manifestations of Vishnu are Vāsudeva etc, those of the god Hara, being Ishāna etc (20—25)

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CHAPTER CCIII

SAID THE GOD OF FIRE —A man, by worshipping the god, is exempted from visiting the hell after death Hear me, oh Brahman, enumerate the names of the different hells, and the misdeeds for which souls are doomed to visit each of them The five vital winds of a man escape from his body at the close of his life, however fondly and tenaciously he might have clung to it The embodied spirit (Dehi), leaves its earthly tenement, through one of the following causes, such as drowning, burning by fire, poisoning, hurt, inanition, or fall from a mountain

Simultaneously with its quitting the older body, the soul of a man finds its abode in the new body of a creature, according to his merit or demerit in the previous existence The sum-total of the moral acts of a man in his previous existence, tends to determine both the nature of the organism his soul will enter in the next birth, and the environments amidst which he will be placed, so as to be in the best situation for reaping the fruits of his former good or evil deeds All embodied existence should be deemed as encircled with pain and misery in a more or less degree The evil-doers are doomed to suffer pain after death, while the workers of good in life, enjoy ethereal comforts The messengers of death, take the souls of deceased persons to the god who is the warder of this bridge of lives (Yama). The souls of the wicked are entered by the southern gate of his mansion, while the souls of the just and the pious are ushered in through its western and other gates The messenger of death, cast the souls of the wicked into the hell fire by the order of the latter, while the good souls are carried into the heaven by the order of Vashishtha (1—5)

The soul of a cow-stealer is doomed to suffer for a hundred thousand years, the torments of the hell known as the Mahāvichi (the great foreshore), while the soul of a land-grubber or that of a Brahmana killer, is respectively consigned to the agonies of the hell, known as the Amākumbha (the pitcher of undigested chyle) The murderer of a child, a woman, or an old or imbecile person, is chained down to the bottom of the hell, known as the Rourava, till the approach of universal dissolution, or till the termination of the respective sovereignities of the fourteen Indras The soul of a man, who had burnt the fields of a preceptor in life, is consumed for a Kalpa, in the living flames of the hell, known as the Mahā Rourava The soul of a thief is cast into the hell known as the Hell of Utter Darkness, there to be perpetually bastinoed for a more than one Kalpa by the warders of the god of death, incessantly eaten by worms, leeches, and other water-parasites For a similar period, the soul of a matricide is tormented in the hell known as the Asipatra-Vanam (the forest having the leaves of sword-blades), and is there fried with burning sands

Similarly, the soul of a man who has alone eaten the sweetmeats in life, by depriving his dependants of their due shares, is doomed to eat execrita, and the paresites that usually infest the same, in the hell known as the Kākola The soul of a man, who had forsaken in life the performance of the five sacrifices enjoined to be practised every day (Pancha-Yajna), is doomed to live on blood and urine, in the hell known as the Kuttala The soul of a man, who had eaten forbidden food on earth, is doomed to drink blood only in the hell of stench The soul of a tyrant or an oppressor of mankind, as well as that of the murder of a man who has taken shelter under him, is boiled as seeds of sessamum orientale in the hell of boiling oil The soul of a seller of wine on the occasion of a sacrifice, as well as that of an insultor of gifts, is doomed to suffer the torments of the hell known

as the Niruchchhāsha, while the soul of an untruthful man, is consigned to the torments of the hell, whose doors are barred with thunder-bolts

The souls of the crooked are cast into the hell of great conflagration (Mahājvāla), while those of persons who had visited the wives of their elders or superiors, or women who were in the forbidden degrees of consanguinity in life, are consigned to the torments of the saw-edged hell (Krakacha), while the begetters of hybrid children and the destroyers of other men's virtues, are punished in the hell of boiling treacle The soul of the killer of any creature, is chained down to the bottom of the hell of alkali, that of an encroacher on other men's ground, is punished in the hell edged with razors, while the souls of a stealer of gold or a cow and the feller of a tree, are kept confined in the hells respectively known as the Amvarisha and Vajra-Shastraka The soul of a honey-stealer is chastised in the hell of perpetual repentence (Paritāpa), while that of a stealer of other men's goods, is incarcerated in the one known as the Kāla Sutra The soul of the man who was a great meat-eater in life, is kept imprisoned in the hell, known as the Kushmala, while the soul of a man who had neglected to offer cakes of obsequis to the souls of his departed manes on earth, is consigned to smell the filthy odours of the hell, known as the Ugra Gandha (the hell of strong odours) Tho soul of a Kācha Vakshi, is cast into the hell known as the Durdhara, while the soul of a vilifier of the holy Vedas is punished in the hell of infamy (Apratistha) The soul of a man who had borne false witness in life, goes to the hell, known as the Puti Vaktra, while the stealer of other men's money goes to the one known as the Pariluntha The souls of the murderer of a child, a woman, or an old or imbecile person, as well as that of an oppresser of the Brahmanas are tormented in the hell of dreadfulness (Karala) Similarly the souls of Brahmanas, who had taken

wine in life, as well as that of a man who had created ill-feelings and dissensions among friends are kept confined in the hells, respectively known as the Vilepa and the great hell of molten copper (Mahā-Tāmra) Similarly the soul of a man who had defiled the beds of his neighbours in life, is subjected in hell, to hold in a perpetual embrace, a molten iron or a burning stone image of the seduced women, while the soul of a woman, who had known many men in life, is forced to clasp her hands round a thorny Shālmali tree of burning fire, in the hell designated after the latter The souls of men, who had gone in their human existence, unto the daughters of their own mothers, as well as the souls of men who had looked on other men's wives with lustful eyes, or had uprooted the tongues of their fellow beings, are doomed to eat ashes and cinders only in the hell, known as tne Angārāshi (the hell of carbon food) The souls of thieves are always cleft with the keen ends of razors, while those who had taken meat in life, are subjected to eat their own flesh in hell The man who observes a fast for a month as well as the practiser of an Ekadashi or a Bhishma Panchaka Vrata, becomes exempted from visiting the hell (20—23)



CHAPTER CCIV.



SAID THE GOD OF FIRE —Now I shall describe the process of observing the best of the Vratas of a month's fast, O thou holy sage, a man belonging to the orders of Yoti, or Vānaprastha, as well as a widowed wife, should practise the abovesaid Vrata, after having performed the sacrifice known as the Vaishnava Yajna, and obtained permission of his or her spiritual preceptor in that behalf. The fast should

be observed under conditions, laid down under the head of the Krichchha Vratas described before, or otherwise as the observer would be capable of The Vrata should be first undertaken on the day of the eleventh phase of the moon's increase in the month of Ashvina, and thenceforth the observer should go on fasting for thirty days continuously, by reciting the following verses "This day forward I shall fast and worship thee, O Vishnu, for thirty days continuously till thy wakening in the month of Kārticka May this Vrata undertaken by me, be deemed complete, O lord, in the event of my dying in the course of its observance or before the day of thy wakening" (1—5)

Each day, the practiser of the Vrata should thrice bathe in the course of its observance, thrice worship the god Vishnu with offerings of flowers and perfumes etc, recite the Gitā sacred to the god, and meditate upon his immutable self He should give up all profane talks, forego all pecuniary concerns, keep himself aloof of the company of all men not practising a similar Vrata, nor engage in conversation with the wicked and the evil-doers. The full term of its observance (thirty days) should be spent in a divine edifice, and the Brahmanas should be feasted at its close, on the completion of the worship on the day of the twelfth phase of the moon Then the observer of the vow should pay remunerations to the Brahmanas and break his fast A man by practising the Vrata, as above indicated, becomes entitled to enjoy the pleasures of heaven as an emancipated spirit, for the period of thirteen Kalpas The ceremony, known as the Vaishnaba Yajna, should be performed at the close of the Vrata, and gifts of a pair of cloths, a metal pot, a seat, an umbrella, a prepared holy thread, a pair of shoes and a Yogapattā, should be made to each of the theirteen Brahmanas invited on the occasion A golden image of the god Vishnu should be worshipped in a bed with clothes etc. and a Brahmana should be addressed as follows;

"Through the grace of Vishnu, I stand absolved of all sin, O thou twice born one I shall ascend the region of Vishnu, and ultimately become merged in the essence of that deity." Then the Brahmana would reply as follows—"Depart and Depart, O thou who art wise with the wisdom of god Go to the sinless region of Vishnu, and stay there, shaped after the image of that God" Having thus addressed the Brahmana, the observer of the Vrata, should make a gift of the bed with the golden image, to his spiritual preceptor (6—14)

The practiser of such a Vrata, redeems the souls of his relations, remove up to the hundredth degree, and carries their souls with his ownself into the region of Vishnu Even the country dwelt in by such an observer of a month's fast, becomes blissful and sinless, not to speak of his Vandhus and relations Thickened milk and clarified butter may be safely given to a penitent, falling down in a swoon while observing the Vrata, without any fear of breaking or vitiating his vow, since clarified butter permitted to be taken by a Brahmana on such an occasion, does not detract its merit, and since Vishnu, the maker of all medicinal remedies, pardons the guilt of taking fruits, edible roots, thickened milk and medicines administered by the preceptor in such an emergency (15—13)

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CHAPTER CCV

SAID THE GOD OF FIRE —Now I shall describe the process of practising the king of all the Vratas, viz, the vow of Bhishma Panchakam, which should be practised on the day of the eleventh phase of the Moon's

increase in the month of Kārticka The penitent should observe a vow of silence on the occasion, bathe thrice every day and perform such a rite of ablution for the five successive days from the day of the first observance of the vow, and offer libations of water to the gods and his departed manes, containing the seeds of five different sorts of Vrihi and sessamum orientale (1—2)

The rite of ablution should be done unto the image of the god Hari, with the composition known as the Panchagavya and the Panchāmrita The body of the idol should be smeared with sandal-paste etc, and crystals of scented gum resin soaked in clarified butter, should be burnt before it Day and night, the lamps should be kept lighted before the image, and oblations of sweetened porridge should be offered to the god whom it represents The Vrati should repeat hundred and eight times the Mantra, running as "Obeisance to the god Vāsudeva," and cast into the sacrifial fire, an equal number of libations of clarified butter, containing seeds of Vrihi and sessamum, by repeating the six-lettered Mantra of the god, followed by the term of obeisance (Svaha) On the first day of its observance, the feet of the god should be worshipped with lotuses, the regions of his thighs and knee-joints on the second day, with the leaves of a Bel tree, the umbilical region on the third day with Bhringarāja, with the flowers of Vana and Javā and the leaves of a Bel tree on the fourth, and with the Mālati flowers on the fifth day (3—7)

The penitent should sleep on the bare floor during the continuance of the Vratra, and take cowdung, the urine of a cow, curd, milk and the composition known as the Panchagavya, respectively on the first (Ekadashi), second, third, fourth, and the fifth day of its observance He should break his fast in the night of the following full moon, whereby he would be liberated from the trammels of life, after a happy and prosperous career on earth The Vrata is named after

the hero (Bhishma) who practised it in the by-gone age, and attained the god Hari through its merit The supreme Brahma is to be worshipped in all the Vratas, which has the observance of a fast as its essential condition (8—9)



CHAPTER CCVI

SAID THE GOD OF FIRE —The holy sage Agastyas (अगस्त्यः) should be deemed as an incarnation of the god Hari, and a man by worshipping this venerable sage, attains the latter divinity The immortal Rishi should be worshipped during the three days and a three-quarter part thereof, before the entrance of the sun into the sign of Virgo The worshipper should fast on the three days stated above, and worship the sage with Argha offerings, etc, The white and effulgent image of the sage, having complexion like the hue of a Kāsha flower, should be invoked at night fall in a fitcher, full of water, and the night should be spent in vigil, after having addressed him as follows —"Accept this worship made by me in love, oh thou the greatest of the holy sages, oh thou whose mind is always filled with the noblest of thoughts, oh thou whose body is resplendent as the mid-day-sun" Thus having invoked the presence of the holy sage, the worshipper should offer him perfumes and sandal-paste, and worship him on the morrow with the Argha offerings, on the bank of a pond, by reciting the following Mantra —"Obeisance to thee, O thou whose complexion is like the hue of a Kāsha flower, O thou born of the essence of wind and fire, O thou the son of Mitrā and Varuna, born in a pitcher May that Agastyas, who devoured the demons Atāpi and Vātāpi and quaffed off the ocean in a

single draught, appear before me In the innermost recesses of my heart and with my entire soul, I beseech the aid of Agastya I worship him with a view to secure an elevated existence in the next world Accept this sandal, O Agastya, which the gods are fond of, and whose trees grow in islands beyond the seas that bound our view, and are held as the kings of trees Accept this garland of flowers, O thou holy sage, which destroys all sins, is the receptacle of all virtues, pleasures, enjoyment, and salvation, and which grants to the offerer, health, prosperity and fortune. I waive before thee, this burning incense stick Accept it, O lord, and may I have an unalterable faith in thy absolute goodness, and may I live to witness the fulfilment of all my heartfelt desires, and silently practise virtues, by dint of which a man becomes able to secure an elevated existence after death I have offered thee, O thou the greatest of the holy sages, and the grantor of all boons, this Argha offering in the shape of a cloth with bits of gold and seeds of Vrihi tied in its corner Accept it, O lord, whom the gods and demons worship with such Argha offerings Kindly accept this Argha offering of flowers offered by me, O sage, as a testimony of the fruition of my desire to invoke thy presence on the occasion of this Vrata" (1—12)

Similarly the princess Lopāmudra, the daughter of the king of Vidarbha, and the wife of the sage, should be worshipped by reciting the following prayer —"Obeisance to thee, O princess, O thou the wife of the holy sage, who hast undertaken the greatest vow of lifelong renunciation O thou goddess, O thou Lopāmudra of universal fame, accept this Argha offered by me" The Argha to be offered to the holy sage Agastya, should be composed of bits of gold and silver, the five gems known as the Pancharatnam, a metal-bowl containing the seeds and grains known as the Saptadhanya, curd and sandal-paste, and which should be offered without uttering any Vedic Mantras, where the penitent

would belong to the Shudra community or to the opposite sex The worship should be closed with the following prayer,—"Accept this Puja made by me, O thou Agastya, who grantest all boons—the greatest of all the holy sages and resplendent as the sun, and depart in peace from this place of worship" (13--17)

For life the penitent should forego a class of paddy, a fruit or articles of a particular taste in honour of Agastya Then the Brahmanas should be feasted with boiled rice, porridge, articles fried in clarified butter, sweetmeats, and confectionaries, and gifts of cows, clothes and gold should be made to them Subsequent to that, the abovesaid pitcher of invocation, with a vessel full of porridge and clarified butter and containing bits of gold being placed over its mouth, should be made over to a Brahmana By offering such Arghas for a period of seven years, a woman becomes the mother of many children and the mistress of a large fortune, while a virgin becomes a princess by wedlock (18—20)



CHAPTER CCVII

SAID THE GOD OF FIRE —Now I shall describe the process of practising the Koumuda Vrata, which should be first undertaken by observing a fast on the day of the eleventh phase of the moon's increase in the month of Kārticka, by reciting the Mantra which runs as—"Henceforth I shall practise the Koumuda Vrata, by observing a fast and worshipping the god Hari for a month, whereby I shall be liberated from the bonds of life, after a happy and prosperous career on earth." Similarly the image of the god should be smeared with sandal-paste, and pasted

saffron and worshipped with the flowers of Kalhār, Mālati and lotuses The Vrati should observe the vow of absolute silence during the continuance of the Vrata, cause oil-lamps to be kept lighted before the god, day and night, and offer oblations to him, consisting of porridge, cakes, etc, which should be dedicated to the god by reciting the Mantra running as "Om obeisance to Vāsudeva" The Brahmanas should be feasted, and the god should be worshipped on each day of the month till the day of his wakening A man by observing such a vow of fast, attains greater merit than what is acquired by practising the preceding Vratas (1—5)

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CHAPTER CCVIII.

SAID THE GOD OF FIRE —Now I shall describe the process of making gifts on the occasion of practising all the Vratas The gifts, Vratas, penances etc, which should be respectively made, observed and practised on days of the different lunar phases such as the Pratipad, etc, on different days such as Sundays, etc, under the auspicies of the different asterisms and astral conditions such as the Krittikās and Viskumbhas, or on the occasions of eclipses, or on the sun's stay at the different signs of the Zodiac, should be held as sacred to the god Vishnu, manifest and named after that Tithi, day, asterism or the astral condition, etc The gods and goddesses such as the Sun, Isha, Brahman, Lakshmi, etc are but the different manifestations of Vishnu A Vrata practised in honour of one of them, confers on its practiser all the desirable boons in life The gifts and articles of worship in a Vrata should be dedicated to the god, by reciting the following Mantra —"Come, O thou lord of the universe,

I make obeisance to thee, and dedicate this seat, this water for washing thy feet, this Argha offering, this cup, full of honey, this water for rinsing thy mouth, this water for thy bath, this cloth, this perfume, this flower, this burning incense-stick, this lighted lamp, these articles of food, to thy blessed use" (1—5)

Now hear me narrate how the above-said articles should be made over to a Brahmana after the worship, and the words which are to be uttered on the occasion "To-day I make over these articles of worship, previously dedicated to the god Vishnu, to such and such a Brahmana, belonging to such and such a family or religious clanship of such and such a Rishi, with a view to get rid of all my impieties, to acquire wealth, to enjoy good health, long life and a prosperous career, and for the increase of progeny, wealth, virtue, and comforts I make this gift to you, O Brahmana, with a view to perpetuate the memory of this my observance of the vow, so that I may become an emancipated spirit after death Be thou propitiated with this my gift, O thou lord of all the worlds, bless me in return with fame, erudition and the capacity of making such gifts and sacrifices, O thou the presiding deity of all the Vratas Increase my piety, augment my pleasures and grant me salvation, and may I live to witness the realisation of my heart's desires" (6—11).

The man, who reads every day the whole of the present chapter of gifts to be made on the occasion of different Vratas, attains all his ends in life, and becomes an emancipated spirit after death The Vratas which should be practised under the auspicies of different asterisms, astral combinations, lunar phases and positions of the sun, should not be practised by worshipping the god Hari in one and the same way (12)

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CHAPTER CCIX.

SAID THE GOD OF FIRE —I shall narrate the nature of piety which follows on the acts of making different gifts and endowments, which grant to their makers, both the enjoyment of earthly pleasures in this life and salvation in the next By making the different sorts of gifts, such as the Ishta, Purta, etc, the giver becomes entitled to all sorts of bliss The endowments of tanks, wells, divine edifices, gratuitous feeding houses, gardens of fruits, and caravansaries are known as the Purtas, and their endowers enjoy an immunity from the cycles of re-births (1—2) The performance of an Agnihotra sacrifice, practice of austerities, truthfulness, conformity to the rules of life laid down in the Vedas, hospitality and the offering of oblations known as the Vishvadevapindas, are known as the Ishta acts, which lead their respective performers or practisers to heaven Similarly gifts made on the occasions of the eclipses of the planets, on the passing of the sun to a new zodiacal sign, or on the day of the twelfth phase of the moon's wane or increase, are also known as the Purta acts Likewise the merit of a gift, made with a due regard to the status of its receipient, or to the nature of the time and place of its making, is increased million times, such occasions being the appearance of the sun on the tropics, the passing of that luminary over the points of equinox (Vishuba), the astral condition known as the Vyatipāta, the waning of the duration of days, the days of the commencement of the different cycles of time (Yugas), the passing over of the sun to a new sign of the zodiac, the days of the fourteenth phase of the moon's wane or increase, the days of full moon, the days of the eighth or the twelfth phase of the moon's wane or increase, the celebration of marriages or sacrificial ceremonies,

the days marked by the astral condition known as the Vaidhriti Yoga or the occasion of having had an evil dream in the night Similarly a gift made on the occasion of a Shraddha ceremony of one's ancestors, under the auspicies of the sun's appearance on the tropics of cancer or capricorn, or on the occasion of the passing of that luminary over the two equinoxial points respectively, carries four or eight times the merit of making gifts on any other occasion Again a gift made on the occasions of the four Vishnupadis, twelve Sankrantis, the entrance of the sun into the signs of Virgo, Gemini, Pisces and Sagitarius respectively, carries sixteen times the merit of an ordinary gift A Sunday marked by the asterism Shravanā, Ashvini, Dhanisthā, Ardrā, etc, gives rise to the astral condition known as the Vyatipāta Yoga (3—13)

The cycle of time known as the Krita Yuga set in on a day of the third phase of the moon's increase in the month of Vaishākha, and that day was a Sunday The age known as the Treta Yuga commenced from a day of the ninth phase of the moon's increase in the month of Kārticka, and that day was a Monday The age known as the Dvāpara Yuga started from a day of the thirteenth day of the moon's wane in the month of Bhādra, and that day was a Thursday The present cycle of time (Kali Yuga) has commenced to run its race on a day of the full moon in the month of Māgha, and that day was a Friday The days on which the abovesaid Yugas had been respectively started are known as the Manvantaras The days of the ninth phase of the moon's increase in the month of Ashvina, the twelfth day of the moon's increase in the month of Kārticka and the days of the third phase of the moon in the months of Māgha and Bhādra, the day of the new moon in the month of Phālgunā, the day of the eleventh phase of the moon in the month of Pousha, the day of the twelfth phase of the moon in the month of Ashāda, the seventh

day of the fortnight in the month of Māgha, the day of the eighth phase of the moon's wane, the day of the full moon in the month of Ashāda, as well as such Tithis respectively occurring in the months of Kārticka, Phālguna and Jaistha (the three Ashtakas) are equally auspicious as the days of Manvantaras, and gifts made on the abovesaid days bear immortal fruits A man should not wait to be asked for anything at the holy places such as the city of Gayā, the city of Prayāga, the banks of the Ganges, or at the holy shrines, but voluntarily give alms and dole out charities The only gifts which are forbidden at those places, being the impartment of knowledge and the giving away of one's daughter in marriage The giver should look towards the east while making the gift, while the receipient should face the north at the time of receiving it The giver should mention the names of his Gotra as well as that of the receiver and the names of their fathers, grand-fathers and great grand-fathers respectively (14—21)

Such a rule should be observed even at the time of giving away a girl in marriage, whereby the giver would be a long lived person and the duration of life of the taker would not suffer any diminution The giver shall bathe before giving away a girl in marriage, and worship the bridegroom, with the Gāyatri Mantras before actually making over the bride to him and then formally join their hands by holding water in the hollow of his right palm Horses, gold, sessamum orientale, elephants, slave-girls, cars, houses, reddish cows, as well as the articles which constitute the ten great gifts, may be given to the bridegroom with the bride The money acquired by teaching, by valour, by practising austerities, by marrying one's daughter, by officiating as a priest at the sacrifice of another, as well as the wealth which comes from a disciple, is known as the "Shulka (lit —dues or duty). Similarly money earned by practising any trade or agriculture, or by investing money

in loan or received in lieu of services done to others, falls under the same category as the above Even the money acquired by gambling, theft or by engaging in other hazardous pursuits, is known by the same epithet, the merit of making gifts of such money, partakes of the nature of the means by which it has been acquired The six kinds of Stridhanam which form the separate property of a married woman, are the Adhyagni* (gift made to a woman near the nuptial fire or at the time of marriage), the Adhyâvāhanikā† (gift made to a woman at the time of leaving her father's house for her husband's), gifts made by her husbands or friends, gifts made by her father, gifts made by her mother and gifts made by her brother (22—27)

A Brahmana should accept only the gifts made by a Brahmana, a Kshatra, and a Vaishya, and out of compassion only, a gift made by a Shudra Gifts of cows, maidens and houses should not be made to many A man by withholding a gift promised to his gods, parents, and preceptors in special, bars the salavation of his seven generations of relations A man should make over to his fallen and degraded fellow beings, the merit which he has assiduously acquired by many acts of painful piety, while a gift made with a view to have something in return, is invalid and degrading It is the spirit of sincerity and sympathy that forms the backbone of virtue, and even a small cup of water presented to the perched lips of a thirsty man, out of a heartfelt sympathy, brings immortal merit to the offerer A man of knowledge, character and pietiy, who is above giving any pain to any creature, is the true receptacle (Pâtra) of a gift,

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* विवाहकाले यत् स्त्रीभ्यो दीयते ह्यग्निसन्निधौ ।
तदध्यग्निकृतं सद्भिः स्त्रीधनं परिकीर्त्तितम् ॥

† यत्पुनर्लभते नारी नीयमाना तु पैतृकात् ।
अध्यावाहनिकं नाम स्त्रीधनं परिकीर्त्तितम् ॥

as it is he alone that protects and saves the ignorant from the evils of life A gift made by a man to his own mother is hundred times more meritorious than a gift made to an out-sider, while the one made to one's father carries thousand times more merit than the latter Similarly a gift made by a man to his own daughter, brings him merit which lasts for the eternal time, while the one made to his own brother bears immortal fruits Kindness is the gift that should be made to creatures other than man, while the virtue of equal treatment should be extended even to the fallen and the sinful A gift made to a man of hybrid origin and gifts made to a Vaishya, a Kshatriya or to a Brahmana, are respectively four, eight and sixteen times more meritorious than an ordinary gift. A gift made to a reader of the Vedas is hundred times more meritorious than one of the latter class, while infinite merit is acquired by making a gift to a Brahmana who teaches or writes commentaries on the holy Vedas A gift made to one's own priest or to a Brahmana whose profession is to officiate as a priest at sacrifices undertaken by others, bears immortal fruits like the one made to a man of indigent circumstances or like the one made on the occasion of a sacrifice (28—36)

A gift made to a Brahmana who does not practise penances and austerities and lives by begging only, tends to lower the status of the giver in the next existence The giver is drowned by such a gift in the abyss of perdition, as a swimmer is drowned by the weight of the stone tied round his own neck The taker should bathe and hold water in the cup of his hand before taking the gift, and the giver should recite the Sāvitri Mantra at the time of making it over to him and mention the names of the article of the gift and of the god to whom it is held sacred. The taker having taken a gift from a noble Brahmana should loudly pronounce the names of the gift and its tutelary god

as well as his benediction and protection of the gods, utter them in a small voice in the case of a Kshatriya, whisper them into the ears of a Vaishya gift-maker, and recite hem mentally when the giver is a Shudra (37—39)

Ground is sacred to the god Vishnu, while a maiden slave, a bride and a slave are sacred to the god Prajāpati The elephants and horses own the latter deity and the god of death as their respective tutelar gods Thus the mule is sacred to the god Sarva, buffalo to the god of death, the camel to the god Nairita, the cow to the goddess Roudri, the goat to the god of fire, the lamb to the god Apya, the wild animals to the god of wind, a tank, a pond, a water pot or a pitcher to the god Varuna, seaborn gems, iron and gold to the god of fire, and corn and grain whether cooked, boiled, or in their natural state as well as sweetmeats made of them, are sacred to the god Prajāpati

Perfumes and sweet scents are sacred to the god Prajapati, clothes to the Jupiter, birds to the god of wind, all knowledge, Brahma-Vidyas, with its different branches and books to the goddess Sarasvati, and arts to the god Vishvakarmā Trees and giants of forests are sacred to the god Hari, while an umbrella, a bedding, a seat, a skin of a black antelope, a pair of shoes, and a carriage should be deemed sacred to the god Angira Arms, weapons and munitions of war should be deemed as under the protection of all the gods, The god Vishnu is the tutelar deity of all the articles of gift enumerated above, and any articles not mentioned in the abovesaid list should be deemed as sacred to the god Shiva, there being no other gods who preside over the articles of gifts (40—49)

The giver should hold water in the cup of his hand, mention the names of the article of the gift and the god to which it is sacred and then utter the words, "I make this gift" Then the receiver of the gift should recite the dictum "The god Vishnu is the giver, the god Vishnu is the article

of gift I accept it and give you the benidiction in return" By practising the two relative virtues of receiving a gift and giving the necessary benidiction, a Brahmana becomes an emancipated spirit after a long and prosperous career on earth A man should not make any gift without first propitiating the gods and his departed manes, nor a Brahmana should take any gift from his servants and preceptors, as he would not have a pleasant hereafter by so doing A gift of money, made on the occasion of a sacrifice undertaken by a Shudra, is sacrificial money, and the vileness which generally appertains to that community never attaches itself to a gift by its member Even an anchorite who has renounced the world and its concerns, can safely take such articles as treacle, whey, juice of sweet trees and canes from the hands of a Shudra, without any fear of being polluted by such contamination, and a Brahmana who does not live by receiving gifts, can take them from people of all caste and colour Brahmanas are never degraded by their inability to teach pupils or to officiate as priests at religious sacrifices, nor by taking gifts at unworthy hands, as they are like the burning fire, incapable of sin and pollution (50—54)

It was the custom in the golden age (Krita Yuga) to make a gift to a person by calling at his house In the Treta age, a Brahmana was used to be invited to the house of the giver and sent honoured with a gift In the Dvāpara Yuga, it was the custom to make a gift to a person who had asked for it, while in the present Kali Yuga, gifts are made to persons who actually run after the giver The giver should first think of the recepient of the gift in his mind and then sprinkle drops of water over the ground O Brahman, there may be opposite shores of these vast and voiceful seas, limiting its expanse and flooding, but there is no limit to acts of gift and charity A giver should recite the following verses before formally making over the gift to its recepient

"To-day on the occasion of a solar or a lunar eclipse or on the occasion of the sun's passing over to a new sign of the zodiac, I make the gift at Gayā, Prayāga, on the banks of the Ganges or at any other holy shrine, to such and such a magnanimous Brahmana, belonging to such and such a Gotra, who is well versed in the holy Vedas and the auxliary branches of divine knowledge, and is accordingly a fit and worthy person to receive the same I make this gift composed of such and such articles, respectively sacred to Shiva or to Vishnu, with a view to acquire fame, knowledge, prosperity, longevity, enjoyment of all earthly pleasures, a residence in heaven and salvation after death May I stand absolved of all impieties, and may I be blessed with a beautiful wife and sons and grandsons in large numbers. I make this gift to you, O Brahmana, may the gods Hari and Shiva be pleased with me May evils born of the sky, and earth, and the heaven never befal me, and may all my sins be purged off, and may I as a sinless soul, be ultimately merged in the essence of the Para Brahma through its merit. I make over this bit of gold by way of remuneration to such and such a Brahmana of such and such a Gotra, with a view to consolidate this my act of gift (55—63).



CHAPTER CCX.

SAID THE GOD OF FIRE :—Now I shall enumerate the names of all sorts of gifts and of those known as the sixteen great gifts (Mahādānam). The gift known as the Tulāpurusha heads the list of sixteen such great gifts, the other fifteen being the gift of Hiranyagarbha, the gifts respectively known as the Kalpavriksha, the gift of a

thousand cows, the gift of a golden Kāmadhenu, the gift of a golden horse, the gift of a golden car with a golden horse put before it, the gift of a golden chariot with a golden elephant yoked thereto, the gift known as the gift of five ploughs, the gift of an adequate measure of ground to drive the same, the gifts of Vishnu Chakra, Kalpalatā, Saptasāgaraka, Ratnadhenu, and the Mahābhutaghata The above gifts should be made to the Brahmanas on auspicious days, after having worshipped the gods and the Pritris in the shed of worship or on the mystic diagram (1—6)

Hear me enumerate the names of the ten blessed gifts known as the Merudānam The best sort of Merudānam consists of a thousand Drona measures of paddy, the nine remaining sorts respectively consisting of a half measure of paddy less than the sort immediately preceding it in number The gift known as the Lavanāchala (hill of salt) should (the best of its kind) consist of sixteen Drona measures of the same article, while the best of the class of gift known as the Gudādri (the hill of treacle) should consist of ten Bhār measures of treacle, the middle and the inferior sorts of the kind being composed of half the quantity of molasses respectively given away in the preceding instances The gift known as the Suvarna Meru should consist of a thousand Pala weights of gold, the middling and the inferior kinds of the class consisting of five hundred and two hundred and fifty Palas respectively The gift known as the Tilādri (hill of sessamum orientale) should consist of ten Drona measures of the same article, the middling and the inferior sorts consisting of five and three Drona measures of sessamum orientale respectively, The gift known as the hill of cotton should consist of twenty Bhara weights of cotton, the middling and the inferior sorts of the class respectively consisting of ten and five Bhāras A first class gift of the kind known as the Ghritāchala (the hill of clarified butter) should consist of twenty pitchers of the same substance, while the

middling and the inferior sorts should respectively consist of ten and five pitchers, full of clarified butter A first class Rajatāchala (hill of silver) should consist of ten thousand Pala weights of the metal. A first class Sharkarā chala (the gift of a hill of sugar) should consist of ten Bhara weights of the same article, a middling or an inferior gift of the kind respectively consisting of five and two and a half Bhāra weights (7—10)

Now I shall describe the gifts known as the Dasha Dhenu (the gifts of ten cows) The first is Guda Dhenu (the cow of treacle), the second is Ghrita Dhenu (the cow of clarified butter), the third is Tila Dhenu (the cow of sessamum orientale), the fourth is Jala Dhenu (the cow of water), the other Dhenus, being the gifts of cows made of thickened milk, honey, sugar, curd, or sweetened juice Pitchers full of liquid substances should be duly stowed in cases of gifts such as Ghrita Dhenu, Madhu Dhenu etc, while solid substances should be kept in piles as in the case of Tila Dhenu etc The ground should be plastered with cowdung, and blades of sacrificial Kusha grass should be scattered over it, over which the skin of a black antelope to the extent of four cubits should be spread, with its neck facing towards the East A similar piece of skin should be kept beside the former to represent the calf The cow as above represented by the skin of a black antelope should be made to look towards the east with her calf, with her body stretching north to south A first class Guda Dhenu should be made of four Bhāra weights of treacle, while its calf should be made of a Bhāra weight only A Guda Dhenu of the middling quality should be made of two Bhāra weights of treacle and its calf should be made of half a Bhāra A Guda Dhenu of the inferior class, should be made of a Bhāra weight of treacle, while its calf should be made of a quarter weight of that article according to the quantity of treacle at the disposal of the giver.

The treacle images of both the cow and her calf should be covered over with pieces of white linen of thin texture Their ears, noses and legs should be made of mothers of pearl The eyes should be made of pearls The different veins on their bodies should be shown by laying down strings of silver thread. The humps on their backs should be made of copper, while the hairs on their body should be represented by pasting the hairs of a Chamari cow to them The skin should be made of white blankets, the eye brows of coral, and the udders of butter The bunches of hair at the end of the tails should be made of silk, milk should be represented by beads of bel metal, while the eye balls should be made of the gem known as the Indranila The horns should be plated with gold and the hoofs with silver The teeth should be made of diverse fruits and the best of the Brahmana should worship the images of the cow made as above, by reciting the following Mantra.

" May that goddess, who is here manifest as the cow, and who residing in the gods, beams through the bloom and beauty of all sentient creatures, grant me peace May that goddess who dwells in the vital principle of man and is known as Roudri—the beloved wife of Shankara, and who has now assumed the shape of a cow, absolve me of all impieties May the geddess who lives in the bosom of the god Vishnu as her own beloved Lakshmi, and who is but another manifestation of the goddess Svāhā, the wife of the god of fire, grant me boon May the goddess, who guised in different shapes and as their own loving wives, leads the Sun, the Moon and the gods of asterism in the paths of their heavenly duties, grant me boon

May the goddess who has assumed the shape of a cow and who embodied as an idol of beauty and love augments the connubial bliss of such gods as the four-faced deity, the patron god of wealth and the Lokapālas, and forms the fountain source of their respective divine splendours, grant

me boon. Oh cow, as thou art Svadhā to the Pitris, and dost represent the goddess of fire (Svāha) who makes her lord carry the libations of sacrifice to the gods who drink them, give me peace" (12—28)

The cow having been thus addressed should be given to a Brahmana The same rule holds good in making gifts of all other imaged Dhenus, such as the Tila Dhenu etc, whereby the giver becomes sinless and attains salvation after a long and happy career on earth A living milch-cow with her horns plated with gold, her hoofs plated with silver and her entire body covered with a piece of white linen together with a milking bowl of bel-metal, should be gifted to a Brahmana with a view to consolidate the above act of gift The giver of such a cow is sure to live in heaven for as many years as the number of hairs on her skin A cow of the Kapila species given to a Brahmana as above laid down, redeems the souls of seven generations of his Vandus and relations. The horns and hoops of a Kapila cow should be plated with gold and silver respectively, before an act of formal gift, which should be consolidated by paying remunerations to a Brahmana as much as the means of the giver would admit of. The giver of a Kapila cow is sure to enjoy both celestial and earthly pleasures for so many Yugams as the number of the hairs on its body. The cow should be given according to rites described above (29—33)

A man on the point of death should make the gift of a cow with her calf, by reciting the following Mantra —"I make a gift of this cow and her calf, for being safely taken across the boiling stream of the Vaitarani, which runs below the gates of the doleful mansion of the dreadful god of death" (34).

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CHAPTER CCXI.

SAID THE GOD OF FIRE —The possessor of ten cows should make the gift of one, the master of a hundred should make a gift of ten, while the master of a thousand cows should make a gift of hundred cows, the merit being the same in all the cases The giver of a thousand cows goes to the region of golden palaces dwelt in by the Gandharvas and Apsarās, and bedecked with the lines of coloured clarified butter known as the Vasudhārā By making the gift of a hundred cows, the soul of a man is redeemed from the infernal regions, while the giver of a cow is sure to be glorified in paradise By making the gift of a cow, a man becomes long-lived and prosperous, and ascends heaven after death (1—3)

"May the blessed she-buffalo which belongs to the Lokapālas such as Indra etc, grant me the fulfilment of all my desires through the merit of my gift of one of her own sex and species May the she-buffalo whose offsprings did such signal service to the lord of virtue (Yama) and in whose womb the dreadful Mahishāshura took his birth, grant me boon" By giving a she-buffalo or a bullock to a Brahmana, a man enjoys earthly prosperity or goes to heaven after death, Again by making the gift known as the Sanyucta Halapanchama, a man attains all his wished for objects A Hala (plough) in the above instance should be yoked with a pair of bullocks and measure ten footsteps in length The ploughshare should be plated with gold before the gift, whereby the giver would be glorified in heaven. Similarly by making the gift of a Kapilā cow at the sacred shrine known as the great Pushkara (Jestha Pushkara), a man acquires infinite merit like the one derived from the gift of a bullock. The bullock should be let loose by reciting

the following prayer "You are the incarnation of the god of fourfold virtue, O bullock These are your own beloved wives I make obeisance to thee, O thou lord of the gods whom the Brahmanas worship Obeisance to thee, Oh thou the feeder of the physical forces, the Rishis and the departed manes of men May I attain the immortal region through the merit of my setting thee free, and may I thereby discharge the debts I respectively owe to my departed ancestors, the creative Nature, and the Rishis O thou virtue incarnate, may that sort of existence fall to my lot in the next world, which men who walk in thy path usually attain" (4—11)

The bullock should be let loose by reciting the above said Mantra, and its body should be branded with the mark of a discus or a trident The soul of a man for whose salvation such an ox is let loose on the eleventh day after his decease, is redeemed from the nether regions within six months or a year of the date of such liberation The man who makes the gift of a cowhyde, ten cubits wide and thirty cubits in length, spread over a hole of ten cubit in circumference, becomes absolved of all demerits Similarly by making the gift of a cow, a plot of land and a bit of gold tied in the end of a black coloured blanket, a man, however sinful, is enabled to reside in the same region with Brahman Again by making the gift of a vessel full of sessamum orientale, and a bowl full of honey and a Prastha measure of black sessamum and Magadha, and a bed with all its appendages to a Brahmana, a man attains salvation after a long and prosperous career on earth The endowment of a large building furnished with the golden statues of the endower and his patron deity is rewarded in heaven with an emancipation from successive rebirths By making endowments of houses, mansions, public halls and cowsheds a man becomes sinless and goes to heaven (12—18)

A man allowing himself to be decapitated before the

images of the gods Brahma, Hara, Hari, and the messenger of the god of death, ascends heaven A wheel made of silver, should be heated and immersed in water and then plated with gold Such a wheel given to a Brahmana constitutes the gift known as the Kālachakra By making a gift of iron to the weight of his own body to a Brahmana, a man is exempted from visiting the hell By giving an iron-rod made of fifty Pala weights of iron and covered with a piece of linen to a Brahmana, a man escapes the chastising rod of the god of death (Yamadanda) Fruits, articles of gift or edible roots of the forest should be given away in honour of the god Mritunjaya, whereby the giver would acquire a sound health Similarly an image of a tall man should be made of sessamum orientale and represented as weilding a sword in one hand, clad in a red cloth, bedecked with Javā flowers and wearing a garland of beads made of conch-shells with his mighty legs encased in shoes The eyes of the image should be made of gold and its teeth of silver and its sides of black-coloured blankets Such an image, as well as the one of the Kālapurusha situate at its left, should be worshipped with perfumes and flowers, after which they should be made over to a Brahmana The worshipper or the gifter of such an image would become a king and be able to baffle death. The man who gives a cow or an ox to a Brahmana, attains salvation after a happy career on earth, a similar merit being also acquired by making the gift of a golden image of a horse, decked with small bells. The giver of a golden horse knows no spiritual death A giver of gold attains all his wished-for objects in life. Silver should be paid as remuneration to a Brahmana in order to consolidate an act of gold-gifting, while gold should be given by way of remuneration (Dakshina) in connection with all other gifts No remuneration should be paid to a Brahmana in connection with the gifts of gold, silver, copper, or rice or with the rites of daily shraddha or worship

Remuneration paid in silver to a Brahmana on the occasion of the Shraddha ceremony of one's departed manes, brings, pleasure and piety to the performer, while gold, silver, copper, gems, pearls or money in any shape should be paid to a Brahmana as remuneration by a man, who has made a gift of land By making over the propietary right in a plot of land to a Brahmana, a man is said to propitiate the gods and the souls of his departed manes blissfully residing in their respective regions By making the gift of a town or a village, a hamlet, a field in full harvest, or even a plot of land to the extent of the hyde of a cow, a man attains every thing (25—34)

The merit of making the gift of a plot of land grows more and more every day like a drop of oil poured on water which expands itself in larger and larger eddies The merit of all other gifts except those of villages, lands, and girls of five years of age, takes fruit only in the next existence of the giver, while the merit acquired by making the latter follows him through his seven successive rebirths (35—36)

The man who gives away a girl in marriage, succours the souls of his three classes of relations, and goes to the region of Brahmā after death By making the gift of an elephant and by paying the necessary fee to a Brahmana to consolidate the act, a man becomes sinless and is rewarded with a residence in paradise By making the gift of a horse, a man becomes long-lived, healthy, prosperous and a dweller of the celestial regions By making the gift of a female slave to one of the foremost of the Brahmanas, a man becomes an inmate of the region of the Apasarās (nymphs) By making the gift of a copper-vessel to the weight of five hundred Palas, or one of the same metal weighing half or a quarter as much, a man is emancipated from the bonds of life at the close of a career of enjoyment on earth By making the gift of a cart with a pair of bullocks yoked thereto, a man goes to heaven after death By making the gift of a

cloth, a man attains longevity on earth, and an eternal residence in heaven after death A man ascends heaven through the merit of gratuitous distributions of wheat, barley, paddy, etc Similarly the man who makes gifts of seats, metal pots, salt, perfumes, sandal, incense-sticks, lighted lamps, prepared betel leaves, iron, silver, gems, or rare or valuable articles, is liberated from the bonds of rebirths at the close of a prosperous earthly career Again by making the gift of a metal vessel, full of sessamum orientale, a man goes to heaven after death (37—43)

The merit of a gratuitous distribution of boiled rice among the needy and the poor, stands unparalleled and has not yet been, nor ever will be excelled by any other gift in future Gifts of all other sorts cannot even vie with a sixteenth part of the merit of the latter There is hope or salvation even for the blackest sinner if he doles out such charities to the poor Similarly the man who sets up a house on the road side to supply gratuitously fresh water and light refreshments to the way-farers, becomes an emancipated spirit at the close of a happy life Again by supplying, free of costs, fire and faggots to the journey-men on the road, a man is sure to live in heaven, fondly attended upon by celestial beauties and damsels of the Gandharvas By making gifts of clarified butter, oil and salt, a man attains all his wished-for-objects, while the name of a giver of umbrellas, shoes, and sandals, is glorified in heaven A great merit is acquired by making gifts in the months of Chaitra, Ashvina, and Vaishākha, after having worshipped the gods Hari, Hara, Brahmā and the Lokapālas The endower of an orchard for the use of the public or of gratuitous public feeding houses, roads, resting places on the road-side, paths, etc, is liberated from the bonds of rebirths (44—51)

The three gifts, such as the gift of a plot of land, the impartment of knowledge, and the gift of books should be deemed as equally meritorious By imparting the knowledge of god or

in books bearing upon that particular branch of knowledge, to his disciple, a preceptor becomes sinless and is subsequently merged in the Parabrahma The man who shelters or succours a terrified being, is able to witness the realisation of all his heartfelt desires By causing books of Pouranic literature such as the Rāmāyanam, the Bhāratam, etc, to be copied out and presented to a Brahmana, the soul of a man is emancipated from the fetters of rebirths at the close of a happy terrestrial existence The man who teaches, the holy Vedas or the arts of singing and dancing to his disciples or pupils, goes to heaven Gifts of money should be made to an Upādhyaya (teacher) for the purposes of defraying the expenses of his pupils' messing What more can be possibly given by a man who has made the preceding sort of gift with a view to acquire virtues and the fulfilment of his heart-felt desires (52—55)

A man by imparting knowledge (Vidyadānam) acquires a merit equal to that of making gifts of the collective merit of a thousand Vājapeya sacrifices By reading out a book (to a copyist) in a temple dedicated either to the god Shiva, Vishnu or to the sun, a man acquires the merit of making all sorts of gifts The four castes, the four religious orders, the gods such as Brahmā, etc, have all their seats in an act of impartment of knowledge Knowledge is the Kāma-Dhenu (the celestial cow of plenty, yielding all desires) from which all boons in life may be milched Knowledge is the best of all vision or eyesight, and the man who devotes himself to the cause of the diffusion of Upavedic knowledge (knowledge inculcated in the auxiliary sciences of the Vedas) lives in amity with the Gandharvas in their own region By making gifts of works on the six sciences and arts known as the Vedāngas, (1 Shiksha or the science of proper articulation and pronunciation, 2 Chhandas or the science of prosody, 3 Vyakaranam or Grammar, 4 Nirukta or the etymological explanation of difficult vedic words,

5 Jyotisha or the science of astronomy, 6 Kalpa, Ritual or Ceremonial), a man goes to heaven after death, while by making gifts of books known as the Dharma Shastras, the soul of the giver lives in perpetual amity and in the same region with the god of virtue Similarly by distributing philosophical works (Siddhāntas) free of costs among the Brahmanas, a man becomes an emancipated spirit after death, the same merit being acquired by distributing books as by imparting knowledge The man who makes free gifts of Puranas, gets all his wished for objects, while the preceptor who teaches pupils acquires merits, a Padmna in number (56—62)

The man who gratuitously teaches another a craft or a trade or settles upon him a property, whereby he earns his livelihood, acquires infinite merit A man should offer to the souls of his departed manes, all the best articles of comfort or food, and especially those which he likes the most. The man, who having worshipped the gods such as Rudra, Vishnu, Brahmā and Ganesha or the goddess Durgā, distributes the articles of worship among the Brahmanas, becomes the happy possessor of all comforts in life, while a similar result is obtained by building and consecrating temples and divine images The man who cleanses and washes every day with purifying compositions, the courts and yards of a divine temple, is purged of all sins The man who lays down many a mystic diagrams on the floor of a sacrificial chamber, is rewarded with the suzerainty over many a feudatory kings and vassals The man who offers flowers, perfumes, clothes, incense-sticks, lamps and Naividyas to a god, becomes an emancipated spirit at the close of his earthly career, the same result being obtained by circumambulating a divine image or edifice, by singing or playing on musical instruments in a divine temple, or by simply looking at the turret, bell, or streamer, suspended from its top By washing the body of a divine image with jets of clarified butter

saturated with musk, Benozin, sandal, paste, agollochum, camphor, Musta and scented gumresin to its inmate deity, on the occasion of the sun's passing over to a new sign of the zodiac, a man becomes the happy possessor of all his wished for objects in life The rite of simple ablution should be done unto an idol with a hundred Pala weights of clarified butter, the unguent should consist of twentyfive Pala weights, while the rite of Mahāsnānam should be performed with a thousand Palas The ten sins of a man are absolved by bathing the image of a god in water, a hundred by bathing it in thickened milk, a thousand by bathing it in milk, curd or clarified butter By dedicating female slaves, servants, ornaments, cows, lands, horses and elephants to an idol, a man acquires wealth and fortune and goes to heaven after death (63—72)

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CHAPTER CCXII

SAID THE GOD OF FIRE.—Now I shall enumerate the names of gifts which are to be made in the different months of the year, for the realisation of different objects and desires (Kāmyadānam) and which confers on the giver all sorts of plesures a man can aspire to. The Nitya Pujas such as the daily worship of one's tutelary god or the spiritual preceptor, should be performed every day, while the Kāmya Pujas (worshipping a god for the attainment of any particular object) such as the observance of any vow, etc, should be celebrated once each month, such worships in their turn being closed by a grand Puja (Mahārchanam) at the end of the year (1—2)

The man who worships the god Shiva in the month of Māgha and offers him cakes carved as horses and lotuses,

goes to the region of the sun god after death The offering of a cake carved out as an elephant and made to the god in the month of Pousha, redeems the souls of the twenty-one generations of the worshipper's relations By offering a cake carved out as a car and a horse in the month of Māgha, the worshipper becomes exempted from visiting the hell for his inequities in life Similarly by offering a cake baked in the shape of a bull in the month of Phālguna, the offerer becomes a monarch in his next existence after a blissful stay at heaven Again by offering a cow of sugarcane in the month of Chaitra, accompanied by gifts of slaves both male and female, a man is sure to reside in heaven for a long time, and becomes a monarch in his next incarnation on earth By offering the seven sorts of grain known as the Śapta Vrihi in the month of Vaishākha the giver becomes permeated with the essence of the god Shiva, while he is sure to become one with the latter deity by making offerings and dedicating boiled rice etc, to the god in the month of Ashāda A chariot made of flowers weighing two hundred Palas should be dedicated to the god in the month of Shravana, whereby the dedicator would be translated to heaven, accompanied by the liberated souls of his relations and departed manes, and become a monarch in his next mundane existence A similar merit is acquired by offering scented gumresin to the god in the month of Bhādra, while an offering of a vessel full of thickened milk and clarified butter made in the month of Ashvina, ensures a celestial existence to the offerer The man who offers treacle and clarified butter to the god in the month of Kārticka, goes to heaven after death and takes birth as a king in his next human existence (3—9)

Now I shall describe the twelve sorts of gift making known as the Merudānam which grant both enjoyment of pleasures in this life and salvation in the next The gem-representations of the twelve Meru mountains should

be given as free gifts to a Brahmana on the occasion of the gift making in the month of Kārticka I shall now enumerate the weights of the successive gem-representations of the Merus A first class gift of the kind should consist of twelve miniature representations of the mountains, respectively made of diamond, ruby, saphire, turqois, crystal, topaz, emerald, and pearl, each weighing a Prasta weight The miniature Merus would weigh half as much in a middling class of the abovesaid gift, while they should be made to weigh a quarter as much in an inferior kind of Merudānam

The Merus should be worshipped and located at the petals of the lotus-shaped diagram described under the head of the Varsaparvatas, together with its tutelary gods such as Brahmā, Vishnu, and Maheshvara, while the Mount Mālyavāna should be worshipped to the east of the Merus, the mounts Bhadra and Ashvaraksha being worshipped to the east of the latter The three mountains such as the Hemakuta, the Himavāna, and Nishādha should be worshipped on the south of the Meru, the three other chains of hills such as the Nila (Blue), the Shveta (white) and the Shringi (Peaked) being worshipped on its north, while the mountains such as the Vaikankha the Gandhamādana and the Ketumāla should be worshipped on its west The worshipper should duly perform the rite of ablution and observe a fast on the day of the gift making, and worship either Shiva or Vishnu, the two presiding deities of all gifts The above-said Merus should be duly worshipped before the images of the gods Shiva or Vishnu, and should be then made over to a Brahmana as a free gift, by reciting the following Mantra.— "I make these gifts of miniature gem-mountains (Ratna Merus) sacred to the god Vishnu, to such and such a Brahman of such and such a Gotra, with a view to live this life in enjoyment of pleasures and to become a sinless emancipated spirit after death. The maker of such a gift is adored

by the gods and redeems the souls of men any way related to him, and sports in the blissful regions of the gods Indra, Brahma, Shiva or Hari (10—18)

Gifts of Svarna Merus (Meru mountains made of gold), each weighing a thousand Palas of pure gold, may be made under the auspicies of the sun's changing a zodiacal sign or on other hallowed days of the year The images of the Hindu Trinity (Brahma, Vishnu and Maheshvara) should be placed on the three peaks of the Meru, and the miniature representations of the mountain chains which lie encircling the Meru, should be respectively made of a hundred Pala weight of pure gold The Meru and the mountain chains that encircle it number thirteen in all By making the gift of a golden Meru to a Brahmana on the occasion of the sun's appearance on the tropics or on the occasion of a solar or a lunar eclipse, before an image of the god Vishnu after having duly worshipped the latter deity, the soul of a man is enabled to live for ever in the blissful Vaikuntha By making a similar gift of silver (Rajata Meru), the maker successively becomes a monarch in his as many rebirths as the number of atoms which the earth is composed of The aforesaid Rajata Meru should be made as tapering into twelve different peaks, and its giver should make a formal resolution before his god and the assembled Brahmanas before actually making it over to one of their assembly The god Vishnu and the recipient Brahmana (one edition reads Rudra) should be duly worshipped by the maker of the gift known as the Bhumi Meru, which consists in settling a village, a hamlet or a Mandala on a duly qualified Brahmana,—the merit of such a gift being identical with those described in connection with the preceding Merudānams The gift known as the Hasti Meru consists in a gratuitous presentation of ninteen elephants to a Brahmana, respectively riden upon by the images of the members of the Hindu Trinity, and infinite merit follows upon the making

The different sorts of Meru gifts (the mountain supposed to occupy the central part of the earth's surface, projected like the upper section of a lotus) enumerated above should be made and handed over to the Brahmanas by reciting the following prayer —"Obeisance to the mount Meru the representative of Vishnu on earth Salutation unto the mountain which forms the main stay of the earth I make obeisance to the mountain situate at tne centre of the earth, and whose summits are resorted to by the gods Brahma, Vishnu and Maheshvara Obeisance to the lord of the twelve mountain chains Succour me, O thou gentle, sin-destroying mountain the devotee of the god Vishnu May I as a sinless spirit enter the region of the latter deity, accompanied by the souls of my departed manes The god Hari is manifest in thee I have established my identity with Vishnu I make a gift of thee to the god Vishnu for the salvation of my soul and enjoyment of earthly pleasures (33—35)

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CHAPTER CCXIII

SAID THE GOD OF FIRE —Now I shall describe the process of making the gift known as the gift of the whole earth, which admits of a three-fold division as the best, the middling and the inferior short of earth-gift (1)

The entire earth's surface which is drained by the seven oceans, and which is divided into seven Dvipas or Continents, covers an area of thousand millions of yojanas The best portion of the earth's surface is known as Jamvu-dvipa or the continent of India In the best sort of the gift, the earth is to be represented by a ball of five Bhāra

weights of gold, while in the middling (Kurma) and the inferior sorts of the gift, the balls should be repectively made of a half and a third part of the abovesaid weight of gold (2—3)

A Kalpa Vriksha (a celestial tree yielding all sorts of fruits or desires) should be soldered to the top of the ball, all its trunk, branches, leaves and fruits being made of gold The intelligent should represent the tree as spreading out in five branches, and give it to a Brahmana as a free gift

The man who makes such a gift, blissfully resides in the region of Brahma in the company of the souls of his departed manes, like the man who makes the gift of a golden image of a Kama Dhenu (celestial cow) weighing five hundred Palas before a Shalagrama All the gods such as Brahma, Vishnu, Meheshvara, etc, dwell in the body of a cow and the merit of making all sorts of gifts, is accrued to the giver of a cow, who is sure to be translated to the region of Brahman (4—7)

The man who makes the gift of a Kapila cow before an image of the god Vishnu, redeems the souls of all his relations By making the gift of a damsel bedecked with ornaments, a man acquires the merit of a horse-sacrifice Similarly by making gifts of a village or a hamlet or of a field in full harvest, a man enjoys heavenly felicity and witnesses the realisation of all his wished-for objects The man who lets loose a branded bull for the salvation of the souls of his departed manes in the month of Kārtika, redeems the souls of all his relations (8—9)



CHAPTER CCXIV

SAID THE GOD OF FIRE —Now I shall describe the system of veins, nerves and arteries (Nādi Chakra) which are to be found in a human body, and a knowledge whereof leads to a knowledge of the divine self of Hari Hundreds of thread-like fibres branch out from the bulb-like ganglion situate below the umbilical region of a man Seventy two thousand of such nerves are lodged in the umbilical region, thence branching out all over the body The ten principal nerves are the Idā, the Pingalā, the Sushumnā, the Gāndhari, the Hastijihvā, the Prithā, the Yashā, the Alambushā, the Huhu, and the Shankhini These ten nerves carry the mysterious vital energy known as the Prāna (1—5)

The ten vital winds (nervous energy) are the Prāna, the Apāna, the Samāna, the Udāna, the Vyāna, the Nāga, the Kurma, the Krikara, the Devadatta and the Dhananjaya The vital wind called the Prāna is the lord of the other nine It is the Prāna (wind) that being located in the heart of creatures inflates their lungs and thus gives rise to the process of respiration so essential to vitality Since it escapes from the body (Prayānam Kurute) after short a span of stipulated time, it is called the Prāna The Apāna wind forces down the food and drink into the stomach of an animal, and thus helps the process of deglutation, emission of flatus, execrata urine and semen, and hence the epithet The wind Samāna is so called from the fact of its establishing an equilibrium among the different principles of blood, bile and phlegm, generated by eating, drinking, smelling, etc The wind known as the Udāna controls the movements of lips, faceal muscles, the colouring of the conjunctivita and the upheavings of the heart The action of the Vyana wind is most apparent in aching of the limbs or in the curvature of

the body and the choking of the larynx A disease is usually ushered in by a deranged state of this nervous energy (Vyana) The wind known as the Nāga gives rise to eructations The action of the Kurma wind is to control the opening, shutting and movements of the eyes, that of the Krikara is to help the process of masticulation, that of Devadatta is manifest in yawning, while the wind known as the Dhananjaya fattens the system and arrests the shrinking of the body even after death Since vitality flows or escapes through the channels of these ten veins and arteries they are called Nādis (channels) (6—14)

All the conditions, movements and situations of the sun such as the Sankrānti, Vishuva, the succession of day and night, changes of tropics, Adhimasha, Rina, Dhana and Unarātra, are by analogy attributed to the different portions and organic functions of the body Hiccough is Unu-Rātra (the first waning of the duration of nights), yawning is Adhimasa or Intercalary (lunar month), coughing has got the mystic designation of Rina (see under the chapter of astral Rina Dhana previously described) while the taking in of the breath has been designated as the Dhana The right side of the body is called the north, and the left the south (with regard to the magnetic polarties of those parts) The Vishuvas or the equinoxial points are situated on the line passing through the middle of the body, while the Sankrānti in the present instance is the passing over of the psychic principle from one occult nerve ganglion to the other The occult nerve known as the Sushumnā runs through the middle of the body The occult nerve Idā is situate at its left, while the nerve Pingalā lies at its right. The Prāna or the vital principle situate higher up is called the day, while the wind Apāna is called the night Thus the one and the same vital wind (energy) serves ten different purposes like the sun who controls the succession of day and night and the happening of such phenomena (ten in all) as the Sankrānti,

the march of the equinoxes, Una-Rātra, Adhimasa, etc (15—17)

Subjugation of the bodily principles is called the eclipse of the moon, while a comprehension of the principle which lies beyond the material plane, are called the eclipse of the sun in the parlance of the Yoga An act of Prānāyāma consists in inflating the abdomen by taking in as much breath as possible, while in its Kumbhaka form, the Yogi should hold tight all the airpassages of his body so as to guard against its least escape, and hold his Prāna smooth and unruffled like the water in a pitcher resting on its cushion The Yogi who is well versed in the Mantras, should let out the whole wind by a single act of respiration, after having attempted to push it upward to the region of the brain (18—23)

Since Shiva who resides in the bosom of all beings, himself recites the "Han" "Sa" Mantras (sounds spontaneously produced in the heart of a man at the time of respiration) even without the knowledge of that particular individual, hence persons who are cognisant of extra corporal principles, give the epithet of Japa (recitation of a Mantra) to that paticular sound These sounds are produced twenty-one thousand six hundred times in the course of a day and night Thus the lord of the Yogis, seated in all human hearts, recites this spontaneous Gāyatri Mantra (Ajapā Gāyatri) permeated with the essence of the (Hindu) Trinity; and the man who can shut the door of his heart against the external world and merges his whole soul and indentity in this recitation of the Ajapa, knows no second birth (24—26)

The occult Kundalini permeated with the essence of the sun, the moon and the fire-god is located in the hearts of men, shaped like a mace of light (Ankusha) The foremost of the spiritualist should view the whole universe as centred round the Kundalini in his own heart and suspended from his occult

organ of heaven by a chord of mystic attraction The Yogi would see the universe thus illuminated with the light of his own heart and as saturated with the drops of ambrosia cast down from the heaven from which it is suspended It is the changeless, disembodied Shiva who recites the "Han" 'Sa" Mantra in the bosom of each man As oil lies latent in sessamum, as purfume fills both the inside and the outside of the petals of a flower, so the god Shiva covers both the interror and the exterior of a man The god Brahma has his seat in the hearts of all men, the god Vishnu around the throat, the Maheshvara at the region of the temple and god Rudra at the region of the palate

O Brahmana, the god Shiva should be supposed as lying at the root of the vital principle, and the god Niskala should be held as lying at its apparent break in this life (27—32)

The Yogi who constantly recites the Nāda Mantra in that particular pitch of voice known as the Prasāda, attains his ends within six months of the day of such first recitation Within six months of the day of its first practice, the Yogi would be sinless by his knowledge of the universe and become possessed of virtues such as the Animā (super-human power of becoming as small as an Anu or atom), etc

A Nāda Mantra admits of a threefold division, according as it is short (Hrasva), long (Dirgha) or Pluta (protracted or prolated) A short Nāda Mantra brings sin and misery to its repeater, a long Nāda duly recited grants salvation The same merit accrues to the repeater of a Pluta Nada Mantra furnished with the characteristic nasal phonetic symbol (Vindu) on its head A Nāda Mantra preceded and followed by the Mantra "Fut," should be used in deadly incantations, while the same Mantra coupled as above with the Hrid Mantra, should be used in spells practised for captivating the minds of others The image of the god known as the Dakshinā Murti should be contemplated at the time of repeating five hundred thousand times the abovesaid Mantra, after

which a ten thousand libations of clarified butter should be offered The Mantra coupled as in the preceding case should be repeated on the occasion of creating animosity among previously attached pairs The twice born on who understands the nature of the deity who knows no affliction or diminution and of whom absolute vacuum forms the upper, the lower and the middle part (Tri Shunya), is liberated from the bonds of necessary cycles of existence The preceptor is unworthy of the epithet who does not know the full import of the five components of the Prasād Mantra possessed of the thirty eight sorts of beatitude A Guru or a spiritual guide needs must fully understand the significance and the mysteries of the Omkar and the Gāyatri Mantras as well as the nature of the divine selves of Rudra and other gods (33—41)

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CHAPTER CCXV

SAID THE GOD OF FIRE —That man is no other than the ged Hari incarnate on earth, who fully understands the mystery of the Omkar Mantra Therefore it is incumbent on a man to constantly recite the Pranava Mantra which heads the list of all its compeers in respect of merit and sanctity All the other Mantras should be used preceded by the Pranava Mantra That rite or ceremony only should be deemed as complete and properly done which has been closed by repeating the Pranava Mantra The three Vyahriti Mantras of infinite virtues are preceded by the holy "Omkār" as well as the Tripadā and the Sāvitri Mantra which has emanated from the mouths of the fourfaced deity

The man who having subjugated his senses, repeats

every day for a year the Pranava Mantra, shakes off his mortal coil and is converted into the universal expanse of ether which is but another manifestation of Para Brahma The Ekakshara (Om) is the Para Brahma himself and Prānyama is the best of austerities There is no better Mantra than the Gāyatri, and truthfulness is better than a vow of silence By seven times repeating the Gāyatri Mantra, a man becomes absolved of all sins, while a ten times repetition of the same Mantra leads a man to heaven The Mantra twenty times repeated leads a man to the region of Isha, while through the merit of repeating hundred and eight times the same Mantra, the soul of a man is safely borne across this ocean of life The Gāyatri Mantra excels the Rudra and Kushmanda Mantras in merit and sanctity No other Mantra is better than the Gayatri as far as the merit of repetition is concerned, and there is no better Mantra to offer libations with than the Vyahritis Even a single foot or a single Rich of the Gāyatri carries enough sanctity to purge a man of impieties incidental to the commission of such heinous crimes as the murder of a Brahmana, drinking of intoxicating liquors, theft of gold weighing more than eighty Ratis or going unto the wives of his elders or preceptors, or unto women who are in his forbidden degree of consanguinity (1—9)

On having unwittingly or unwillingly committed any sinful act, a man should repeat the Gāyatri Mantra and perform the Homa ceremony with the seeds of sessamum orientale In the alternative he should mentally recite the Gāyatri Mantra and observe a fast for a whole day and night Even the killer of a cow or of a Brahmana, a patricide, a matricide, a defiler of the beds of superior persons, a drunkard or a gold stealer, may purge off their sins by repeating a hundred thousand times the holy Gāyatri Mantra In the alternative the committer of any of the abovesaid sins, may regain his orignal purity by bathing in water and

by repeating a hundred times the Gāyatri Mantra under its surface Similarly by drinking a cup of water consecrated hundred times with the Gāyatri Mantra, a man becomes absolved of all impieties The Gāyatri Mantra hundred times repeated procures pardon for all light delinquincies, a thousand repetition of the same Mantra destroys sins incidental to the commission of offences known as the Upapātakas* (sins of the second degree), while a ten million repetition grants all boons to the repeater and confers on him sovereignty in this world and godhead in the next A similar result may be also obtained by repeating the Gāyatri preceded and followed by the Omkar and running as "Om Bhurbhuva, etc, Om" (10—15)

The Rishi who composed the Gayatri or the rhapsodist who first sang its verse was Vishvāmitra The metre of the distich is Gāyatri The presiding deity of the Mantra is the Sun-god, while it should be mentally repeated (Japa) or used (Viniyoga) in connection with casting libations of clarified butter into the sacrificial fire or on the occasion of appeasing the wraths of gods The gods which preside over the different letters composing the distich, are the Fire-god, the god of wind, the Sun god, the Lightning, the god of death, the god of the oceans, the Jupiter, the god of rain (Pārjanaya), the king of the celestials (Indra), Gandharva, Pushā, Mitra, Varuna, Tvasta, the Vasus, the Marut, the Moon, the immortal sage Angira, Vasava, Nasati, Ka, Rudra, Brahma, Vishnu and the rest of the gods successively, who at the time of reciting the Mantra, jointly wipe away the sable sin from the soul of the repeater, engendered either through the instrumentality of toes, calves, legs, knee-joints, groins, genitals, scrotum, waist, belly, breasts, heart, neck, face, palate, nose, eyes, eye-brows, forehead, lips,

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* महापातकतुल्यानि पापान्युक्तानि यानि तु ।
तानि पातकसंज्ञानि तन्न्यूनमुपपातकम् ॥

the sides, the head, or the mouth The colours which mark the body of the goddess Gāyatri, are yellow, blue, brown, emerald, flame-colour, golden, lightning colour, yellowish black, black, blood-red, sapphire like, crystal, palegold, ruby, golden, brown, reddish blue, blackish-red, gold-shade, white, and blackish scarlet The goddess shonld be contemplated as having a complexion variagated by the abovesaid colours By meditating on the divine nature of the goddess and by casting libations of clarified butter into the fire in her honour, a man becomes purged of all sins (16—24)

A Homa ceremony performed with libations of clarified butter containing the seeds of seassamum orientale, and a repitition the Gāyatri Mantra, tends to absolve a man of all sins, while the Gāyatri Homas undertaken for the purposes of peace making or for the prolongation of one's life, shall respectively consist of libations containing barley or clarified butter simply For the realisation of one's own ends, the Gāyatri Homa should be performed with sundried rice, while the one undertaken with a view to become merged in the essence of Brahman, should consist of libations of sweetened porridge A man inorder to have male issues should perform the Gāyatri Homa with libations of curd, while in the one performed for the increase of one's wealth, oblations of Shali-Rice should be cast into the sacrificial fire Stems of Bilva trees should be offered as oblations in the one performed for the increase of one's wealth, while lotuses should be cast into the fire in the one performed for the purposes of increasing one's personal beauty A man desirous of getting rid of a disease should perform a Gāyatri Homa with bunches of green grass, and similar oblations should be offered in the one undertaken with a view to quell all physical or social disturbances The oblations should consist of scented gum resin in the one performed with a view to bring good luck, while the man who wishes to obtain a proficiency in learning,

should perform a Gāyatri Homa by offering libations of sweetened porridge By casting ten thousand libations into the sacrificial fire, a man becomes possessed of the above-said superhuman powers (Siddhis), while by offering such hundred thousand, he will be able to realise all his heartfelt objects By offering a million libations a man is absolved of the sin incidental to the murder of a Brahmana, becomes able to redeem the souls of all his relations and finally becomes one with the god Hari The goddess Gāyatrī should be invoked at the commencement of all sacrifices, performed for the propitiation of hostile planets or for any other purposes (25—30)

After that the performer of the Homa, should meditate upon the mystic significance of the Omkar, and tie up into a knot the tuft of hair on the crown of his head by once reciting the Gāyatri Mantra Then he should again rinse his mouth with water and touch the regions of his shoulders heart and the umbilicus The guardian saint (Rishi) of the Omkar is Brahmā, the metre of the verse is Gāyatri and its presiding deity is Agni The Omkar is Paramātmā (the Supreme Soul) himself and should be used in all sorts of religious rites The goddess adored in the three worlds, should be contemplated as possessed of a white complexion and seated on a full blown lotus flower and carrying a rosary The goddess should be invoked as follows —"Om thou art the light, the sacrifice, the strength, the seventh sun, the abode of the gods The universe is thy self and thou fillest it with life and motion Thou art the life of all and the duration of all lives Om to the Earth Come, oh thou goddess, who grantest boon to thy votaries, and stay as long as I repeat thy holy name" (31—34)

Prajāpati is the composer or the first singer of the seven Vyahriti Mantras The Omkar Mantra which represents the essence of Para Brahma, occurs at the commencement of each of the several Vyahritis, as well as before the

collected Vyahritis running as a single Mantra The presiding gods or patron saints of the successive Vyahritis, are Vishvāmitra, Jamadagni, Bharadvāja, Gotama, Atri, Vashishtha, Kāshyapa, the god of fire, the Wind-god, the Sun-god, the Jupiter, Varuna, Indra and Vishnu The metres of the Vyahritis are the Gāyatri, Ushnik, Anusthupa, Vrihati, Pankti, Tristupa, and the Jagati The Vyahritis should be made use of in practising a Pranyama or in casting libations of clarified butter into the fire in connection with a Homa ceremony (35—39)

The man who sprinkless upward eight drops of water, by reciting the Mantras respectively running as "Apohistha" "Apām," "Drupadā," "Hirna Varna" and Pāvamāni, is sure to purge off all sins committed by him from the very moment of his birth A Brahmana should repeat thrice under water, the Aghamarshana Mantra and the Mantra running as "Ritancha" etc The Rishi who composed or first sang the Rich running as "Apohistā" etc, was Sindhudvipa The metre of the Mantra is Gāyatri and the water is its presiding deity The Mantra should be used at the time of ablution known as the Brahmasnānam and in dashing water over the body in a sacrificial bathing or at the time of bathing a horse in connection with a horse-sacrifice The Rishi who composed or first sang this Aghamarshana Sukta (sin destroying verse) was Aghamarshana, the metre of the verse is Anustap and its presiding deity is Bhāvavritta The Mantra running as "Apo Jyoti Rasa" etc, forms the head of the Gāyatri The name of its Rishi is Prajāpati, no metre being used in its composition, as Yajus is not metrical The presiding deities of the verse are Brahma, Agni, Vayu, and the Sun The wind is generated within the body of the reciter by the suppression of the breath, which in its turn produces fire and out of fire water is produced, wherewith the reader of the verses should rinse his mouth The Rishi who composed or first sang the Mantra running

as "Udıtyam Jāta Vedasam" was Praskanna The metre of the verse is Gāyatri, while its presiding deity is the sun-god The Mantra should be used on the occasion of an Atırātra sacrifice Koutsa is the composer of or the first Rhapsodist who sang the Rich running as Chitram Devati The metre of the verse is Tristup and the sun is its presiding god (40—49)

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CHAPTER CCXVI

SAID THE GOD OF FIRE —Thus having performed the rite of his daily Sandhya, a Brahmana should recite the Gāyatri Mantra running as "Om Bhurbhuva Sva, Tat Savıturvarenyam Bhargo Devasya Dhemahi, Dheo No Prachodāyāt Om" The Mantra is called the Gayatri (lit, an emancipating song) from the fact of its delivering the singers and their wives from the cycles of re-births Since its essence serves to illumine the sun (Savita) and forms the fountain source of all light in the universe, it is also known as the Sāvitri Mantra Since it first came as a word out of the mouth of the four-faced deity, it is also called the Sarasvati The word "Bharga" occurring in the middle of the Mantra represents the supreme light, the essence of the Para Brahma, from the root Bha to shine and Bhrasja to cook or ripen, in which sense it has been used many times in the Chandas (Vedas) The word refers to that essence of the god which causes the cereals to ripen in the harvest time and dispels the gloom of night which enveloped the universe before the dawn of creation The light-essence of the Supreme Being is the mightiest of all lights, and this self of the universal Spirit is the most adored (Varenyam) of all existences. In

the alternative it may mean that the divine self of the Absolute should be worshipped with a view to ensure a heavenly existence And since the root Vri of the term Varenyam may also mean "to cover," it necessarily signifies, as used in the text, an existence which envelopes or lies beyond the states of waking, sleeping, and dreaming and hence a Being who is changeless, eternal and absolutely pure—the Universal God, the Absolute Purity, the Perfect Knowledge, the Infinite Reality For the emancipation of my soul, I meditate upon the divine self of that light which is the god Vishnu, the origin of the universe Some there are who read "Shiva," Shakti," "Agni" (such as the Agni Hotris) in the place of "light" in the text of the Mantras And since the term Vishnu has been described in the Vedas and the other holy scriptures as synonimous with the sun the fire, and the Rudra, it makes no essential difference, which ever of these epithets has been used The divine-self of that god, manifest as the sun or Vishnu, produces the libations of clarified butter, and it is the self same god manifest as the light, Prajanya (the god of rain), Vayu (the wind), Aditya (the sun) grows and nourishes the cereals and vegetables by giving rise to heat and moisture Libations of clarified butter cast into the fire are carried to the sun who creates the rain-clouds Rain causes the stalks of food grains (Annam) to shoot out and man is the offpring of food (Annam) (1—11)

The word "Dhimahi," in the text may be also derived from the root "Dha" to hold; and accordingly the Mantra may be intrepreted to mean "may we make a full comprehension of the god who is the creator of the seven regions known as the Bhuh, Bhubas, etc The word Nas (नः) is the possessive plural form of the personal pronoun "I," and the word "Bharga" means divinity or divine essence, and hence the latter part of the Mantra (Bhargo Devasya Prachodyat) means —"May that essence of the god Vishnu manifest

as the sun or the fire-god, lead the minds of us (all created beings) to dwell on his divine self in all acts and undertakings and at all times Led by the god, the soul of a man goes to heaven or falls into the pit of this material universe which is nothing but the cavity of the mouth of Hari A Brahmana should hold himself identical with the god who sports on the fields of paradise A Yogi bent on working out the salvation of his soul, shall behold the essence of the universal spirit reflected in the disc of the sun, at the sight of which he would break the chain of births and deaths, and get rid of the three sorts of pain a man is usually heir to and recite the following Mantra —"You are that eternal Brahma, the infinite spitritual light, O thou who shinest in the disc of the sun I am identical with thee, O thou the divinity of Vishnu! The states of waking, sleep, or dreaming do not constitute my self I am beyond these I am a dis embodied spirit filling the universal space and running through all sorts of life up to the Supreme Brahma I deem myself one with the absolute spirit, the Aditya Purusha I am the infinite and eternal "Om," whence flows out all knowledge and good deeds" (12—18)



CHAPTER CCXVII.

SAID THE GOD OF FIRE —The holy sage Vashishtha became an adept in Yoga by worshipping the phalic emblem of Shiva by reciting the Gāyatri Mantra, while the latter and other sages attained salvation and became merged in the Supreme Brahma by worshipping the same divine emblem Vashishtha propitiated the god with the following

prayer "I make obeisance to thy emblem of creation, O lord, as manifest in gold (Kanakalinga, lit —a golden phalic emblem), obeisance to thy emblem of creative energy as unfolded in the holy Vedas, obeisance to thy supreme emblem, obeisance to thy image as manifest in the universal expanse of ether Obeisance to thy divine essence emblematized by thousands and thousands of symbols Obeisance to thy creative energy as manifest in the fire, obeisance to thy creative energy which manifests itself in the composition of the Puranams Obeisance to thy creative essence which has embodied itself in the truths of the Shrutis Obeisance to thy creative potency as manifest in the nether regions (Pātālas) Obeisance to thy creative emblem which is known as the Supreme Brahma Obeisance to thy mysterious emblem of creation which lies beyond the ken of human beings Obeisance to thy creative essence which is spread all over the seven continents of the world Obeisance to thy creative essence symbolised by the collective souls of the universe Obeisance to thy creative energy which is emblematised by the limbs and organs of animals Obeisance to thy emblem of creative energy which lies latent in Nature Obeisance to thy creative essence symbolised by the process of intellection. Obeisance to thy creative potency represented by the egoistic senses of sentient creatures Obeisance to thy creative essence symbolised by the material principles. Obeisance to thy creative energy of which the proper sensibles are the symbols Obeisance to thy creative energy which determines the subjective principles in individuals. Obeisance to thy creative potency manifest in the dynamical forces of sentiments Obeisance to thy creative potency which is above the virtue of Rajas (universal cohesion) and is known as the Satva Guna Obeisance to thy creative agency manifest in acts of becoming Obeisance to thy creative energy manifest in the combined action of the

three universal forces of Satva, Raja and Tamas (Adhesion, cohesion, and disintegration) Obeisance to thy creative energy represented by futarity (Probability) Obeisance to thy creative energy manifest in the shape of heat and light Obeisance to thy creative energy which works in regions beyond the zone of atmosphere Obeisance to thy creative energy which has embodied itself in the mighty truths of the Shrutis Obeisance to thy creative energy represented by truths inculcated in the Atharva Mantras and the psalms of the holy Sama Veda Obeisance to thy creative essence which manifests itself in the shape of a religious sacrifice, and the different rites (Yajnanga) constituting the same Obeisance to thy creative essence which forms the fundamental principles and the immutable truths of the universe Help us, O God, in reaching the extreme goal of the Yoga Bless me with the birth of a son equal to me in every respect May we attain the Supreme Brahma May the virtue of self-control never leave us May there be not a gap in the line of our descendants, and may our faith in religion and in thy absolute goodness never be weakened" (1—11)

Said the God of fire —The holy sage Vashishtha thus propitiated of yore the self-origined deity on the summit of the mountain Shriparvata, and the god gave him a boon and went away pleased with his devotion (12)

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CHAPTER CCXVIII.

SAID THE GOD OF FIRE —Oh Vashishtha, now I shall dwell upon the duties incidental to a sovereignty as disclosed by Pushkara to Rama (1).

PUSHKARA said —I shall now describe the essential duties, a due discharge of which is obligatory on a king, out of the hosts of other minor duties which belong to the office of a sovereign The king should give no quarter to his enemies, should look after the welfare of his subjects and administer even-handed justice to his people Oh Vashishtha, the king shall encourage all your honest pursuits and help those who shall walk in the path of virtue The life of a king should be one perpetual vow of ameliorating the condition of his subjects After the lapse of a full year from the date of accession, the coronation ceremony should be performed at a proper time The king should elect his Sâmvatsara, the royal priest, his queen (who should be his wedded wife) and his ministers from men who are well versed in all the branches of learning and well acquainted with the workings of human heart But if the king dies before that, no time should be lost in duly putting the crown on the head of his successor with all the paraphernalia of regal pomp and coronation-rite, and the election of royal priests and ministers should be simultaneously made therewith The royal priest shall put the seeds of sessamum orientale and sundried rice on the head of the king, and then pour water on his head and cry victory to the king Then the king seated on his throne shall declare protection to all and order the gates of castles and fortresses to be opened out to the governors of provinces (2—6)

Prior to the rite of inaugeration performed by the royal priest, the ceremony known as the Indra Shânti should be performed, and on the same day the priest should observe a fast and cast libations of clarified butter into the fire lit at the centre of the sacrificial platform, accompanied by the recitation of such Mantras as the Vaishnava, the Aindra, the Sâvitra, the Vaishvadaivata, the Soumya and the Aparâjitâ. The golden pitcher stowed on the right hand side of the

sacrificial fire and containing the residue of the offering, should be worshipped with flowers and perfumes The sacrificial fire lit on the occasion should be deemed as specially auspicous in the event of its flames rising up in curling wreaths and assuming the hue of molten gold, bereft of smoke and sparks, emitting a sweet smell, producing a deep sound like that of a car-wheel or a thunderbolt, burning with a full blaze and curling in towards the priest in the shape of a mace (7—12)

Cats, birds and deers should not be allowed to pass between the king and the sacrificial fire The head of the king should be rubbed with earth obtained from the summits of mountain, the ears with that brought from the top of an ant-hill, the face with that obtained from a temple of the god Keshava, the neck with that brought from a temple of the god Indra, the breast with the earth obtained from the courtyard of a royal palace, the right hand with the earth found stuck to the ends of an elephant's tusks, the left-hand with that found adhered to the horns of a bull, the back with the clay obtained from the bank of a pond, the abdomen with that obtained from the bed of a confluence of rivers, the sides with clay obtained from both the banks of a pool, the waist with that dug out from below the threshold of a courtesan's house, the thighs with the earth obtained from a sacrificial shed, the knee-joints with that brought from the floor of a cow-shed, the groins with that obtained from a stable, while the legs of the king should be rubbed with the earth that had stuck to the wheel of a carriage The head of the king seated on his throne, should be washed with the composition known as the Panchagavya (13—17)

Then the ministers elected by the king shall pour water on his head out of four pitchers The minister, if happens to be a Brahmana, shall pour clarified butter out of a golden pitcher on the head of the king from the east A

minister belonging to the Kshatriya community shall pour thickened milk on the royal head out of a pitcher of silver from the south, a Vaishya minister shall pour curd out of a copper pitcher from the west, while a Shudra minister shall pour out the contents of an earthen pitcher full of water on the head of his sovereign from the north (18--20)

Then a Brahmana who is a reciter of the Rikveda shall pour out honey on the head of the king, while a Sama-Vedi Brahmana shall sprinkle the washings of Kusha grass on his head on the occasion The royal priest shall sprinkle water out of the pitcher containing the residue of the sacrificial offering over the heads of the ministers and courtiers, after having exposed it for a while to the fire lighted on the sacrificial platform, and cause the Brahmanas to sing in a chorus the Mantras which are usually recited in a coronation ceremony Then the royal priest shall stand at the foot of the sacrificial platform, and pour out water through a golden shieve on the annointed head of the king. Then cereals should be scattered over the royal head by reciting the Mantra running as "Ya Oshadhi" etc Similarly perfumes and scented fluids should be poured on the head of the king by reciting the Mantra running as Ratha etc White flowers and seeds should be scattered and washings of the blades of Kusha grass should be poured on his head, by reciting the Mantras respectively running as "Pushpavati" "Brahmana" and "Ratnairāshu Shishānascha" etc. The Brahmanas who are the readers of the Yujur or the Atharva Vedas, should touch the throat of the king with the yellow pigment known as the Rochona, by reciting the "Gandhavāra" Mantra, while the Brahmanas assembled on the occasion should sprinkle waters of the holy pools over the royal head Then a pitcher containing all sorts of cereals shall be placed before the king and the trumpeters shall blow their trumpets, and the bands shall play and the grooms shall blow the chowries unto the king Then the king shall wor-

ship the gods such as Vishnu, Indra etc, as well as the presiding deities of the planets and shall then see his face in the mirror and look at the flowers and a cup full of clarified butter kept before him (21—28)

Then the priest seated on a bed over which a tiger-skin had been spread, shall offer cups of honey to the gods and cause the royal cushion to be spread on the throne After that, the crown should be formally put on the head of the king, his cushion consisting of the skins of five animals (a goat, a bull, a wolf, a tiger and a lion) Then the warder of the ceremony shall present the ministers to the king, and presents of goats, cows, etc, shall be made to the royal priests and astronomers, and the Brahmanas shall be sumptuously feasted Then the king shall circumambulate the sacrificial fire and make obeisance to the preceptor Then taking hold of the halter of a bull accompanied by a cow and her calf, the king shall worship the royal steed in full caprison and ride on it Subsequent to that he shall similarly worship and mount on an elephant and then move round his capital in pomp, followed by his armed forces and ministers, after which he shall enter his palace casting costly gifts all round and discharge the ministers in attendance (21—34)

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CHAPE CCXIX

PUSHKARA said —Now I shall narrate the Mantras which are to be used on the occasion of the installation of a king or an idol, and which are potent enough to destroy all sorts of sin The water on the occasion should be kept

in pitchers and sprinkled over with the blades of Kusha grass, whereby all the purposes of ablution or washing would be served The Mantra runs as follows —"May the gods such as Brahma, Vishnu, Maheshvara, Vāsudeva, Sankarshana Pradumnya and Aniruddha, install you in full glory by pouring water on your head May the gods and celestial beings such as the Manus, the Dikpālas, Rudra, Dharma, Ruchi, Shraddhā lead you to victory May the holy saints Bhrigu, Atri, Vashishtha, Sanaka, Sanandana, Sanat Kumara, Angirā, Pulasta, Pulaha, Kratu, Marichi, Kashyapa, the Prajapatis, the god Kārtickeya and the Pitris known as the Agnishvattas preserve you May the demons (Kravyadas), Ajyapas, and Sukālis preserve you May the goddesses such as Lakshmi and the wives of the god of virtue, as well as the consorts of Kushyapa, the father of many sons, of Krishāshva, of Aristanemi, of Agniputra, Ashvini and the other wives of the moon god and the beloved wives of Pulaha preserve you May Aruna, the charioter of the sun and the celestial matrons known as Bhutā, Kapishā Danstri, Surasā Saramā, Danu, Shyani, Bhāsi, Krounchi, Dhritarastri and Shuki install you in full glory by pouring down water on your head May the goddesses Ayati (goddess of futarity), Niyati (fate), Rātri (night) and Nidrā (sleep) who exist for the advancement of the human race, as well as the goddess Umā, Menā, Shachi, Dhumornā, Niriti, Jayā, Gouri, Shivā, Riddhi, Velā, Avalā, Asikni and Jyotsna, and the Kalpas, Mahakalpas (cycles of time), the Manvantaras, the years, the Samvatsaras, the Yugas, the movements of the sun, the divisions of the year such as the seasons, the months, the fortnights, the weeks, the day, the evening, the days of the lunar months, the Muhurtās (a period of 48 minutes), the sun with his planets and sattilites, preserve you May the fourteen Manus such as Sāyambhuba, Svārochisha, Outtama, Tāmasa, Revata, Chakshusha, Vaivasvata, Sāvarna, Brahmaputra, Dharmaputra, Rudraja,

Dakshaja, Rouchya and Bhoutya, and the principal gods, such as Vishvabhuk, Vipatti, Shuchiti, Shikhi, Vibhu Manojava, Ojashvî, Vali, Adbhuta, Shânti, Vrisha, Rita dharmâ, Divasprik, Kâma, Indraka, Ravanta, Kumara, Vatsa, Vinâyaka, Vira, Chandra, Nandi, Vishvakarmâ, Purorava, come and take part in this thy coronation ceremony May the twin Ashvini Kumâras—the physicians of heaven, the eight Vasus (demi-gods) such as Dhruva, etc, the ten Angirasas and the Vedas put the crown on thy head and lead thee to victory May the soul, duration of life, mind, vitality, egoism, Rita and truth preserve thee May Kratu, Daksha, Vasu, Satya, Kâlakâma and Dhuri lead thee to victory May the gods, Pururava, Mâdrava, Vishedevas, Rochana, Angarakas, the Sun-god, Nirita, Yama, Ajaikapada, Ahirvradhna, the comets, the Rudrajas, Bharata, the death, Kapâli, Kinkini, Bhavana, Bhâvana, Svajanas and their wives, Kratushravâ, Murdha, Yâjnatishana, Prasava, Abhaya Daksha, the Bhrigus, the Prânas, the nine Apanâs, Vitihotra, Naya, Sâdhya, Hansa and Nârâyana preserve thee May the superior members of the celestial heirarchy who are devoted to the good of the universe, such as Vibhu, Prabhu, and the twelve Bhaskaras such as Dhâtâ, Mitra, Aryamâ, Pusha, Shakra, Varuna, Bhaga, Tasta, Vivasvâna, Savitâ and Vishnu, as well as Ekajyotis, Dvijyotis, Trijyotis, Chaturjyotis, Ekashakra, Dvishakra, Trishakra, Mita, Sanmita, Amita, Ritajit, Satyajit, Sushena, Senajit, Atimitra, Anumitra, Purumitra, Aparâjita, Ritâ Ritavak, Dhâta, Vidhâta, Dhârana, Dhruva and Vidharama, the mighty colleagues of the king of the gods, preserve thee (1—31)

May the holy Rishis who are the practisers of the most austere penances, such as Idriksha, Adriksha, Etadriksha, Amitâshana, Kridita, Sadriksha, Sharabha, Dharta, Dhurya, Dhuri, Bhima, Abhibhukta, Kshapâsaha, Dhriti, Vasu, Anâdhrishya, Rama, Kama, Jaya, Virata, as well as the forty-nine wind-gods preserve thee (32—34)

May the Gandharvas such as Chitrangada, Chitraratha, Chitrasena, Kali, Unāyu, Ugrasena, Dhritarāshtra, Nandaka, Hāhā, Huhu, Nārada, Vishāvasu and Tumvaru, install thee in full glory and lead thee to victory May the celestial beauties such as Anavadyā, Sukeshi, Menakā, Sahajanyā, Kratusthali, Gritāchi, Vishvāchi, Punjakasthali, Pramlochā, Urvashi, Rambhā, Panchachudā, Tilottamā, Chitralekhā, Lakshmanā, Pundarikā, and Vāruni, as well as the demons Pralhada, Virochana, Vali, Vāna and his sons and the Rakshases come and install thee in full glory May the Siddhas, Yakshas, and the celestial gems, accompanied by Nandana, Manibhadra, Scandana, Pingāksha, Dyutimāna, Puspavāna, Jayavaha, lead thee to victory May the Pishachas led by their chiefs such as Urdhakesha, and the ghosts who dwell in earth, come and take part in this inaugeration ceremony, following in the train of the Matris, Narasinha, Mahākala, Guha and Skandha May the celestial Garuda, with other principal celestial birds such as Aruna and Sampāti, as well as the primordial Hydra (Vāsuki) and the serpents Takshaka, and the celestial elephants Airavata, Mahapadma, Shankha, Puspadanta, Vāmana, etc, always protect thee from evil (35—49)

May the celestial swan the god Brahma rides upon and the bull of the god Shankara, the lion of the goddess Durga, the buffalo of the god of death, the horse Ucchaishrava belonging to Indra, the celestial Kousthuva, the lord of the conch shells, the thunder-bolt, the celestial mace, the discus, and other weapons preserve thee May the gods Chitragupta, Danda, Pingala, Mrityu and Kāla preserve thee May the souls of Munis such as Vyasa, Vālmiki and the Valakhilyas preserve thee May the souls of departed kings such as Prithu, Dilipa, Bharata, Dushmanta, Shakrajit, Vali, Malla, Kukutstha, Anena, Juvānāshva, Jayadhratha, Māndhāta,

Muchukunda and Pururavā preserve thee May the gods of the homestead and the twenty-five fundamental principles of the universe lead thee to victory May the regions of golden soil, sandy soil, blue soil, yellow soil, white soil, and of yellowish red soil, the Pātala, the Rasātala, the regions known as the Bhu, Bhuva, lead thee to victory May the continents of Jamvudvipa, the Northern Kuru, Hiranyaka Bhadrāshva, Ketumāla, Valāhaka, Harivarsha, Kimpurusha, Indradvipa, Kasherumāna, Tamraparna, Gabhastimana, Nāgadvipa, Soumyaka, Gandharbha and Varuna preserve thee May the mountains known as the Himavana, the Hemakuta, the Nishadha, the Nila, the Shveta, the Shringavana, the Meru, the Mālyavana, the Gandhamādana, the Mahendia, the Malaya, the Sajhya, the Shaktimāna, the Rikshavāna, the Vindhya and the Paripātra grant thee peace (50—57)

May the holy Vedas such as the Rik etc, with their six branches of kindred sciences, the books of history, the Puranas, the Medical sciences, the sciences of music and war, the sciences of proper pronunciation, ritual, grammar, lexicon, astronomy and prosody, the six schools of philosophy such as the Sankhya, the Yoga, the Mimansa, the Naya, etc, the schools of philosophy known as the Pāshupatam and the Pancharātrum, the Gāyatri Mantras respectively sacred to the god Shiva and the goddesses Durga, Vidya and Gandhari grant thee peace (58—62-)

May the four oceans of sugarcane juice, clarified butter, curd and milk, as well as the holy places and pools such as the cities of Pushkara, Prayāga, Prabhāsa, the forest of Naimisha, the shrines of Gayashirsha, Brahmashirsha, the Northern Mānasa, the Kālodaka, the Nandikunda, the land of the five rivers, the Bhrigu Tirtha, the Amarakantakam, Jambu Marga, the hermitage of Kapila, the source of the Ganges, Kushavarta, the Vindhyaka, the Nila Parvata, the Varāha Parvata, Kankhalam, Kālanjar, Kedar, Rudrakoti, Benares, the hermitage of Vayasa (Vadarjyashrama), Dwarka,

the Shri mountain, Pururshottama, the village of Shālagrama, Karavirāshrama, the junctions of rivers with the seas, the river Phalgu, the Vindusara, the Ganges, the Sarasvati, the Shatadru, the Gandaki, the Achchohda, the Vipāshā, the Nischirā, the Gomati, the Parā, the Charmanvati, the Rupā, the Mandākini, the Mahānadi, the Tāpi, the Payoshni, the Venā, the Gouri, the Vaitarani, the Godavari, the Bhimarathi the Tungabhadrā, the Prāni, and the Chandrabhāgā, preserve and install thee in full glory (63—72)



CHAPTE CCXX

PUSHKARA SAID —A king thus crowned with his ministers should attempt to conquer his enemies The best of monarchs is he who subjugates his hostile neighbours A member of the Brahmana or the Kshatriya caste should be elected to fill the post of the commander-in-chief of the kingdom, while men of noble descent, well acquainted with the precepts of morals, should be appointed as porters at the doors of the royal chambers The ambassador sent to represent the king at foreign courts, should be a man of a very sharp intellect, sweet-mouthed, possessing eloquence of speech and well-versed in the arts of diplomacy The bearer of the royal betel-vessel may be either a man or a woman fondly attached to the king, sweet-mouthed and capable of enduring fatigue The minister of war and peace (foreign minister) should be a man who understands well the expedients to be used by a king in foreign politics, such as the Sandhi (alliance), Vigraha (war), Yāna (March or expedition), Asanam (Halt), Sanshraya (seeking shelter) and Daidha (duplicity),

Soldiers appointed to guard the person of the king should be armed with swords, while the royal charioter should be a man, capable of estimating the strength of a hostile army or of detecting its weak points, The master of the royal kitchen should live in the house where the royal food would be prepared (Mahānasa), his essential qualification being a fond attachment to the king over and above his experience in the culinary art and the affairs of the world The courtiers should be all conscientious men, while the royal writer should be selected from men who have thoroughly mastered the sciences of orthography (1—6)

The royal treasurer should be a man who will be able to tell at a sight the prices of gems and precious stones, while all the offices of government should be filled with men who are fondly attached and have sworn allegiance to the king The royal physician should be a man who has thoroughly mastered the science of medicine (Ayurveda), while the keeper of the royal elephants should be a man who can detect the points of excellence in those animals as well as the symptoms of their maladies The keeper of the king's stable should be a man who knows all about the horses, the indespensible qualification of those two functionaries being the capacity to work indifatigably in their respective lines The masters of castles and fortresses should be attached to the king, while architects of established repute should be employed to look after the royal palaces Persons employed by the king for giving lessons in the arts of handling and using arms and munitions of war, should be devoted to the king and should be experts in using all sorts of arms and weapons, whether projected by machines, hurled or thurst with the hands, or which are not entirely let off at the time of their dicharge, or are taken hold of again after the throw (7—8).

The usherers employed in the female apartments of the palace may be either male or female If men they should be above seventy, if women, at least fifty years old, and shall

have free access every where in the royal household A sleepless warder should be kept in the arsenel, and salaries of the state-functionaries should be determined according to the nature and importance of the offices they will be appointed to hold Men of stirling, mediocore or inferior talents and virtues should be respectively employed to carry out works requiring such talents or virtues, and the king who aspires to hold a paramount sway over the whole world, should enter into alliance with kings and nations who are friendly to him Virtuous men should be employed in works requiring high moral culture, while men of valour should be employed in the army Intelligent men should be employed where money making is concerned, while in all sorts of works, the king should appoint men who are above all corruption Eunuchs should be employed in places which are exclusively devoted to the use of women, while ruffians should be employed in doing deeds of violence The king should appoint a man to an office to which he is best suited by his nature and acquirements Virtuous men should be employed in all works of state-revenue and common weal, while men of small intellectual calibre should be employed in works which can be safely done by such men (9—14)

The king should employ in different works of the state, men whose fidelity has been tested by constant attendance and service As a tame elephant is used to decoy the wild ones, so a minister shall detect evil-doers lurking in places remote from the seat of the central government, by employing men belonging to similar gangs of offenders Experts should be employed in their own lines, while servants who had been serving the state from the times of the grand-father and the father of the king, should be commissioned to do all sorts of works, except in matters of adjudicating the rights of contending litigants in royal courts and of partition of estates (14—16)

Without any regard to their honesty or wickedness, the

king should hospitably receive the foreigners arrived in his court, with a view to live under his protection Such new-comers, happening to be wicked men, should not be trusted at all but the king should buy their submission with annuities Detectives should be employed to ascertain the characters of all new-comers and foreigners in the state, whom the king shall fill with honours in the event of their being deserving recipients. A bad servant of the state should be deemed as an enemy, or fire, poison, serpent and a drawn dagger all combined The spies are the king's eyes, and men should be employed in espionage and secret service, without letting the public know that they had been so employed, and care should be taken to prevent their mutual recognisance They should guise themselves as merchants, physicians, astrologers, religious mendicants, and watch the strength and armaments of foreign kings \ The king should not trust the statement of a single spy unless corroborated by informations received on the subject from different sources. The king should make use of the allegiance, displeasures, merits and demerits of his servants, as well as of good or bad deeds done by them, simply as a means of consolidating his own absolute power The king should do such acts only as would attract the hearts of his subjects and refrain from doing that which would create hardships or displeasures The strength of a king is the love of his subjects, and the epithet (Raja) is derived from the fact of his pleasing (Ranja to please) the people (17—24)

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CHAPTER CCXXI.

PUSHKARA said —A servant should carry out the orders of his king (the custodian of his country's prosperity) as a disciple does the biddings of his preceptor He should never disobey his commands, nor speak anything which would be unpleasant to him or unfavourable to his interests A servant forced to speak anything unpleasant to the king for his good, should speak that in a private conference He shall not rob his master's money, nor do anything whereby his dignity will be impugned A servant shall not wear dresses similar to those put on by the king, nor modulate his voice and speech in a manner so as to resemble those of his royal master Even a warder of the royal Zennana, being dismissed or otherwise chastised, shall not walk abreast with the king, nor violate the sacredness of his secret trusts He should not boast of having done any act of ingenuity in the royal presence, but rather ascribe it to the kindness of the king He should not give publicity to any of the secrets heard by him from the king He should express his unwillingness and inability (lit —say "what can I do?") to comply with the request of a superior officer pressing him hard to disclose any He should reverentially wear on his person the ornaments and decorations obtained from the king as marks ot his highest regard, nor enter the royal chamber without his special leave, nor visit him in an improper place Bodily functions savouring of low breeding, such as yawning spitting, coughing, frowning and acts of eructations, emission of flatus, or the assumption of an angry look should not be exercised or indulged in before a king. A servant should not blow on his own horn in a royal assembly, but rather employ other men to recommend his special merit to the king A

person in the king's service should be above all dishonesty, avarice, parsimoniousness, atheism, meanness and light-heartedness Self-communed and with love in his heart of heart, he should serve his country and sovereign to the best of his light and ability, Such a service to the king elevates both the master and the servant A man should always bow down to the king, the royal princes, and the king's favorites and ministers No faith should be reposed in the smiles of king's ministers, but a man should always try. to please his sovereign

A man having incurred the displeasure of a king should abandon his services, while a man who pretends to understand the natures of kings, should seek employment under a sovereign who is pleased with him A servant should not speak until spoken to by the king, and should look after his interests even in times of peril Content and not garrulous in the presence of his king, a servant should stand modest and submissive and should disereetly avoid all attempts at cutting jokes with him The duty of a royal servant is to enquire of the health of his sovereign, and to spread the cushion for him at the first interview His ears should be always eager to catch the words of his royal master, and he should rejoice even at a reprimand from him The servant, who rejoices even at having received a small remuneration and shows his gratitude therefor in season and out of season, is the only servant to be kept in the royal service, while servants disposed otherwise should be summarily dismissed (1—14)

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CHAPTER CCXXII

PUSHKARA said —Now I shall describe the sites and constructions of forts, wherein a king should have his residence The forts should be largely peopled with the members of the commercial and servile castes and of various guilds of artisans, with a sprinkling of Brahmana population The fort should be situated in a country watered by large rivers and not depending upon the atmospheric causes for its water-supply The country should be safe against all foreign invasions, abounding in grains, flowers and fruits, not infested with thieves and robbers and impassable to invading columns The mighty king should cause to be built, and live in, any of the six following sorts of forts, such as the Dhanu Durga, Mahi Durga, Nara Durga, Aksha Durga, Ambu Durga and the Giri Durga The last sort of forts (hill fort) is the best, as it can be made easily invincible and affords the best means of beating off an invading army Palaces, Barracks, divine temples, and shops should be built within the ramparts of a fortress, which should be kept, well furnished with arms, weapons, battering machines, etc, surrounded by a moat of deep water (1—6)

Now I shall describe the means of healing the wounded body of a king, kept confined within the walls of a castle, The plants known as the Panchānga and Shirisha pasted with urine and applied over the body, neutralise the effects of poison The creepers Shatāvari, Chchihnna Ruhā, and Tandulyakam are possessed of the same virtue like the Koshataki, Kalhāri, Brāhmi, Chitra-Patolikā, Mandukaparni, Varaha, Dhātri, Anandakam, Unmādini, Somarāji and Ratnam (7—9).

A king residing in a castle possessing all the fundamental characteristics of a homestead, should worship the gods,

protect his subjects conquer the wicked and give presents to the Brahmanas The king who wrongfully takes possession of grounds or articles dedicated to the gods, is tormented in hell for the period of a Kalpa

A king should support the divine temples erected in his dominions and cause the images of gods to be installed in them The temples would be of clay, wood, burnt-bricks or of stone, each one of the latter class excelling in merit the one preceding it Even by erecting a miniature temple, a king attains salvation at the close of a prosperous earthly career The man who cause bands and dramatic performances to be played in a divine temple and bathes the image of the god in oil, clarified butter, honey, milk or curd, goes to heaven after death (10—14)

A king should worship, protect and supply the Brahmanas with the necessaries of life, and should never deprive them of anything they are entitled to or are possessed of The soul of a man who robs a Brahmana of a particle of gold, of a cow, or of a plot of ground even to the breadth of a single finger, is doomed to suffer the torments of hell till the coming on of the universal deluge A Brahmana leading the most wicked life and guilty of the most heinous crimes, should not be hurt or killed, as the killing of a Brahmana is the deadliest of all sins The Brahmanas of mighty fate and blessed prowess, can work miracles and invest ordinary persons with the attributes of divinity and can reduce a god to the level of an ordinary mortal Hence a man should constantly bow down to a Brahmana The kingdom in which a forlorn Brahmana s wife weeps and suffers, is destroyed with all its subject people (15—18)

The king and the virtuous should protect the faithful wives and they in their turn should help their husbands in matters of house-keeping A girl shall be clean in body and spirit, frugal in her expenses and faithfully nurse the man she has been given to by her father in marriage The widow whe

practises self-control and austerities after the death of her husband, goes to heaven A widow shall never feel any inclination to dwell in the house of a stranger, nor should she be querelous in her disposition A widow as well as the wife of a man who is absent in a distant country, should never decorate their persons, and live in a temple and worship the gods for their husband's good A wife in the latter case shall wear a few ornaments for the good of her husband, while the widow who burns herself on the same funeral pire with her husband also goes to heaven (19—23)

A house-holder should worship and cleanse the temple of the goddess of fortune Similarly he should worship the god Vishnu on the twelfth day of the moon's increase in the month of Karticka and make the present of a cow with her calf to a Brahmana Sāvitri the daughter of the king of Vidharva preserved the life of her husband by worshipping the sun-god on the seventh day of the moon's increase in the month of Margashrisha, as well as by observing a vow of truthfulness The woman who observes the vow and worship the god as described in the preceding lines, becomes a mother in no time and without the least shadow of a doubt (24—25)



CHAPTER CCXXIII



PUSHKARA said.—The king should appoint to the headship as of a single, ten or hundred villages and so on, each of them to be known as the Grāmādhipati, Dāsha-(ten) Grām (village)-Adhipati (lord), Shata-(hundred)-Grāmādhipati and Vishayeshvara Their stipends and salaries should be according to the importance of their respective posts.

Spies should be appointed by the king to report the nature and out-turn of their daily works The village-head shall make good or remedy any want or irregularity affecting the village under his direct control, or shall report the same to the head of ten villages in the event of his incapability to cope with it successfully The Dashapāla (the head of ten villages) on receiving the intimation, shall consult with his subordinate officers (Grāmeshas) as to the best means of dealing with the case (1—4)

From a well-managed state the king acquires wealth, merit and piety A wealthy man is to sure to witness the realisation of all his wished-for objects and to enjoy all sorts of earthly comforts Works unbacked by wealth, are as ephemeral as a summer fountain There is no difference between the fallen and the poor No man partakes of the boiled rice prepared by the morally degenerated, while the poor invite no guests to their tables Vows of fasting etc, are equally obligatory on the wives of the fallen and the poor The king, who oppresses his subjects and misgoverns his kingdom, goes to hell after death A king, like a pregnant woman, shall forego all pleasures of his own and only live for the well-being of his charge Practice of austere penances, or the celebration of a religious sacrifice, never avails a king who fails to protect his people, The house of the monarch who lives for the amelioration of the condition of his subjects, is the heaven itself Hell exists no where else than in the house of a sovereign who neglects the good of his subjects The king takes as his own share a sixth part of the income of his subjects good or bad, in exchange for his good government, and a king who protects them is virtuous, while he commits sin by his inability to extend that protection to all against cheats, swindlers, robbers and thieves. The function of a benign government is to enable the subjects living under it, to peacefully enjoy their possessions and the fruits of their labours The king should safe guard

the interests of his subjects against extortions and oppressions by officers of the state, royal favorites and the usurers (Kâyasthas)

The subject people guarded against such oppressions and extortions, belong to the king, while they fall an easy prey to the rapine and greed of inconscientious place-hunters and usurers, in the event of his inability to protect them (5—13)

The king shall punish the wicked and the evildoers, and in lieu of that the people shall justly pay him revenue Every day, half of the revenue collected, shall be stored in the royal treasury, while the remaining half shall be distributed to the Brahmanas A hidden treasure having been found out by a Brahmana of the foremost class, shall vest in him in its entirety, while a Kshatriy, a Vaishya and a Shudra shall respectively make over to the king, a sixteenth, an eighth, and a quarter part thereof Perjury shall be punished with a fine equal to the eighth part of the money-value of the entire estate of the perjurer (14—16)

The king shall keep an unclaimed property in his custody for a period of three years, after which it will be restored to the man who shall make good his claim to it, in failure whereof the property shall rest in the sovereign for good The ownership of a property or an estate consists in its being claimed by a person as his own, and the man who can give a correct description or boundaries of a lost article or property lying unclaimed for a considerable time, should be deemed as its true and rightful owner. The king shall be the custodian of the properties of an infant or a minor, held by him in commonalty with his coparceners till he attains the age of discretion Similarly the king shall manage the properties of a widow who is the mother of a minor child or of those who have no legitimate guardians or relations of their own to protect them in their periods of widowhood Properties settled on widows who had been

faithful wives during the covertures of their marriage, and who are unable, out of ill health or incapacity, to manage their estates to their own benefit, shall also pass under the wardenship of the sovereign, and any attempt on the part of their relations to rob or to encroach upon a portion thereof, should be meted with punishment like an act of theft (17—21)

The king should make good to the owner, the price of an article stolen by a thief, and on such an occasion the king shall re-imburse himself out of the salaries of his police officers The man who falsely gives out that he has been robbed, should be punished like a thief and ex-communicated from the country The value of anything stolen by the members of one' own family shall not be recouped from the royal exchequer (22—23)

O thou twice-born one, the king should levy a duty on goods manufactured in his own country equal to a twentyeth part of the gross price The duty to be levied on goods imported from foreign countries should be determined with a regard to the actual cost of their manufacture, the wear and tear they have suffered in the course of the transit, and the actual profit derived by the merchant therefrom The duty in the latter case shall not exceed a twentyeth part of the nett profit made by the importer, and an infringement of the rule shall be visited with punishment Freights and tolls should not be collected from women and wandering mendicants In the event of the servants and carriers of a merchant dealing in Shuka Dhanya and Shimi Dhanya attempting to defraud the king of his tolls and duties payable at ferries or at the crossings of frontiers, the king should confiscate a sixth and an eighth part respectively of the abovesaid commodities Duties payable on importing female slaves into the country should be determined with a due regard to the country imported from and the time of the import The duties payable on animals and gold

Virtue is the root of the tree of three-fold virtue (Trivarga), object or purpose forms its bough, while the fulfilment of one's ends forms it fruit A man by carefully fostering this tree of Trivarga, witnesses the realisation of all his heart-felt objects (1—2)

Oh Rama, the fair sex is governed by desire and women care much for pomp and pride Hence a king should collect gems for their satisfaction Kings and persons, ambitous of lofty stations in life, should not be excessively fond of female company, nor visit them much By excessively indulging in sleep, eating and sexual pleausres, a man becomes a martyr to diseases The king should share his couch only with his darling and wedded wives A king should never visit a woman who does not return his love, does him positive injury or does not properly answers his words, mixes with his enemies, walks in pride and insolence, takes away his face in disgust when kissed, does not look happy or grateful on the receipt of a present, sleeps before and wakes after his waking, tosses her hands and limbs and folds her body in two when touched, scarcely listens to discourses of love, and even that with her face turned away, conceals her thighs, turns pale at his sight, and neglects her toilet even at its proper time A king should avoid the company of such an unloving wife and visit one who would be fondly devoted to him The wife whose heart leaps up at the sight of her husband and who casts down her eyes when looked at by him, or casts her coy and timid glances aside at the time of seeing her husband's face but still cannot take her eyes away from it, and freely gives out all her little stores of secrets, —the wife who is yielding both in body and mind to the wishes of her husband, and nestles herself round her husband's neck on his first return to home and over-powers him with long and loving kisses, speaks nothing but truth when asked about anything, and feels a happy thrill running through her body

at a simple touch of her husband's hand which ultimately resolves itself into little dew-drops of love-perspiration, dresses herself in neat but not costly costumes, shows signs of superb satisfaction on receipts of small presents, deems it a boon for her name to be uttered by her husband, places on her bosom anything sent by him simply for the fact of its having been hallowed with his touch, sleeps after finding him reposing in sweet sleep and wakes before his waking, and rouses him up in sleep, if necessary, by gently pressing his thighs, should be deemed as a loving wife (3—18)

O Rama, the flavour of clarified butter is improved by boiling it with powders of Kapithva (wood apple), with barley grains soaked in milk, or with the cream of curd The eight processes of making the body free of bad smell, are by cleansing or washing, by gargling, by vomiting, by decorating the body with flowers and garlands by heating, by burning incense-sticks, by fumigation, an' by using scents and perfumes. Purification of a thing consists in washing it with water containing the leaves of wood-apple, Bela, Mango, or Karavira trees, in absence of which the cleansing should be done with water saturated with musk The twenty-one drugs to be used in an act of fumigation are as follows, *viz*, Nakha, Kushtha, Dhana, Mansi, Srik, Shaileyaja, Saffron, Shellac, Sandal, Agallochum, Nirada, Sarala, Devakāstha, Camphor, Kāntā, Vālā, Kundaru, scented gum resin and Shrinivasa These drugs should be powdered together and pasted with the juice of a Shala tree and then cut into sticks In the alternative two of the above substances should be taken and pasted with honey containing powders of Nakha, Pinyāka and sandal-wood Oil scented with Tvacha, Nādi, Phala (Nutmeg), Saffron, Granthi, Shailaja, Tagarā, Krāntā, Chola, Camphor, Mansi, Mura-Mansi and Kustha, should be used by kings before bathing Three of the above substances, dipped in oil saturated with musk, increases the potency of men By using before bath,

the oil scented with equal measures of Tvacha, Saffron, Mura, Analada and Vālaka weighing half as much as the latter substances, the body of a person is sure to emit the odours of the lotus By dipping half of a Tagara in it, the same oil will have the scent of Jati flowers, while mixed with the powder of dried Vakula flowers it will smell as such A scented oil can be prepared by mixing Manjisthā, Tagara, Chola, Tvaja, Nakha, and Vyaghranakha with any ordinary oil (19—32)

O Rama, oil pressed out of the seeds of sessamum previously scented with any particular class of flowers, becomes perfumed as them A powder made of pulverised ela, clove, Kakkola, nutmeg, camphor and Jatipatraka, may be used for perfuming the mouth O Rama, pills, each weighing a Kārshika and made of the drugs and substances such as camphor, Saffron, Krāntā, Musk, Harenu, Kakkola, Ela, clove, Jati, Koshoka, Tvakpatra, Truti, Musta, Lata-Kasturi, the thorns of clove, the fruits and leaves of the Jati, all being powdered together and pasted with catechu and juice of the Mango tree, should be kept in the mouth, whereby all its foul smell and diseases would be destroyed Betel-nuts soaked in the washings of the leaves of the five trees known as the Panchapallava, and scented with as many of the substances which enter into the composition of the above pills as possible, should be used as a remedy for foul breaths and bad tastes in the mouth O Rama, the drugs known as the Kutaka and the Dantakāstha, soaked in the urine of a cow for three days and perfumed as the abovesaid Betel-nut, should be used for similar purposes as the above The equal parts of Tvaka and Pāthya mixed with a half part of the moon (camphor), should be kept in the mouths by the damsels of the palace, whereby they would have breaths scented as the flowers of the Nāgavalli Thus the ladies of the palace should be protected and served A king should never trust them, especially those who are the

mothers of children A king should never pass the night in the same room with a royal lady, and any faith put in them must be apparent and lip deep (33—42)



CHAPTER CCXXV

PUSHKARA said —A king should protect the royal princes and get them instructed in the science of war and the arts of general utility as well as in the moral sciences Fine arts should be taught to them in the company of court-fools and their trusted friends, while guards whose ostensible duties would be to defend the persons of the princes, should be appointed to watch their acts and movements They should not be permitted to mix in the company of angry, greedy or degraded persons The king should bind them down in a prison of pleasures in the event of their refusing to be educated An obedient and submissive prince should be appointed to superintend the works of all the departments of the state, and a king should give an early go by to such luxuries of royalty as, hunting, drinking, the dice-table and the staking away of an empire A king should not sleep in the day time nor make any idle bustle about trifles He should never use any scurrilous language to anybody and hold himself aloof of all small talks and calumny. He should temper justice with mercy and never inflict inordinate punishments on any body, nor allow his own interests to suffer The interests of a king are affected by his recklessly exhausting the mines and mineral resources of his country, by neglecting the proper repairs of his forts and strong-holds, by making gifts of money to unworthy

persons and at improper time and thereby helping the furtherance of evils Having subjugated the passions of anger, lust, greed, vanity, false pride and boastfulness, a king should proceed to bring his servants and officers under his control Then he should strive to win over the affections of his subjects and the citizens of his own capital city Then he should subjugate his external enemies, who are usually divided into three classes, such as ancestral, raceal and artificial (enemies througn conflict of self interests) O thou of a lofty disposition, the friends or allies of a king may be grouped under three similar heads such as the ancestral, the feudatory sovereigns of an enemy, and the artificial O thou well versed in the precepts of morals and religion, an empire consists of the seven factors such as kingship, ministry, townships, fortification, punishment, revenue and allies The central figure in an empire is the king who is the fountain source of all laws and authorities. Persons who rebel against the authority of any of the seven factors of government should be mercilessly killed The king should rule his kingdom neither with too much tightness nor with too much clemency, nor cut jokes with his servants The servants soon get an upper hand of the king whom they can pursuade to laugh or to enter into friendly conference with themselves (1—13)

The king should organise hunting parties and engage in drinking bouts, etc, just to provide his subjects with amusement He would speak with a gracious smile to his subjects so as to win their hearts A king, who is procrastinating in his habits, can never achieve any fame or success, but procrastination is a virtue in matters of anger, boastfulness, vanity and quarrel and especially at the time of using abusive language to others (14—16)

The king should secretly discourse with his counsellers on measures of the state, as there is no danger from secret counselling The king whose plans are matured in secret,

and are known only when they begin to take fruits, rules for a long time The king should gather the real object of a man from his gestures, postures and the movements of his eyes and facial muscles The king should not keep his own counsel on a matter, nor consult a large number of his ministers at a time on the subject, but he should hear their counsels separately and see that none of his ministers would disclose his secrets The king should not trust in one and the same minister in all matters and at all times He should counsel with many, but follow the decision of a single minister The king who is discourteous is lost, while by politeness a man may acquire a kingdom (17—21)

The king who subjugates his senses, carefully learns from the Brahmanas well versed in the Vedas, the three sciences of logic, punishment and money making, and also acquires a special knowledge of commercial undertakings of the world, becomes able to keep his subjects under his own control The king should worship the gods (images of gods) and Brahmanas and make all sorts of gifts to the latter Who is there that does not spend or squander money in trifling pursuits, whereas anything gifted to a Brahmana bears immortal fruit The highest duties of a king are to make gifts to the Brahmanas, to fight till death his enemies in battles and to protect his subjects, to feed the widows the old, the imbecile and the friendless, and to provide the practisers of Yoga with the necessaries of life The king should see that the different social orders of his realm are pursuing their proper and respective vocations in life, and adore and worship the Brahmanas who are engaged in practising austerities Without trusting any body, a king should cause others to confide in him by the unimpeachableness of his prestige The practisers of Yoga are the best friends of a king, and he can trust them at all times and under all circumstances A king should ponder over the means of his supplies like a heron, show his prowess like a lion, pounce upon

his enemies with the lightness and ferocity of a wolf, dart forth from his strong holds with the swiftness of a hare, and strike hard like a boar He should move about in pomp and splendour like a peacock, be faithful as a horse, sweet-voiced like a cuckoo and suspicious as a crow while living under the roof of a stranger (22—30)

A king should not partake of a food not previously tested as to its harmlessness, nor use a bed which had not been recommended as safe Similarly a king should not visit a woman whom he had not known before, nor get into a boat not previously examined and warranted as a safe The king who oppresses his subjects is soon deprived of the office and emoluments of a sovereign It is only a capable, powerful king of active habits who can bear the burden of sovereignty, and O thou possessed of a noble soul, a kingdom can only flourish under the rule of such a king, All successes are either due to one's own exertions or to the favours of Providence, and a king should trust to the former for his prosperity Whatever belongs to the king, O Brahman, be it wealth, prosperity or the sovereignty of the world, belongs to him by the sufferance and the good will of his subjects (31—33)



CHAPTER CCXXVI



PUSHKARA said —Those acts which a man, though a free agent in a certain sense, is compelled to do through the momentum of the innate forces of his nature, determined by his good or bad deeds in a previous existence, are known as the Providential (Daiva) acts, though supposed to be done by him, independent of any external agency.

The wise men accordingly give greater preference to acts done by a man out of his sheer will force Blessed is he who can kill an adverse fate with his own untiring energy (1—3)

O thou son of Bhrigu, a man may achieve success in this life without any toil or effort whatever, simply as a reward for his deeds of virtue and disinterestedness, done in a previous existence, and fate and exertion only are the two agents to crown all human undertakings with success All human exertions may succeed in a proper time by the grace of a favourable providence As seeds in a well-cultivated field begin to sprout when watered by rain, so the exertion of a man bears fruit in a proper season, backed by a gracious fortune Fortune never smiles on the idle and the inert, and a king should always endeavour to achieve success in his dealings by applying such means as the Sāma, the Danam, the Bheda etc. The expedients to be used by a king in his dealings with the foreign princes are seven in number, such as Sāma (use of friendly measures), Dānam (payment of money), Bheda (creating dissension among the allies of an adversary), Danda (war), Māyā (strategem), Upeksha (indifference) and Indrajālam (deceit) The expedient of Sāma admits of a two-fold division according as it is consisted of (1) true or (2) untrue or exaggerated statements Enemies of a noble disposition becomes annoyed at the use of the latter. The king should use the expedient of conciliatary words for the pacification of enemies who have acquired a perfect control over their senses and who are of a religious turn of mind Low and ignoble enemies, such as the Rakshasa's etc., are taken with an expedient of pleasant lies or they may be pacified by enumerating the goods done to them (4—8)

A dissension can be easily created between two ruling chiefs who are enemically disposed to or are afraid of each other, or one of whom feels himself slighted or insulted by the other, and a king should compel them to fall out with each

other even by showing threat A king should secure the cooperation of monarchs related to him by holding out hopes of gain or territorial acquisition to them In short, a king should induce the rulers of his neighbouring countries to desert the cause of his adversary, by threatening them with evils they are respectively most afraid of The man employed to bring about such internecine quarrels and who would effect such a breach in the enemy's camp, should be protected by a king at all hazards An invading king should first bring about a quarrel among the sons and feudatory chiefs of his adversary, and then attempt to exhaust his treasures and to cut off the means of his supplies, and should subsequently proceed to conquer him in an open battle-field (9—12)

The best of all sorts of expedients to be used by a king in his dealings with his adversary, is the expedient of Dānam (payment of money), whereby the giver attains bliss both in this life and the next Who is there in this world who is not susceptible to the charming power of money? The king who makes gifts of money, can sever the fastest alliances of sovereigns By judiciously using the three expedients of Dānam (gift), Danda (punishment) and Krita (benefit), a king becomes able to do the most absurd Every thing exists by the salutary effect of punishment, and the king who punishes those who do not deserve punishment and does not punish those he should punish, commits sin In the absence of punishment, the gods, the demons, the serpents, the mortals, the Siddhas, the ghosts and the birds shall overstep the boundaries of their respective spheres of action Wise men call punishment "Danda" from the fact of its making the naturally virtuous, conform to the laws of society, or for making the crooked natures straight (13—16)

The king like the sun cannot be looked at with the naked eyes for his splendour, but he sheds a mellow light

like the moon in order that his subjects may be happy at his sight The king is the wind-god, since like the latter deity, he roams all over the world in the persons of his spies The king is the god of death (Yama), since like him, the king rewards the virtuous and punishes the wicked. The king is the fire-god incarnate when he burns the evil-disposed, and represents the god of wealth at the time of making gifts. The king is the incarnation of the god of rain since like him he showers down wealth on the poor and the deserving The king is the primordial hydra himself, since this universe is poised upon his infinite forbearance The king is the god Hari, since like the latter deity he protects his subjects with law and military force (17—20)



CHAPTER CCXXVII.



PUSHKARA said —Now I shall deal with the Code of Criminal laws by enforcing which a king attains the most elevated station in the next world O Rama, three Java-weights make one Krishnala, five Krishnalas make one Māsha Six Krishnalas make one Kishardha. Sixteen Māshas make one Suvarna. Four Suvarnas make one Nishka. Ten Suvarnas make one Dhāranām These weights should be used in weighing gold, silver and copper The coppersmiths O Rama, also call the Kārshika weight by the name of Kārshāpana Two Panas and a half make a Sāhasa. Five Panas make a Madhyama, while a thousand Panas is known by the name of Uttama. The man who without being robbed by a thief, gives himself out as being robbed, should be

handed over to the king in order to be dealt according to his deserts, in the event of his alleged loss having been recouped out of the royal exchequer The man who bears false witness in a Court of Justice, or deposes in a circumloqacious way before any tribunal, should be doubly punished by a king Perjurers belonging to the three social orders of Kshatriya, Vaishya and Shudra, should be punished with corporeal punishment, while a Brahmana guilty of the same offence, should be excommunicated from the country The man who enjoys a property bequethed by him in trust, should be made to pay a fine equal to the double of its price, while the man who appropriates to his own use any thing held by him in trust, as well as the maker of a trust property who wants to get it back, should be dealt as thieves or should be made to pay a fine of double of its price in lieu thereof Similarly a man who is entrusted with the custody of another man's clothes and who use them in the absence of their rightful owner, should pay such a double fine, whereby he would be purged off of all sins The man who unknowingly sells another man's goods under the *bona fide* conviction that such goods really belong to him, commits no offence It is the guilty knowledge only in those transactions that is punishable like an act of theft The artisan who having taken an advance of his dues, fails to do the work of his employer, should be liable to punishment The man who fails to perform his part of the contract or agreement, should be punished with the fine of a Suvarna The servant who refuses to serve on receipt of wages should be liable to a fine of eight Krishnalas Similarly a master dismissing a servant before the lapse of the term of service stipulated for, should be punished with a similar fine as in the preceding case The man who feels any remoarse after selling or purchasing any article or property, should have the sale or the purchase cancelled or invalidated, if he would ask the vendor or the vendee to reconvey it to him within ten days of such sale

or purchase, after which the transaction should be deemed as closed and the sale or the purchase as valid Neither the vendor shall be entitled to ask for its return, nor the vendee shall restore the same to him after the lapse of the abovesaid period of grace, and any person returning or taking back such property after that time, should be liable to a fine of six hundred Panas The man who would negotiate the marriage of a bridegroom, knowingly screening his faults and defects from the guardians of the bride, should be punished with a fine of two hundred Panas, no matter whether such a marriage had been formally celebrated or not. The man who would give in marriage to a man, a girl who had been previously united with another in lawful wedlock, should be liable to a fine of twelve hundred and fifty Panas (1—17)

The man who having entered into a solemn compact with another for the sale of a good, would sell it off to a different person out of a greed for larger profit, should be punished by the king with a fine of six hundred Panas The keeper of a cowshed, who would not make over the cow to its rightful owner, on receipt from him of the cost of its up-keep, should be liable to a fine of hundred Panas, which should be extended to a Suvarna in the event of his gross negligence in tending properly (18—19)

The area of a village should be made to consist of a hundred Dhanus, while a town or a city should respectively include within them the areas of two hundred and three hundred Dhanus The towns and cities should be encircled with walls of a height which a camel would not be able to look over The destruction of rice or paddy piled in the open or not kept within proper enclosures in such a town or city, would give rise to no cause of action. The man who would dispossess another of his house, field, tank, or a garden by threats or shows of violence, should be punished with a fine of five hundred Panas, while an unwilling and inadvertent

encroachment upon such rights and properties should be let off with a fine of two hundred Panas The man who would wilfully destroy or deface boundary pillars or signs, with a view to invade the rights of his neighbours, should be liable to the first or the lowest of the three degrees of fine known as the Prathama Sāhasa (20—22)

O Rama, a Kshatriya by assualting a Brahmana should be punished with a fine of hundred Panas, a Vaishya found guilty ot a similar offence should be liable to a fine of two hundred Panas, while a Shudra in a similar predicament, should expiate his guilt by life On the contrary a Brahmana having used criminal force to a Kshatriya, should be punished with a fine of fifty Panas, while the same should be ruduced to twenty five and twelf Panas respectively A Vaishya having assaulted a Kshatriya should be punished with a fine of the Prathama Sāhasa class, while a Shudra using force to a Kshatriya should have his tongue cut off A Shudra who would aspire to give moral instructions to a Brahmana, should be punished by the king, while he should be liable to a double fine by falsely preaching the doctrines of the Shrutis, and by making wrong interpretations thereof By insulting men of good and respectable castes, the miscreants would be liable to fines of goodly sums, whereas half of the fine should be remitted in the case where the crime would be committed through inadvertance or out of a spirit of playful fun The punishment of such crimes as assaulting one's parents, elder brother, father-in-law, or the elders or superiors in general, or for obstructing the passage of one's spiritual preceptor, is a fine of a hundred Panas The member of a low caste should atone for his guilt, at the cost of the organ with which he had offended against a member of one of the twice-born communities The king should cause the lips of a person to be cut off who would use abusive language to a Brahmana Similarly the culprits who would offend against a Brahmana by passing urine or emitting

flatas into his mouth, should be made to pay the penalty with the loss of his penis and the anus The buttocks of a member of an inferior caste should be lopped off in the event of his occupying the seat of a member of his superior caste The man who would disable any organ or limb of another, should pay for it with that particular organ or limb of his (23—31)

The killer of a horse or a cow should have a hand and a leg cut off by the officers of the crown The man who would wilfully make a tree barren, or destroy its fruit-bearing capacity, should be liable to a fine of a Suvarna Having obliterated the boundaries of a tank or a public thoroughfare, the miscreants should be made to part with double the area of ground actually encroached upon A thief should restore the article stolen by him, and pay a fine to the king in addition thereto The thief who would steal the rope of a well or the metal pot attached thereto, or would wrongfully divert its water into another channel, should be punished with imprisonment for a month like one who practises cruelty to animals The punishment for stealing more than ten pitchers-full of paddy, is death, which may be commuted for a fine equal to eleven times of the value of the latter A stealer of gold, silver, etc, as well as the man who kidnaps a man or a woman should pay for his guilt with his life. Those organs with which a miscreant would pilfer or encroach on other men's rights, should be cut off by the king without the least compunction (32—38).

The Brahmana who picks up for his own use a small quantity of pot-herbs, rice, etc, from a field without the knowledge and consent of its rightful owner, should be pardoned for the smallness of his crime, but the man who would steal anything specially set apart for the use of cattle or divine images, as well as the man who pounces upon a man with a drawn sword in his hand, should be capitally punished A man guilty of robbing another of his house

or fields, as well as those who are the defilers of other mens' beds, or those who administer poison to others or are convicted of the offence of incendiarism, should answer for their crime with their lives Similarly capital sentences should be pronounced on offenders found guilty of administering poison to cattle, as well as on miscreants who habitually perpetrate the crimes enumerated in the preceding line (Atatāyin) (32—39)

A man should not speak with another man's wife when forbidden to talk nor should he commit adultery A king should not punish a girl who chooses her own husband according to the rites of a Gandharva marriage, but he should pass a capital sentence on a man of a lower caste found guilty of holding incest with a woman of his superior caste. The wife who wantonly breaks her faith with her lord, should be caused to be torn to pieces by dogs specially trained for the purpose A woman defiled by one of the relations of her husband, should lead a secludid life, taking only a morsel of food each day The woman defiled by a man of her superior caste, should simply shave her head by way of penance A Brahmana going unto a woman of the Vaishya caste, as well as a Kshatriya and a Vaishya respectively visiting the wife of a man of low caste, should be fined a Prathama (the lowest order of fine) each The courtesan who having contracted to live with a man, goes to another for greater profits, should refund to the man a sum equal to twice the amount originally received from him and pay a similar fine to the king (40—45)

A man should chastise his sons, brothers, cousins, sons, wives and slaves with a strong string of thread or a rope made of the blades of Vena grass The rod should be freely used on the back of a thief and not on his head, as by so doing a man would commit a sin The officers who would be found guilty of extorting money from the king's subjects whom it is his duty to protect, should be banished from

the country and all his estates should be escheated to the king Similarly the properties of those shameless and undutiful culprits who neglect the works of their employers, should be confiscated by the king Likewise, the ministers and justices of the king's courts found wanting in their respective duties and betraying the trust reposed in them by their sovereign, or proving themselves false to the salt they eat, should be exiled from the realm, and all their belongings should be escheated to the crown The king should cause the mark of a female generative organ to be branded on the forehead of a breaker of female chastity, and the mark of a wine bowl to be permanently put on the fore-head of a drunkard while he should make a thief carry a dog on his shoulders, and the killer of a Brahmana a skull on the top-end of his rod (46—50).

The king should pass capital sentences on Shudru miscreants guilty of offences punishable with death, while he should banish the Brahmanas from his country convicted with the same offence The properties and belongings of a man guilty of any of the five deadliest sins (Mahāpātakins) should be dedicated to the use of the god of oceans (Varuna) A king should kill the abettors of a thief as well as those who would supply him with food and money in a particular village The feudatory chiefs or the governors of provinces appointed to maintain order within their respective jurisdictions, should be put to death in the event of their behaving improperly to the state and the sovereign The king should cause those to sit on the pointed end of a mace (Shula) and there to expire with their hands previously cut off, who would commit robberies and other acts of depredation in the night, after having entered into a recognisance for good conduct. The king should put to death those who would encroach upon the vested right of a public tank or a divine temple A karshāpana is the fine for committing nuisance on a public thoroughfare, and the

offender should be compelled to arrange for its removal at his own cost, in the absence of any disease or the disturbed state of the time to plead A party to a contract failing to perform his part of the agreement each month, should be punished with a fine of five hundred Panas Merchants, dealing fraudulently with honest men either in respect of quality or the price of a commodity, should be punished with the lowest or the second degree of fine, and all his stores should be confiscated by the king on the ground of their not being up to the mark and hence of small value (11—57)

A king should separately impose the penalties of the different degrees of fine such as the Sāhasa, the Madhyama and the Uttama The offenders who adulterate goods, as well as persons dealing in imitation articles as genuine ones, should be punished with a fine of the second degree (five hundred Panas), while practisers of frauds and traders dealing in contraband articles of trade, should be liable to a fine of the Uttama class (one thousand Panas) A person having used abusive language in a quarrel, to a man, should pay a fine to the aggrieved party and also one to the king A Brahmana using any of the forbidden articles of food, should pay a fine of thousand Panas, while a Shudra guilty of a similar crime as the above, should be liable to a fine of a Krishnala Any person coming in contact with or having dealings of whatsoever nature with a false and fraudulent governor, with a dishonest trader or with a murderer, should be punished with a fine of a thousand Panas The woman who administers poison to her husband or sets fire to the house of her lord, or any way injures the persons of her husband, son, or her spiritual preceptor or that of a Brahmana nowise related to her, should have her ears, nose, and lips clipped and cut off and should be excommunicated from the country Such a demoness should be provided with a number of cows in her exile, and it would be her duty to tend them properly A culprit guilty of the offence of demolishing a

house or of destroying a forest or a field belonging to another, as well as the man who would seduce the wife of a king, should be burnt alive in fire The man who omits to copy out any portion of a royal edict or makes any addition thereto, as well as the officer of the crown who wilfully suffers a thief or a prisoner of war to make good his escape, should be punished with a fine of the highest order The man who sits on the royal throne, or rides without permission in any carriage or palanquin exclusively dedicated to the use of his sovereign, should be liable to a fine of twelve hundred and fifty Panas The man, who though fairly defeated, deems or gives himself out as unconquered, should be called on to be beaten again in a fair contest and should be also, punished with a double fine of the lowest degree A procurator in a king's court unjustly prosecuting an innocent man, should pay for his guilt with his life The jailor or the person whose duty is to punish offenders with his own hands, should pay the fine himself in the event of his suffering a criminal duly convicted and sentenced to escape from his custody (58—66)

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CHAPTER CCXXVIII

PUSHKARA said —A king should march out against his adversary, only when he would feel that he had been suffering from a plethora of power, and that an out-let should be given to the surplus military energy, surging and boiling among the ranks and files of his army restive with its own conscious might He should set out only at a time when he would find that his servants, soldiers, and generals are all in the highest

state of efficiency and that he was in a position to crush all civic and internecine feuds that might make their heads during his absence from the country Under such a circumstance, a king should camp out with his army in the outskirts of his capital and then march against his adversary Or he should proceed against his enemy without delay, when he would find him in peril, his country visited wiih such visitations of nature as Earthquakes etc, his army discontented, its spirit chilled and its ardour cooled down (1—4)

Dreams of good omen and the spontaneous movement of the auspicious muscles of the body of the king at the time of the start should be deemed as augering success in the campaign, and an invading king or general should enter the dominion of his enemy when birds which can predict future events from the understood relations of things, would inform the right moment of action by their peculiar cooings, or twitters

In the rainy season an invading army should largely consist of elephants and infantry divisions, while it should be composed of carwarriors and cavalry soldiers in winter or at its beginning The four different divisions of an army such as the cavalry, infantry, car-warriors and elephant-men, should be mobilized in a campaign started in spring or autumn An army largely composed of foot soldiers usually wins the day The spontaneous throbping of the muscles of the right side of one's (male) body should be deemed as auspicious, while a similar throbbing in the left side of a woman would indicate good luck Similarly a sudden palpitation of the heart, appearance of moles or marks on the back or breast or over the region of the heart of a person should be deemed inauspicious (5—8)

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CHAPTER CCXXIX

PUSHKARA said —Now I shall describe the nature and the significance of dreams and how to obtain a sound and peaceful sleep unchequered by any bad dreams whatever The dream in which a person sees that grass, mosses, plants, and creepers have grown all over his body, except about the region of the umbilicus, indicates evil The dreams in which a person thinks that he has shaved his head, or sees that his head has been covered over with the particles of bell metal or his body has been bespattered with mud, or that he has been moving about stark naked, or clad only in dirty and insufficient garments, are bad The dreams in which a man thinks that he has been falling down from a great height, is swinging to and fro in a hammock, or playing on a harp or on any other stringed instrument, augur evil The dreams in which a man thinks that he is collecting ores of pig iron, or sees a dead serpent lying across his way, or sees a Chandâla or a tree blooming with red flowers, should be deemed as the harbingers of evil Similarly the dream in which a man rides on a boar or a dog, or an ass, or on a camel as well as the dream in which a man thinks that he has been eating the flesh of a bird or has been partaking of a fare composed of rice, pulse, spices and oily substances, or sees that the sun and the moon have been dislodged from their spheres in heaven, or that the flag-post erected in honour of the god Indra (Shakradhvaja) has been suddenly broken in the middle is inauspicious Similarly the dream in which a man thinks, that he has again been converted into a human embryo, and as such has again entered the womb of his mother, or has ascended a burning funeral pile, should be deemed as in-

auspicious The dream in which a man sees that nature is oppressed with such disturbances, as earthquakes, falling down of meteors etc, or that he has incurred the wrath of his elders and superiors or of any other Brahmana, should be deemed as foreboding evil The dream in which a person thinks that he has been drowned in a river or that he has bathed in water saturated with cow-dung, or in cold water, or in water containing the solutian of the five substances known as the Panchodaka, indicates evil The dream in which a man thinks that he has been holding an unmarried girl in his embrace, or has been committing unnatural offence, or that he has undergone amputation in any part of his body, or that he has been purging or vomiting in sleep, predicts evil days The dream in which a man thinks that he has been out on a journey to the south, or has been afflicted with fatal diseases, or that he has been plucking fruits or breaking metal pots, or has been sweeping the floor of a room, or that he has been playing with Pishāchas, or Rakshases, monsters or apes, or sees that the planets have been falling down from their respective orbits, should be deemed as the forerunner of evil times The dream in which a man thinks that he has been insulted by others, or that he has fallen on evil days in consequence thereof, or sees himself clad in red clothes or has been playing with the same, or has put on a garland of red flowers or has been bespattered with the paste of red sandal, should be deemed as specifically inauspicious, and it is better not to speak of them to any body (1—14)

A man should try to sleep over the effects of such evil dreams, which should be also remedied by an act of ceremonial ablution, by propitiating the Brahmanas, by pouring libations of clarified butter containing the seeds of sessamum on the fire, by worshipping the gods Hari, Brahman, Shiva, Gana and the sun-god, or by reciting the Vedic hymns of Purusha Sukta (15)

A dream, dreamt in the first quarter of the night, takes fruit within a year, while those dreamt in the second, third and the fourth watches of the night, produce their good or bad effects within six, three and a half month respectively, the one dreamt at the time of dawn being realised within ten days of its first having Of two dreams dreamt in the same night, the latter should be deemed as likely to be realised, and therefore it is incumbent on a man not to sleep again after having had a good dream in a particular night (16—19.)

Now I shall describe to you, Oh thou twice-born one, those dreams that usually foreshadow a better turn in one's fortune Dreaming of having had climbed a hill or a mountain, or of a walk over the terrace of a palace, or of having riden on a horse, on an elephant, or on a bull, as well as the one of a tree of white flowers blooming in the skies, and the one in which a man finds his body has been overgrown with trees and shrubs except at the region of the navel, should be deemed as auspicious The dream in which the dreamer fancies himself as furnished with a large number of heads and arms, or sees that his hairs have been tinged with grey, or that he has been clad in white garments, or has been decorated with garlands of white flowers, are the harbingers of good fortune O thou twice-born one, similarly those dreams which are filled with visions of eclipses of the sun, the moon and the stars, of the fall or defeat of one's enemies, of victory in a war, in a contest or at the dicetable, of one-being drenched in the rain, or of taking possession of a plot of ground, should be deemed as indicating the advent of good days Dreams in which a man fancies that he has been taking raw meat, drinking blood, porridge thickened milk, wine or spirituous liquor, or has been bathing in blood, should be deemed as of happy omens Dreams of making passes with swords or of fencing on the ground as well as of sucking the udders of a cow, of a she-buffalo, of a

mare, of a she-elephant or of a lioness or those filled with the visions of benediction by the gods and the Brahmanas or by one's elders, superiors and spiritual guides, or of being sprinkled over with drops of water dropping down from the tips of the horns of a cow, should be looked upon as foreboding good (20—27)

O Rama, the dream in which a person fancies that he has been dropping down from the horns of the moon, or that he has been decapitated or duly installed on a throne, are realised with the acquisition of a kingdom Similarly dreams filled with the visions of one's death, of destruction of one's house by fire, of royal rewards, or of playing on stringed instruments, are highly auspicious Dreams of a horse, of an elephant, of gold, of a bull or of a royal visit, predict the increase of one's relations Dreams in which a man fancies that he has been riding on a bull, or on an elephant or climbing a post or a tree or walking over the terrace of a house, as well as that full of the visions of a clear sky, of a tree bending down with the burden of fruits, or of a piece of white cloth or of being robbed all over the body with execreta or clarified butter or of visiting a woman standing in one's forbidden degree of consanguinity, should be deemed as of happy augury (28—31)

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CHAPTER CCXXX.

PUSHKARA said —Cereals, paddies except those of the black species, cotton, hay, cowdung and coins are auspicious things and ensure the success of his mission, when looked at by a man just at the time of leaving his house. The sight of

a Chandala, treacle or of a Shāl tree, or of men with shaved heads, or of persons who have annointed their body with oil, or of naked persons, bits, of iron, clay, hides of animals and hairs, or of a mad man and a eunuch, should be carefully avoided at the time of the start A pregnant woman, a widow, drugs such as the Pinyaka, etc, a Chandala, a member of the Shvapacha or any other vile caste, a butcher or a killer of birds, should be removed from the presence of a man, about to start on a journey Husks of grains, ashes, skeleton, bits of bones, broken potteries, sounds of musical instruments except those of the Bhairava Jharjhar, are inauspicious sights and sounds at the time of the start (1—4)

Terms of welcome such as "Come, O Come," should be uttered in the front of a welcome guest or relation and not at his back, whereas the terms of farewell such as "Depart in peace," should be uttered either by looking an out-going friend in the face, or as he would cross the threshold, or at his back. Terms of dissuasion such as "where do you go?" "Stay O Stay," "don't go" "What's the good of going there" are inauspicious sounds and auger the death of the goer, if accidentally used by his friends and relations at the time of his start Incidents such as stooping down of the ravenous birds on the banner, making of false steps by the carriage animals, breaking of weapons, slipping off of wearin apparels, tumbling down of umbrellas, and beating of the head against the door-frame, happening at the time of the going-out of the king, predict evil, and the god Hari, should be worshipped and hymnised to ward it off on the happening of any of the abovesaid untoward occurrences (5—8)

A king should enter his house on returning from a distant journey, after having viewed at the door such sights as white flowers, full water-pots, meat, fishes, an oldman, a goat, a cow, a horse, an elephant, images of gods, a lighted fire,

bunches of green grass, a courtesan, silver, gold, gems, Vacha, sun-dried rice, swords, weapons, an umbrella, a throne and other insignia of royalty, a dead body carried without mourning, fruits, clarified butter, curd, milk, a mirror, a conch-shell, a sugar-cane, the deep rumblings of clouds, panegyrics sung by court-panegyrists, should be deemed as all auspicious (8—12)



CHAPTER CCXXXI

PUSHKARA said,—Birds unfold the good or the evil fate waiting a man staying at or leaving a particular country or a town The soothsayers deem all sorts of excited sounds made by birds as augering evil, while their gentle coongs and twitters are deemed as full of happy omens The disclosures (sounds of augery) made by birds may be grouped under six different heads, according to the time, the direction, the place and the Karana of its making, as well as the nature of the sound made and the species of the bird making it Each preceding item in the list should be deemed as more potent than the one immediately succeeding it Similarly a night-bird screeching in the day, or a day-bird screaming in the night, should be interpreted to auger evil with a dead certainty like the sound made by them under the malignant influence of an unlucky asterism, planet, or Lagna The quarter of the sky which the sun moves towards at any particular time, should be known as the Dhumitā (Smoking), the quarter of its stay as the Jvalitā (Burning) and the quarter he has left back as the Angāritā (Burned) (1—5)

The agitated (Dipta) sound of a bird is divided into three classes, while its gentle (Shanta) cooings admit of a five-fold division A bird making any sound in the quarter of the sky which may fall under the denomination of Dipta should be called an *Agitated Bird* Similar epithets should be given to wild birds making any sound in a village or a town or to village birds producing any note in a wilderness, as well as to birds singing perched on a branch of any of the inauspicious trees

Even a bird of the most auspicious species should be deemed as partaking of the evil of an inauspicious place, in the event of its making any sound therefrom A bird behaving in contravention of its own nature, should be deemed as inauspicious by its action A bird producing a pierced or a hollow note, should be deemed as inauspicious by its sound, while a bird not habitually carnivorous, and picking the flesh of a dead animal, should be deemed inauspicious for having violated the principles of its own nature I have described the circumstances under which a bird or an animal otherwise auspicious partakes of the evil nature of its environments, as well as the sounds of good or evil augury of animals who are both wild and domestic in their nature (6—9)

O Rama, now I shall deal with the blissful and malignant natures of their sounds and positions in relation to a man about to start on a journey The cow, the horse, the ass, the dog, the Sarika, the domestic Godhika, the Chatakas (Sparrows), the Bhosa, and the Turtle are all birds and animals that usually live in a village, while the Ajavi, the elephant (tusker), the parrot, the Kola, the Buffalo and the crow are both wild and domestic in their nature, the rest being deemed as all wild birds or animals The cat and the cock are both wild and domestic, their specific nature being detected from their sounds The birds that fly about in the day, are the Gokarna, the Peacock, the Chakrahva, the Khara,

the Hárita, the Crow, the Kutaha, the Kukkubha, the Hawk, the Pheru, the Khanjana, the Vanara, the Shataghna, the Chataka, the Shyama, the Chasa, the Kapinjala the Tittira, the Shatapatra, the Pigeon, the Khanjirataka, the Datyaha, the Parrot, the Rajiva, the Cock, the Bharadvaja, and the Sāranga The birds and animals that are noctarnal in their habits are the Vāguri, the Owl, the Sharabha, the Crouncha, the Hare, the Tortoise, the Labhasikā, and the Pingalikā The Swan, the deer, the cat, the Mungoose, the Serpents, the wolf, the lion, the tiger, the camel, the village-boar, the man, the bull, the Shyavid, the Vrikari, the Cuccoo, the Sarasa, the horse, the Koupinara, and the Gooha, roam about both by day and night (10—19)

The abovesaid animals appearing before, or crossing the way of or moving along side with an army on march, indicate victory in war, the reverses of arms being predicted by their lurking in the rear of an armed host A Chasa coming out of its nest and crying in the front of a king, fore-bodes his humiliation at the hands of his adversary, while a similar crying at his left hand side, indicates quarrel at the dinner-time A peacock seen by a person at his left, or in the front, at the time of the start, predicts success of his errand, while a shrill and pierced note of the same bird, augers that he will be robbed by thieves in the road O Rama, a deer taking a bound in the front of a man out on a journey, fore-bodes his death. A bear, a mole, a jackal, a tiger, a lion or a cat scudding away in an opposite direction, as well as a mule braying violently, should be deemed as forerunners of extreme misfortune A Kapinjala seen by a person either at his left or right or at his back, augers bad luck Similarly a Tittira seen in any of the above positions in relation to a man, should be deemed as an inauspicious sight A deer or a boar seen scudding away from the left to the right of a man out on a journey, predicts the advent of good fortune, the reverse being the effect of seeing them

in directions other than what has been enumerated above A bull, a horse, a jackal, a tiger, a lion, a cat or an ass seen passing from the right to the left of a person indicates the fulfilment of his heart-felt objects A she-jackal, a Shyamanana, a Chachu, a Pingala, a domesticated sow, and a female cuckoo seen at one's left, are known as male omens, while a Bhāsaka, an Usha, a monkey, and a Skrikarna seen in similar positions, auger the loss of prestige and kingdom, and are known as female omens The cries of a yonng bullock, of a hare, of an alligator as well as the hissings of a snake heard at the time of the start, should be deemed as auspicious sounds. A monkey or a bullock seen bounding away in a different direction at the time of the start forebodes evil The omens indicated by birds and ānimals should be deemed as very potent and are sometimes realised on the day of their occurence (20—30)

Oh thou twice born one, she-jackals solely concerned in eating away the carcasses of a dead animal, or snarling or quarreling over the division of their booty, do not predict any thing good or bad if heard howling at the time of the march The cries of a she-jackal howling alone or in groups of two three or four forebode good luck The cries of a pack of five she-jackals should be deemed as evil omens. The cries of seven predict success, while the cries of packs consisting of larger numbers should be deemed as positively ominous The cries of an Ulkamukhi (a kind of fox whose mouth when opened casts a phospherescent light) howling at the sun and filling the transport animals and the soldiery with terror, predict the total annihilation of an army A deer first seen by an army on its arrival at the enemy's country indicate victory A deer fist seen by a man in the first day of a year predicts his good fortune throughout its course (31—36)

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CHAPTER CCXXXII

PUSHKARA said —A besieging army should lay siege to that quarter of a castle or a fortress over which the crows enter or come out of their rooks within, as such a siege usually ends in fall of the citadel Extreme calamity or a fatal catastrophy usually befals an army at the cawing of a raven, that having taken his abode in the line, flies about agitated and terror-stricken in its left The man whose shadow, or riding animal, or garments a raven pecks with its beaks, is sure to die, which should be warded off by duly worshipping the crow A crow listlessly walking to and fro at the door of a house, predicts the return of some of its absent inmates from a distant country A red or a burnt substance thrown by a crow into a house, augers its destruction by fire A red thing cast down by a crow in the front of a person, signifies his incarceration in no distant time, while yellow or white substances thurst at one's threshold by the bird, predicts his gain in gold or silver Anything brought by a crow into one's house indicates his gain, whereas any thing taken away foretells his loss The sight of a crow eating raw-meat in his presence, augers acquisition of wealth to a man, while a bit of clay or a gem cast down by a crow in the house of a person predicts him the gain of a landed property or of a kingdom (1—7)

A man bid farewell to by a favourable crow at the time of his start, is sure to accomplish the mission of his journey, while a crow cawing hoarsely and hostilely at the time, is sure to frustrate the ends of his wandering. A crow, seen approaching and cawing in the front of a man about to start, indicates a fruitless journey A crow heard cawing at his left by a man just at the time of starting out, augers good, while

such a sound heard at one's right at the time, forebodes a loss of fortune A crow accompanying a man in his left should be deemed as the best of all good omens, while its following him in his right should be looked upon as an omen of middling success A crow passing along the left of a man from the direction of his journey, is said to dissuade him from his errand O thou son of Bhrigu, crows are said to disclose to a man the good or evil of a projected journey even at his own house A crow resting on one leg and looking at the sun with a single eye augers danger

A crow, seen entering a crevice or a gap in the wall of a house by a man, who has been projecting a travel to a distant country augers danger A crow with frost-beaten wings is a bad omen, whereas the one with wings bespattered with mud, should be always deemed as an auspicious sight A crow, seen with its beaks filled with execreta or other filthy substances at the time of the start, indicates the realisation of all his heartful objects to the sojourner Oh thou son of Bhrigu, other birds seen under conditions or circumstances similar to those of a crow above described, should be construed to indicate good or bad luck like the latter (8—13)

Dogs crying or howling to the right of a royal camp or in the front of a temple dedicated to the god Indra, or at the main entrance to a royal palace, indicate the death of Brahmanas, of the king and of the steward of the palace respectively Similarly a dog howling in the interior of a chamber is said to predict the death of its occupier A dog smelling the left side of the body of a man about to start on a journey, augers him an all-round success, while its smelling of the left hand or the right side of the body of a person similarly circumstanced as above, should be deemed as ominous of danger A dog approaching a sojourner from the direction of his front is said to prophecise the fruitless nature of the journey, while its obstructing the way of a man proceeding on a journey, indicates that the road ahead is in-

fested with thieves and robbers A dog holding a piece of bone or rag, or a rope between its teeth is an inauspicious sight at the time of going out on a journey, while the sight of a dog carrying a shoe or a bit of flesh in its mouth, should be deemed as a happy omen A dog seen with its mouth filled with loose hairs or any other filthy substances, should be also deemed as an inauspicious sight at the time of going out on an errand A dog passing urine while leading the way of a travellor indicates danger ahead, while its following the lead of a person and its urinating at holy spots, or against the sacred plants and substances in the interval, predict his good luck (14—20)

O Rama, a jackal or any other animal of the dog-species, behaving similarly to a dog at places and predicaments stated above, should be construed to auger similar good or evil The causeless lowing of a cow predicts trouble to her master In the night it signifies the advent of thieves into the house, while her wailing indicates the occurrence of death in the house at no distant date A bullock bellowing in the night brings good fortune to its master An ox breaking its tether and roaming at large in the night, predicts victory to the king A cow eating filthy substances or taking any food which has not been allotted to her by Nature, or not taking to her own young calf or to any belonging to her, should be construed to predict the occurrence of a miscarriage in the family of her master A cow looking happy in a wet skin and digging the earth with one of her fore-hoops, and bounding in joy with loose particles of earth stuck to her horns, indicates the advent of better days to her master O Rama, these rules shall equally hold good in the case of a she-buffalo (21—25)

A saddled horse riden upon by a man other than its appointed rider augers evil, like its plunging into the water or tumbling over the ground A horse that sleeps without good cause even at the time of strolling predicts the hap-

pening of some untoward events The sudden repugnance shown by a horse to barley or at the Modaka (composed of powdered barley, treacle, etc,) or its bleeding at the mouth without any apparent cause, should be specifically noted as incidents of evil omen A horse playing with a heron or a pigeon or a Sārika, augers death A horse licking his leg with his tongue in tearful eyes gives warning of its death to its master A horse, digging the earth with its left fore-paw, or sleeping in the day on his left, forebodes evil A horse that passes urine once a day out of fright, or looks drowsy without any apparent cause, or becomes restive when attempted to be riden upon, or frantically returns home if riden upon with difficulty, augers the reverses of arms in an expedition, like the one always biting its left side A horse that bravely neighs in the sight of the enemy and digs the earth with its forepaw, and madly dashes through the enemy's line at the single touch of the rein predicts victory (26—31)

An elephant visiting his wife publickly in a village, indicates the depopulation of the country, whersas a cow-elephant, newly delivered of her child, augers the death of the king by running mad Likewise an elephant that does not stand trappling or runs home or in a contrary direction when riden upon, with ichor or the juice exeuding from her temple, foretells the death of the sovereign An elephant crossing his left fore leg with the right or entwining his trunk with his right tusk should be deemed as an harbinger of good luck (32—34)

A bull, a horse or an elephant, breaking through the enemy's line should be deemed as a good omen A passing cloud suddenly breaking itself into a shower of rain in an otherwise clear sky, indicates the annihilation of the whole army A tumbling down of the royal umbrella, as well as malignant positions of the planets and the asterisms and a wind blowing in the face of an armed host at the time of

its marching or fighting augers danger A contended army thrilling with the prospect of victory, and the favourable positions of the planets at the time of the march or the battle, predict victory The east, the west, the north and the north-east are auspicious quarters for an army to march to (35—37)



CHAPTER CCXXXIII

PUSHKARA said —Now I shall enumerate the conditions under which all sorts of journeys should be undertaken A journey should not be made on the setting, descension or occultation of the Venus or during its stay in a hostile house Similarly a journey should not be undertaken under the malignant influence of the receding Mercury, or of any other planet, or of the presiding planet of the quarter to which the journey would be undertaken, or of any other planet similarly circumstanced as above A journey should not be undertaken under the malignant influence of a Vaidhriti, Vaytipata, Nāga, Shakuni, Chatuspada, or a Kintughna Yoga or Karana A journey made under the influence of a Vipat, Nidhana or a Pratyari star or of the asterism of one's nativity, as well as under the baneful influences of a Ganda Lagna or of a Riktā Tithi, is sure to terminate in a fatal way The East and the North are quite alike in their virtues and influences, the same being the case with the south and the west A Dikshula (astral effect acting as an inauspicious barrier and forbidding journey towards a particular quarter of the sky) blocking the North-west and the South-east quarters of the globe, should not be scaled at all, as called in the parlance of astrology. Sundays, Mondays and Saturdays are not auspicious for

the purposes of a sojourn in a distant country The asterisms known as the Krittikas appearing at the east, the Maghas at the south, the Maitras at the other quarters of ths sky and the Vāsava at the west, are benignant asterisms, and a journey under their auspicies may be safely made to the directions they respectively preside over (1—8)

Now I shall describe the auspicious Lagnas which should be ascertained by the measure of the shadow cast by the sun on the different days of the week, such as Sundays, etc The auspicious moment on Sundays, is just when the shadow cast by a standard shadow-stick driven into the ground, reaches the length of twenty fingerwidths, those on Mondays, Tuesdays, Wednesdays, Thursdays, Fridays and Saturdays being the moments when the shadow will cover the lengths of sixteen, fifteen, fourteen, thirteen, twelve, and eleven fingerwidths respectively A man should not start on a journey under the malignant influence of his natal Lagnam, nor to a quarter of the sky spanned by a rain-bow A man meditating on the divine self of Hari and undertaking a journey under the auspicies of the blissful Shakuni-Karan, is sure to return victorious, laden with fame and glory (9—11)

Now I shall describe the circle of twelve monarchs (Mandalam) and the relation which an invading king should bear to each of them, and the way in which they should be grouped round his central authority A kingdom or an empire consists of the seven factors such as, the king or the master (the central repository of all law and authority), the Ministry, the fortifications, the Revenue, the punishment (law), the allies and the Townships Rebels or miscreants, any way interfering with the harmonious working of these seven factors, should be killed without the least compunction of the heart, and a king should endeavour to increase the circles of his friends and allies The kingdom or government over which a king exercises a direct control, is known as the first

Mandala The feudatory or the dependent estates of an empire should be known as the enemies, while fondly attached to their paramount lord they should be regarded as allies Then the kings of the neighbouring countries should be arranged as friendly, hostile to the friend of a friendly monarch and so on, in succession, and a king should bear such relations or enter into such compacts with them respectively This rule should be observed in relation to princes who are the rulers of countries bordering on the dominion of a king in the front, and I shall now describe the order in which an invading king should create friends and enemies among the rulers of contiguous countries lying on the rear of his own domain A hostile king, whose kingdom lies bordering on the posterior boundary of an invading sovereign, is called a Pārshnigrāha An invading king should enter into an alliance with a friendly monarch (Akranda) whose territory would be contiguous to the realm of the latter, who would thus serve as a check against any combination of his own forces with those of his allies, in the event of a campaign against his central kingdom The hostile king, whose dominions would be beyond those of an Akranda sovereign, is known as the Asāra, who would be an ally of the Pārshnigrāha prince The king, whose kingdom would be contiguous to that of an Asāra monarch, is known as the Akrandāsāra, an ally of the Akranda prince The central monarchial authority (Madhyastha) should be capable of punishing or rewarding his enemies or allies The paramount lord, able to reward or punish his friends or foes, and capable of wielding authority over the ruling heads of the world, is known as the Udāshina or Neutral (12—19)

I have finished enumerating the names of the twelve kings of a monarchial circle (Mandala) No king becomes a friend or a foe without sufficient cause, or without a due regard to his own interests, only for the sake of amity or discord Enemies are divided into three classe

of ancestral, personal and artificial, each preceding class being held as more dangerous than the one immediately succeeding it The Pārshnigrāha of a hostile king, as well as his enemies, should be deemed as friends and allies by an invading monarch A king should endeavour to conquer his own Pārshnigrāha (hostile king whose territories border on the rear of a monarch's kingdom) by means of political expedients other than that of war The ancient authorities on the science of politics recommend the extinction of an enemy by an ally or a frienldy monarch A friend or an ally may turn inimical on account of his enforced vassalage to an invading monarch or from other causes An invading king should exterminate his enemies himself, if possible Such a sovereign, if trusted by all, and if not hard on any body, can exercise control over the whole world (20—25)



CHAPTER CCXXXIV.



PUSHKARA said —I have already dealt with the political expedients of concilliatory measures, of creating dissensions among the ranks of the enemy, of buying off an adversary, as well as of punishments to be inflicted by a king on miscreants, perpetrating deeds of crimes within his own territory Now I shall speak of the nature of penalties to be imposed on persons living within the jurisdiction of a foreign king The punishment to be inflicted by a king admits of a two-fold division, such as the public and the private Public punishment consists in looting villages and destroying the towns of an enemy's country, or in public

execution of foes either by fire or poison or in poisoning wells otherwise sweet and wholesome etc (1—3)

I have finished describing the code of penalties Hear me, O Brahman, describe the conditions under which a king would remain indifferent to the affairs of his adversary A king should make peace with his enemy, only when he would find that his enemy would be able to do him injury in battle. A king should be indifferent to his enemy, only when he would find that conciliatory measures would simply extol him to the skies, that the attempt at buying him off would be nothing more than the squandering of good money, and that in striving to create dissensions among his ranks, he would be detected and punished A king should remain indifferent to the affairs of a hostile country, only when he would find that war would not decide the supremacy of either of the parties engaged in the contest, and under such a circumstance, a king should wait for a better opportunity so as to avoid unnecessary humiliation (4—7)

Now I shall describe the measures of illusion to be practised by a king in frightening away the hearts of a hostile army, and to show that the God is on the side of his countrymen O thou twice-born one, birds of strong and extensive plumage should be reared in the camp and let fly over the enemy's line with lighted wicks attached to their tails, so that the soldiers of the enemy might take them to be so many meteors falling down from the skies Other physical disturbances should be simultated to scare away the enemy The ascetics and astrologers should be appointed to proclaim the pre-ordained fall of the enemy Thus an invading monarch should put his enemies to utter rout, by proclaiming that his cause had been favoured with the blessing of the immortal gods, and that their wrath had alighted upon the heads of his enemies Moreover he should give out that he had been reinforced by the opportune arrival of fresh allies, whereby the enemy would be surely and

utterly routed War-whoops and jubilant shouts of victory should be caused to be raised, and it should be publicly proclaimed that the enemy had been irretrievably beaten Thus a king backed by divine favour, and equipped with the help of the gods, should met his enemy in battle, and fill the minds of his enemy's forces with the fear of incurring the wrath of the gods, by practising tricks of magic in the following way —An army consisting of the four essential divisions of cavalry, carwarriors, footmen and elephant-men, should be exhibited so as to delude the vision of the enemy, and so as to make him believe that they had been sent by the gods to strengthen the already vi torious arms of the invading monarch Similarly the quarters of the enemy should be denuded with showers of simulated blood, and a similar severed head of the adversary should be exhibited at the terrace of the palace (8—16)

I shall now deal with the six political expedients, which are usually adopted by a king in his dealings with a foreign monarch, of which Peace and War are the most important The six expedients above referred to, are the Sandhi (Peace), Vigraha (war), Yāna (expedition), Asanam (Halt), Sanshraya (seeking shelter), Dvaidhi (duplicity) A Sandhi (Treaty) consists in a compact entered into by two foreign kings regarding a point at issue, whereas war means the settlement of a difference at the point of the sword Yāna means the marching of a king against his adversary, and Asanam consists in the halt of a king with his army fully mobilised in his own territory, before crossing over the border of his enemy's country Dvaidhi signifies the mobilisation of half an army corps in an enemy's country, whereas an alliance with a king of the Udāsina or the Madhyama class is known as Sanshraya A king should enter into a treaty only with his equals, or with one more powerful than he A powerful king should make war with a king inferior to him in armed strength, and in such a case a king

hould take to a stronger ally in the event of his not having been hampered by any enemy in the rear A king should mobilise only half of his enemy, even when he would find that he could easily intercept the supplies and movements of his enemy, though threatened by a Pārshnigrāha enemy in the rear An alliance with another king is the worst of all expedients, a king fighting with a stronger adversary is generally compelled to resort to An alliance otherwise entails upon a king many a long and tedious marches, dissastrous expenditure, and a loss of many lives A king should take an ally only when the contrary would be the result, and when he would find himself bereft of all means and supplies though engaged in an uneven contest (17—25).

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CHAPTER CCXXXV

PUSHKARA said —Now I shall enumerate the duties which a king should attend to every day in the year A king should leave his bed about an hour (two Muhartas= forty-eight minutes) before the break of dawn, at the songs of the court-panegyrists Then he should see his subjects without being seen by them, and without being addressed by any body, as "O king, all these people belong to thee" Then he should duly hear the report of his daily income and expenditure, and then having eased himself, should enter the bath-room The king should bathe every day after having cleansed his teeth and then perform his daily rite of prayer and worship the god Vāsudeva Then he should pour libations of clarified butter containing the blades of holy Kusha grass on the lighted sacrificial fire, offer libations

of water to his departed manes, and then make gifts of cows with bits of gold to the Brahmanas and receive their benediction in return Then he should besmear his body with the scented sandal-paste, decorate his person with valuable ornaments and contemplate himself reflected in a mirror and see his face in clarified butter kept in a pitcher of gold Then he should hear the auspicious or the inauspicious nature of the day, take the medicines prescribed for him by the royal physicians, touch the auspicious articles and gems, make obeisance to his elders and superiors, and then enter his council chamber, There he should receive the Brahmanas, the ministers and the officers of the court as well as such of his people as would be presented by the usherer of the court Then having heard the daily report of works, he should determine the routine of business for the day and then proceed to adjudicate all civil matters, or to consult his ministers on weighty matters of the state A king should not take the counsel of a single minister nor of too many, nor of the ignorant and the untrustworthy, nor should he disclose to his ministers, secrets which he should better keep himself, A scheme or a measure fully matured or threshed out in the council, should be given effect to with the greatest promptitude, so that the different branches of the state may work together with the greatest smoothness and harmony A king should not betray his secrets by looks and gestures The wise gather the meaning of others from their looks and signs A king, following the advice of his physicians and astrologers, reigns in plenty and prosperity, as it is the two latter functionaries who are the custodians of the king's health and fortune Having counselled with his ministers, a king should practise gymnastics or take physical exercises by lifting heavy weights or by fencing with his sword Then he should bathe again and see that the god Vishnu had been duly worshipped, that the sacrificial fire had been duly lighted

and proper libations had been poured on that, and that the Brāhmanas had been duly honoured with presents and gifts Then having decorated his body, he should take his meal which had been tested before After that he should chew the prepared betel leaf, and rest for a while on his left side and peruse the books of theology or any other religious works Then having supervised his treasury and witnessed the parrade of his soldiers, he should perfom the rite of his evening prayer, send the spies on their different works and then enter his seraglio, there to pass the night in music and song (1—17)



CHAPTER CCXXXVI.

PUSHKARA said —Now I shall describe the rites which should be celebrated in the week preceding the day of the march The gods Hari and Shambhu should be duly worshipped on the first day of the week, as well as the god Vināyaka who should be propitiated with the offerings of Modakas (sweetmeats) On the second day, the presiding deities of the different quarters of the heaven should be worshipped, and the priest should lie down in a bed praying the gods to inform him in sleep of the result of the expedition as follows —"Obeisance to the three-eyed Shambhu, who confers boon on his votaries and who is also manifest as the invincible Rudra Obeisance to the dwarf-manifestation of Vishnu who is shapeless and who presides over all dreams Inform me, Oh thou lord of the gods, Oh thou trident-weilding deity, of the good or evil fate that awaits the present expedition, and may the impressions which my mind has received in its waking state, be all obliterated" (1—5)

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On the third day of the week, the presiding deities of the different quarters of the heaven, as well as the Rudras and the lords of the different quarters of the skies, should be duly worshipped The planets should be propitiated on the fourth day of the week, and the two Ashvinis on the fifth The gods residing along the road by which the expedition would start, as well as the presiding deities of the rivers and streams that are to be crossed or forded in the way, should be worshipped, and offerings should be made to the gods who dwell in earth or in heaven, as well as in the space intervening the two The ghosts and malignant spirits should be propitiated in the night, the god Vāsudeva should be duly worshipped, and a conical mould of pasted rice (Shri) should be made in honour of the goddess Bhadrakāli, and all the gods should be prayed as follows —"May the gods Vāsudeva, Sankarshana, Pradyumna, Aniruddha, Nārāyana, Avja, Vishnu, the boar manifestation of the god Hari, the primordial Narasinha, Shiva, Isha, Tat-purusha, Aghora, Rāma, Satyayja, the Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn, the Nodes, the god Ganapati, the Kartickeya, the Commander-in-Chief of the celestial armies, the goddesses such as Chandikā, Umā, Lakshmi, Sarasvati, Durgā, Brahmāni, the Rudras, the Indras the fire-god, the serpents, the celestial Garuda, and the gods that dwell in earth and heaven lead me to victory I with my mother, children, and servants have taken shelter under your benign protection, O gods, trample and trample down my enemies in battle I have offered you sacrifices O gods, attack my enemy's forces from the rear, and I will make more offerings to you all" (6—14)

On the sixth day, the king should perform the rite of ablution of victory according to rites laid down under the coronation ceremony The god Trivikrama should be worshipped on the day of the start and the arms and weapons as well as the riding and transport animals should be

worshipped by repeating the Nirājana Mantras [Mantras used on the occasion of bidding farewell to a king about to start on an expedition (Nirājana) against a foreign monarch) and the following Mantras should be repeated into the ears of the king —" May the gods who dwell in the earth and and heaven give you a long life May the success of the gods wait on thy banner throughout the expedition which you have started for the furtherance of their cause May the gods protect you from all evils and may you bear a charmed life by their favour in battle" Having heard the above benediction recited by the royal priest, the king should order his armies to move on Then he should adjust his quiver and lift up his bow by reciting the Mantra which runs as Dhanurnāga," etc, and proudly place a foot on the face of his adversary delineated on the ground, by reading the Mantra of "Tatvishnu etc" Then he should move on thirty-two paces in the different quarters of the globe, such as the East, etc, by first lifting his right leg and ascend in succession an elephant, a car, a horse, and a litter Then he should move on with his armed hosts without casting a single look behind, at the sounds of war-music, bid adieu by the victorious shouts of his subjects, and halt at a place only a couple of miles distant from his captital, where he should again worship the gods and propitiate the Brāhmanas before a final dash into the enemy's country (15—21)

The king should protect his own army and worship the guardian deities of the places occupied by it in the enemy's domain, and should take special care in order thy might not be the least insulted by an infuriated soldiery, nor their temples or properties dedicated to their enjoyment be in the least interfered with The inhabitants of an enemy's territory should not be molested in any way, and the king on his victorious return to his capital, should cause the richest and most sumptuous offerings to be made to the gods, and gifts to be distributed among the Brāhmanas and the indigent (22-23).

The horses and elephants and other transport animals should be bathed and the Nrishinha-manifestation of Vishnu should be worshipped two days before the commencement of actual hostilities, and weapons and insignias of royalty, such as the umbrella etc, as well as the gods Ganas should be likewise worshipped in the night On the following morning, the god Nrisinha should be again worshipped together with the riding and the baggage animals, and the king should look at the sacrificial fire lighted by the priest, pour libations of clarified butter on it, and worship the Brāhmanas Then he should alight from the elephant with the bow in his hand and walk on foot to ascertain, undiscovered, the nature of the enemy he would have to deal with He should cause the front of his army to extend so as to have an extensive line of action, while he should always try to avoid pitched battles with large bodies of troops duly drawn up in a battle array A small army drawn up in the order known as the Suchimukha (lit mouth of a needle) can hold its own against odds Soldiers are usually drawn up in arrays, resembling the structures of animals and things such as, Makara the Vyuha, the Garuda Vyuha, (circle) the Ardha-Chandra (semi-circle) the Vajra Vyuha (zic-zac or broken line), the Shakata Vyuha, the Mandala Vyuha, the Sarvato-bhadra and the Suchi Vyuha An army drawn up in one of the abovesaid arrays should be divided into five parts, the two composing its two principal wings, the two forming its sides to protect the wings and the one forming its main body Only a single division or two divisions of an army should be brought into action at a time, the three remaining divisions acting as reserves A king should never be in the fighting line, as his death would entail the annihilation of the entire army A king should, remain at the rear of his army and within two miles of the scene of action if necessary, so that a broken division might again rally round his standard at the spot A general retreat

should be ordered in the event of the breaking of the centre or the main body of a fighting army Soldiers should be drawn up neither too close nor two apart in a battle array, and care should be taken so that each soldier might freely exercise his weapons without clashing with those of any of his comrade at arms (24—35)

A general, attempting to break through line or the array of a hostile force, should do that by attacking a portion of it in a solid body, and contrarily a general should meet such an assault with a compact mass of soldiers drawn up as a solid wall That division of a hostile army, out of the many in the field, should be first attacked and broken through, which the commanding general would think, would lead to the fall of the rest or make it horse de combat for the day (36)

O thou twice-born one, four soldiers should be engaged to guard an elephant, four Cavalry soldiers to protect a car-warrior, four swords-men to defend a cavalry soldier, and four bowmen to defend a shield-bearer The swords-men should be placed in the front of an army, after them the bow-men, after the bow-men the cavalry, after cavalry the car-warriors and after the car-warriors the elephant men The bravest of the foot-men, elephant-men, car-warriors and cavalry soldiers should be placed in the front of their respective lines Cowards or timid men should not be placed in the front which would only tend to add fresh laurels to the crown of the enemy Heroes or valorous persons placed in the van, embolden the timid or the wavering in the line The personal characteristics of a heroe is, that he would be of a tall stature, with an acquiline nose and large eyes shaded over by a pair of blended eye brows, and that he should be contented though easily excitable and fond of quarrel (37—43)

The duties of infantry soldiers are to carry the dead and the wounded from the field to a place of safety, to procure

water for the use of the army, and to carry arms and weapons to the fighting line The duties of men armed with swords and shields are to defend the main body of the army against an attack made upon it by a compact squadron The duties of bowmen are to engage the enemy at a long range and to determine the fate of the day from a distance The duties of car-warriors are to carry the wounded from the distance, and to threaten the rear of the enemy's forces The duties of elephant-men are to break through the line of the enemy's forces, or to break the formation of a regiment or a squadron drawn up in a deep array, or to demolish any wall, turret or battlement or to break down the boughs of trees (44—48)

Infantry regiment should be manouvered on an uneven ground, cavalry and car-warriors on the even, while elephant-men should be employed on swampy grounds or where the nature of the soil would not admit of manouvering any sorts of troops Thus having drawn up the soldiers in a battle array, with their back turned towards the sun, and with the Venus and the Saturn staying at favourable and prosperous stations in the skies, the commander should excite them by their names, and reminding them of the glory and heroic traditions of the clans or families, they respectively belonged to (49—51)

A hero enjoys the pleasures of life by victory or conquers heaven by death A hero by conquering his enemy, lives in pleasure, while a happy hereafter waits a man who is killed in a battle A soldier cannot better requit the debts of his sovereign than by sacrificing his life in his cause and in battle, whereby the gates of heaven will be opened unto him A soldier cannot wish for a happier end than a death in battle, whereby he is sure to attain an elevated existence after death Death in battle signifies the death of a man besmeared with the blood of the brave, and hence it is the best of all sin-expiating penances for a

soldier A battle is the best austerity for the brave, since wounds and blows inflicted in its course, require as much fortitude to endure as any of the most painful of austerities Hundreds and hundreds of celestial beauties attend upon a man, who sacrifices his life in battle in the cause of his king and country A soldier, who rallies a beaten or a retreating column, acquires infinite merit by so doing The soldier who deserts his comrades at arms and flies in terror from the field of battle, incurs the sin of killing a Brāhmana, and the gods forsake such a vile coward for good The soldier who prefers death to defeat, and thinks it more honorable to die with his front to the enemy than a safe but inglorious retreat,—the soldier who dies or conquers and never shows his back to the enemy, acquires the merit of a thousand horse-sacrifices (52—56)

A just and righteous king should cause men of equal strength or valour to be engaged in a fair fight Elephant-men should meet elephant-men in action A soldier flying away in terror of life, or otherwise wounded, fallen, or weaponless, or asking quarter, should not be hurt or killed, and the same rule should be observed in the cases of the fatigued or those who would be asleep (57—58)

Strategic warfare should be conducted in forests and on rivers or on cloudy days, when the enemy's forces would be found half emerging therefrom Then the shouts of victory should be caused to be falsely raised all round, and it should be proclaimed that the enemy had been utterly beaten with his ministers, officers and allies, that the commander of the enemy's forces had been slain, or that the hostile king had hastely beaten an ignominous retreat, An army dispersed or madly flying in utter confusion, may be annihilated without any difficulty whatever (59—60).

O thou well-versed in the tenets of religion, incense-sticks possessing the virtues of stupefying the senses of the enemy's forces, should be burnt, and banners and other neces-

sary appartenances of an army, permeated with the mystic potency of terrifying the enemy, should be raised and exhibited after the cessation of the general onslaught Having obtained victory in war, a king should worship the gods and the Brāhmanas Gems and wealth acquired in a war conducted even by the ministers of a king, should be held as belonging to him by right of conquest The wives of a defeated king do not pass over to the victor, while on the other hand, he should protect them and honor their virtues as his own mothers A king should treat a prisoner of war, ransomed and liberated, as his own begotten son A defeated enemy should not be fought again, and the victor should maintain and honour the customs and usages of the country newly added to his kingdom Then having returned to his capital, a victorious king should enter his palace under the auspicies of a blissful asterism, make offerings to the gods for the victory and make such arrangements for the provision of the families of (dead) soldiers, as would be deemed expedient A victorious king should cause the spoils of war to be freely and fairly divided among his servants I have thus finished describing the process of starting on a military expedition, a knowledge whereof leads a king to certain victory (61—65)



CHAPTER CCXXXVII

PUSHKARA said —O king, repeat every day, for victory in war and success in life, the prayer with which the god Indra propitiated and secured the good graces of the goddess Lakshmi

INDRA said —I make obeisance to thee, O thou daughter of the oceans and who dost protect the universe as a mother

careth for his child I make salutation unto thee, O goddess, who art possessed of eyes like the wavering lotus buds first waking after the night's repose Salutation unto thee, O goddess, who dwellest in the bosom of thy beloved Vishnu Thou art success, the Svāha, and the Svadha with which libations are poured on the sacrificial fire, the embodied image of two of the holiest Mantras of the Vedas, the nectar or the ambrosia that keeps up and nourishes all sorts of life I make obeisance to thee, O goddess, who dividest the day from the night and the night from the day, as the rosy Dawn and the golden Eve I bow down to thee, who formest the holiest functions of human frame and minds, such as beauty, memory, faith, speech, the supreme knowledge, the occult light, the sacrificial knowledge and the knowledge of the soul, and who as an ushering light of beauty and faith, leads the souls of men to salvation and freedom It is thy divine self, O thou goddess of matchless beauty, which has been hymnised in the verses of the Rik-, the Sāman-, and the Yajur , Vedas, and which forms the immutable truths of the Science of Soul and the fundamental principles of Criminal Jurisprudence The Universe but shines with thy reflected light and all beauty is but a borrowed gleam of thy divine effulgence Who can cover the universe with a shroud of beauty save thy honoured self? O goddess, who art the embodied image of all religious sacrifices, and in whose body the heart of the mace-wielding Nārāyana has built its nest of happiness and peace—Nārāyana whom the minds of the Yogins cannot comprehend in their meditations Forsaken by thee, the primeval night once again enveloped the face of this happy creation, and it is only through thy favour, O goddess, that it has now been reinstated to light and joy At thy gracious smile, wives nestle themselves round the neck of a man, children in the bloom and innocence of infancy sit smiling on his knees, friends flock at his gate and plenty fills his stores and

granaries At thy blissful glance, the powerful antagonists of a man are scattered away like dry leaves before the winter wind, and health and prosperity become his portions in this life What is there in this world which a man fails to acquire on whom your smile descends? O goddess, thou art the mother of all created beings as the god Hari is their father, and thou fillest this universal space, O mother, with Vishnu, thy consort Never dost thou forsake, O thou who purifiest all things, my treasure, house, wearing apparels, wives, sons, friends, live stock and ornaments, O thou goddess of absolute purity, O thou who dwellest in the bosom of Vishnu Truth, fortitude, purity and good character leave a man, the moment thou forsakest such an unfortunate being, while in a single day, all those virtues again elevate him to godhead in life at thy gracious sight The man on whom thy favour descends, is intelligent, erudite, brave, powerful and adorable, and is even honoured with the distinctions of high birth though born of a low parentage O thou darling wife, of Vishnu, O thou who dost minister to the wants and woes of the universe, as a nurse doth to her infant ward, all these good virtues are counted as positive defects in a man on whom thou turnest thy back Even the tongue of a Brahman cannot exhaust the countless boons and infinite virtues that constitute thy blessed self Never forsake us, O thou goddess of lotus like eyes (1—17).

PUSHKARA said —Thus hymnised by Indra, the goddess Lakshmi granted him the boons of perpetual sovereignty and victory in war He, who recites this psalm or hears it recited by a Brāhmana, becomes an emancipated spirit at the close of a prosperous career, and hence it becometh one to recite it constantly or hear it recited by others (18—19).

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CHAPTER CCXXXVIII

SAID THE GOD OF FIRE —I have narrated to you the rules of conduct as laid down by Pushkara, now I shall deal with similar rules as disclosed by Rama to Lakshmana A strict conformity to these rules, leads a man to victory, and a knowledge thereof tends to add to his pieties (1)

RAMA said —A king should earn money by just and honest means and take special care to accumulate and augment the same, and grant aid in money to none but the deserving These are the four monetary duties, performance of which is obligatory on a king Humility is the mother of virtue, and humility springs from a perusal of the scriptural literature From humility follows the control of the senses, and a king, who has acquired a mastery over his passions and appetites, is the fittest person to rule the world A man who is possessed of such virtues as knowledge, wisdom, fortitude, perseverance, eloquence, reticence, energy, wit, large-heartedness, purity, power, amity, self-denial, truthfulness, gratitude, self-control, parentage, and character, is sure to acquire a splendid fortune The mad elephant of heated passions, running uncontrolled in the wilderness of the senses, should be kept in check by the free use of the mace of knowledge A king should give up all personal greed, lust, anger, revelry, boastfulness and pride, whereby he would be happy A king should humbly follow the principles and truths laid down in the codes of punishment and in the three holy Vedas or in the spiritual science, and reduce them to practise in the works of his every day life The Annikshikis deal with the science of the soul; the three Vedas, with the virtue and vice, the Vārta, with the art of money-making and the code of punishment (criminal)

law) with the determination of crimes Extinction of all killing propensities, truthfulness, purity, forbearance, kindness and honesty are the virtues which should be cultivated by all Brāhmanas and good men Compassion towards all, conduct of life according to the rules of one's social order, truthfulness, kindness, charity, and protection of the weak and the indigent, are the factors that constitute the real self of a truly honest man A life of perfect good (Satpurusha Vrata) is the only vow, which a man should try to to observe at all hazards Since this body, which is an abode of griefs and maladies, is sure to be destroyed either to-day or a hundred years hence, it is prudent that a man should practise virtues only without caring to cater for the appetites of his flesh A king should never oppress the poor and the helpless for the furtherance of his own interest, since the curse of the poor is sure to confound or overwhelm him with ruin A king, seeking his own good, should speak to the wicked with the same humble courtesy, as he would have done to his own revered superiors A man should speak civilly with his friends and foes alike, since it is the gods only who are honey-mouthed, and it is the brutes only who offend the ears with their harsh and discordant sounds A man should worship the God in a pure and devotional spirit, revere his elders or superiors as the gods, and look upon his friends as his own selves A man should please his superiors with bows, the pious with true and sincere service and the gods with good deeds A very dear friend (Mitra) should be taken with sentiments, a friend (Vandhu) with courtesy, a wife and a servant with love and affection, and the rest with urbanity (2—19)

A good man should not interfere with the workings of his neighbours, but attend to his own duties without speaking ill of any body Kind words should be spoken to the poor and the indigent and sweet words should be used in conversing with all A generous man sacrifices his own life

for the good of a true and tested friend, embraces a guest at his door, succours the distressed to the best of his means, endures all sufferings with the greatest reticence, does not feel elated at this own success, nor envies his thriving neighbours, nor gives up friendly conference with men though insulted by them (20—22)

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CHAPTER CCXXXIX

RAMA said —The seven factors of government, such as the king, the ministry, the government, the fortification, the revenue, the forces and the allies are all auxiliaries to one another The monarchial office is the most important of all the seven factors constituting a kingdom, and the means which secures a good government to the people, should be always kept in mind by a king A king should be a man of glorious descent, possessing an unimpeachable character, quick in action, and young in years, and a man of exceptional fortitude and urbanity He must not unduly interfere with other men's business, should honor the old and the wise, never forget any benefit done to him nor mix with low sycophants or parasites Always truthful, humble, pure and virtuous, he should be capable of letting other people feel his prowess, and should be a man of clear foresight and capable of looking at a thing in its entirety at the first call, and secure the unfeigned love and allegiance of his feudatory chiefs The virtues enumerated above should be also practised by all honest men (1—5)

A king, seeking his own good, should select his servants from men of noble parentage and unimpeachable honesty

and who would be capable of pleasing or winning over the people to the king's cause, if necessary A minister should be a man of eloquence and confidence, strong in physique, possessing a good retentive memory, with all his passions and appetites put under a healthy check He should be ingenuous, well-versed in the code of penalties and the different branches of fine arts, courageous enough to risk public censure for the good of his country, and full of resources and capable of remedying all evils of the state He should keep a vigilant eye upon the affairs and doings of his neighbours and be a man who would fully understand the principles of war and treaty-making, able to read the secret counsels of the foreign courts, and capable of acting opportunely at an opportune time and place He should never allow any consideration of private grudge or personal gain to mould his decision in the council of the state, and shorn of all hauter, pride, fickleness and bragging, he should bring with him in the national assembly the experience of his mature years and the charm of his majestic presence to decide the momentous issues of his country, without any regard to public praise or censure, offending none with his greatness, nor speaking ill of his compeers or opponents in the court He should be a man who would recognise talents as the only passport to the king's service, and pure in body and mind, he should prove himself worthy of his noble parentage, and see that the king's laws are obeyed and respected for their spirit of equity and justice throughout the realm (6—12)

In the alternative, a minister should be a man born of noble parents in the province and having acknowledged influence in the realm, eloquent, energetic in action, ingeneous, watchful, unassuming, unostentatious, grave, amiable, pure, of undoubted integrity and honesty and capable of enduring hardships He would be a man whose attachment to the person and the good of his sovereign should be above

all suspicions, truthful, patient, persevering, wise, experienced unmoved in difficulties, and who would be the last person to create unnecessary animosities among the foreign relations of his sovereign, and would be a competent judge of all works of fine art or artisanship A good memory, promptness in acts conducive or material to the weal of his country, the art of divining the thoughts of men, wisdom, just and prompt dicision, perseverance and closeness of counsel, are the essential qualifications of a minister of the state (13—16)

The royal priest should be a Brâhmana, well versed in the knowledge of three Vedas, such as the Rik, the Sāman, and the Yajus, and who for the welfare and benefit of the king, should celebrate religious ceremonies and sacrifices according to the procedures laid down in the Atharva Veda in the company of other Brāhmanas, his equals in virtue, knowledge and integrity of character (17)

A king should himself test the two virtues of watchfulness and proficiency in fine arts of his ministers, while he should learn their parentage, influence and status in society from their relations and friends Similarly the three virtues such as their smartness in service, knowledge and power of endurance, as well as their amiablity and general ingenuity should be tested Their eloquence and truthfulness should be examined by discussing with them a topic of general conversation Likewise their energy, prowess, power of enduring hardships, attachment, comprehension, purity, devotion, friendliness and calmness in moments of peril should be judged from the incidents of their past lives Similarly their strength, health, character, depth of character and gravity of disposition and calumnies, should be learnt from their companions or colleagues A king should judge their meanness or gentleness from their acts in his presence, while virtues practised by them at his back, should be judged by their resp ective fruits (18—23)

A king should select for his kingdom a county which does not depend on the perrenial rains for its water supply, fertile, healthy and full of mineral resources (certain edition reads loved by diggers or miners), wholesome to the cows, offering good pasturage, provided with abundant water supply, dotted over by holy cities, abounding in beautiful natural sceneries, communicated by nets of water ways and abounding in herds of elephants, as such a territory materially adds to the weal of his subjects, brought about by a good and benign government (24—25)

The provinces should be largely inhabited by the Shudras artisans, and merchants, and alive with the bustle of manufacture or commercial undertakings The inhabitants of the provinces should live by agriculture, ready to resist the least encroachment by a foreign king, fondly attached to their own sovereign and capable of enduring hardship The provinces should abound in cattle, dwelt in by a large concourse of foreigners and presided over by erudite and virtuous officers at the heads of their affairs (26—27)

The fortresses should be built on hills or in deserts and forests so as to cover a large area, guarded by deep moats and encircled by walls with gates or arches at intervals All the six sorts of forts previously described should be filled with grains and treasures, and provided with ample water supply, so as to stand a seige for a long time. The treasury should be kept replete with bullions and precious articles honestly earned, accumulated or stored up from the ancestral times, so that it might stand a heavy drain, if necessary, whereby the collective virtues of the kingdom would be augmented The friends or relations of the king should duly receive stipends settled upon them by his ancestors They should arm themselves with the complete suit of arms, keep in their service armed retainers, supply the king with horses, elephants and arned men at the time of emergency, and otherwise pass their time in such pursuits as rearing of birds and

pigeons Authorities on criminal law hold that the officers who would execute the sentences of criminal courts, should be recruited mostly from the members of the Kshatriya caste, who had travelled in distant countries and proved their mettle in war and who would make no scruple at carrying out such orders, however severe A king should make friends with men who are born of noble parents, connected with influential families in the realm, and who, true to a single party and well versed in the science of Yoga and spiritualism, would never become political turn-coats The bonds of friendship are held tighter by a visit from a distant country, by a pleasant and unambiguous conference, and by fulfilment of promise A man enjoys the three-fold bliss of piety, prosperity and realisation of his heart-felt desires through friendship alone. Friends are divided into four classes, such as,—(1) the son of a friend, (2) a newly acquired friend, (3) an ancestral friend, and (4) a friend secured by doing him a good turn The essential conditions of friendship are sincerity, truthfulness and a genuine sympathy in weal or woe (28—37)

I shall now describe the commendable traits in the character of a man who has entered the king's service

A servant should serve the king to the best of his ability Smartness, gentleness, perseverance, forbearance, capacity for hard work and endurance, contentment, honesty and energy are the virtues that are deemed as ornaments in a servant A servant should serve the king to the best of his ability and for the entire term of service originally agreed upon, give up the habit of visiting the houses of his master's enemies, and should never assume a haughty, angry, or a boastful look in his presence A servant should never argue or exchange hot words with any of his superior officers, nor disclose the secrets or the confidential schemes of his master A friend or a relation of the king, entering the service of the state, should continue in it as long as he would

find the king graciously disposed towards him, it being held positively impolitic to serve a dissatisfied sovereign or a master Such a servant should dissuade his sovereign from doing evil deeds, and persuade him to works that would keep his memory sanctified for ever Thus I have enumerated in short the essentials of king's service (38—41)

Thus a king, like the god of rain, should make himself the source of food supply to all Like the Sun-god, he would take in a portion of each man's earnings through the channels of his revenue, only to pour it down in showers on the country for the furtherance of the common weal A king should employ efficient officials to supervise the workings of each department of the state A good king should protect or maintain, as the case might be, the trade, the agriculture, the bridges and ways, the forts, the mining industry and the helpless The danger of a king's subjects comes from the five quarters, such as,—the soldiery, the thieves, the king's officers, the royal favourites and the cupidity of a foreign monarch (42—46)

A king should protect his subjects from these dangers and collect rents from them, as they would fall due He should always guard his personal safety, as well that of his internal and external government A king should punish the offenders, cautiously protect his own person and should never trust his wives and sons at the hands of his enemies (47—48)



CHAPTER CCXL



RAMA said —A king should always contemplate the balance of power existing among the twelve monarchs, constituting the circle of foreign sovereigns having had dealings

with his own government The monarchs whose domains would lie contiguous to each other in the front of an invading sovereign (Vijigishu) should be treated by him as friends or foes in the following order —The (1) prince whose territories would lie bordering on the domain of an invading king, should be treated as an enemy, (2) the prince of the country beyond that as a friend, (3) the prince of the country beyond that as a friend to the (1) enemy, (4) the prince of the country beyond that as friendly to the (2) friend, and (5) the king of the country beyond that as friendly to the friend of the (3) enemy These six monarchs, including the invading one, constitute the first half of the Mandala Similarly an invading monarch should bear the following relations to those whose dominions would form the other or the posterior half of the circle (Mandala) The prince (Pārshnigrāha), whose dominion would lie immediately bordering on the rear of the kingdom of such a monarch, should be looked upon as an enemy, while the sovereign of the country beyond that (Akranda) should be treated as an ally, the king of the country beyond that as a friend (Asāra) of the hostile Pārshnigrāha, while the prince of the country beyond that (Akrandāsāra) should be treated as an ally of the friendly Akranda sovereign The prince, whose territories would lie between those of an invading monarch and his enemy, should be known as the Madhyama A king, remaining outside the circle of these twelve monarchs and capable of doing good to all of them combined, or of chastising any one of them singly, is called the Udāshina or the Neutral king (1—5)

I shall now deal with the principles of making treaties and wars, and the conditions under which they should be respectively entered into or declared A prince, contending with the one superior to him in armed strength, should make overtures of peace for his own good Treaties are divided into sixteen different classess such as the Kapāla, the Upa-

hara, the Santāna, the Sangata, the Upanyasa, the Pratikara, the Sanyoga, the Purushantara, the Adrista Nara, the Adista, the Atman, the Upagraha, the Parikrama, the Chchinna, the Paradushanam and the Skandhopaneya The four principal treaties are those which are entered into, out of a consideration of benefit reciprocally done and received, or of mutual amity, or of being related to each other by a tie of common affinity, or of being honoured with presents or concessions as tokens of friendship A king should never enter into a treaty with a child, an old man, an invalid, a man deserted by his friends and relations, a coward or a terrified person, a greedy or a covetuous sovereign, nor with persons who have renounced all worldly concerns or are excessively fond of earthly possessions Similarly, a king should never enter into an alliance with a king who devises many schemes at a time and does every thing in a half-hearted way, or with those who speak ill of the gods and the Brahmanas, nor with a king whose territories have badly suffered from visitations of Nature, such as famine, etc, with an army discontented and mutinous, nor with a king whose domain, long rent asunder with civil dissensions, had regained its peace after a long time, nor with kings who are void of all sense of religion and truth A compact of peace should not be entered into with these twenty-one persons, who should always be attacked and fought (6—14)

A war is the direct result of injuries done to each other by two hostile monarchs A king, aspiring to an absolute sway over his contemporaries, or oppressed by a stronger adversary, should resort to war at an opportune moment, backed by the favourable spirit of the time and the place of action The causes which usually give rise to a war, and the affronts which are usually amended through the arbitration of the sword, are the stealing away of a wife, encroachment upon the capital, kingdom, territory or

the sovereign right of a king by his adversary, pride, over-sensitiveness as to the points of honour, loss of fortune, humiliation suffered by an ally or a friendly monarch, the death of an ally and accretion to the domain of a foreign prince and hence a disturbance of the balance of power among the monarchs of a circle A man suffering any of the five sorts of humiliation, such as, that suffered through the agency of a wife or through the rivalry of a co-wife, or the insult suffered in one's own home, or the one of being abused by an enemy or the one done by way of retaliation, should have his honourable amends by using expedients other than that of force A king should not engage in any of the following sixteen sorts of war, such as the one in which the result is uncertain or the profit of victory is absolutely nil or very insignificant, a war which affects the existing order of things or vitiates the treaties in force at its outset and proves fruitless in the long run, or the one which affects the foreign relations of a king and brings on many a evil both at the beginning and in the end, or the one in which a foreign prince, of whose forces no correct estimate can be made, threatens to mobilise his armies for the assault, or war where the contention is for the recovery of a kidnapped woman or of the fame of an insulted ally, or a long and tedious war with the Brahmanas Similarly, a king should not fight with an enemy backed by a mighty ally and equipped with the good graces of an untimely providence A war that promises a little profit at the outset, but is sure to terminate in a wild goose chase as well as its contrary should be avoided by all means (15—24)

Therefore at the first breaking of hostilities, a king should adopt means so that the victory in the end might be pushed to a better advantage A king should take the field only when he would find his friends and allies (Mitra Akranda, etc,) deeply attached to his cause, and his armies in the perfect state of efficiency, and while his

enemies would be contrarily circumstanced A king should start on a military expedition either as an open foe or as an ally of one of the beligerents, or as a neutral on-looker to guard his own interests in the conflict between two hostile kings, or simply to watch the latteral issues of the contest on the happening of a contingent event A halt made by two hostile armies proceeding to meet each other, signifies the falling in of the advanced pickets of each, or that one of them is trying to ward off a direct engagement with the other A halt, like a march, may be grouped under five different heads, according to the exigencies of a battle or the intention of a halting general A king or a commander leading an army corps should inform his arrival to the commander of the stronger of the two opposing armies, without siding with either of them, but should wait unsuspected for the opportune moment with an eye to the movements of both, like the eye of a crow which looks both ways without being detected by any body, only to join forces with the winning battalion in the event of the occurrence of actual hostilities He should then come out with his forces and fall upon the party most antagonistic to him, in the case where both the parties, suspecting his feigned neutrality, would avoid a general engagement A king with his army annihilated in battle and shorn of all resources and supplies, should make alliance with a powerful monarch and practise truthfulness and the noble virtues incidental to his birth He should visit his ally every now and then, remain by his side, see things in his light and show his gratitude for the succour obtained from him (25—32)

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CHAPTER CCXLI.

RAMA said:—Diplomacy should be held as better than the expedient of war and energetic action The god Indra, following the counsel of his priest Vrihaspati, conquered Shukra, the preceptor of the demons, though possessed of vigour and promptness of action A king should never counsel with the foolish and the untrustworthy. How can a scheme, which seems absurd and impossible in its very conception, be made to bear fruits without enormous toil and effort? A royal deliberation (Mantra) may be resolved into five different factors, such as, the (1) knowledge of things unknown, (2) ascertainment of the true nature of a thing already known, (3) removal of doubt or ambiguity on matters of politics and the drawing of a conclusion beforehand, (4) determination of the right time and place of action, and (5) deliberation on the means of supplies and help, and the remedy of evils and danger. The essential conditions of success in an action are, (1) a cheerful disposition in its performance, (2) an unalterable faith in its ultimate success, ingenuity of work, co-operation and energy A plan, however secretly devised, is sure to leak out through excessive mirth, through lust, through talking in sleep and through trusting a woman with it at the time of visiting her (1—6)

A man, intelligent, ingenous, well-versed in the arts of war and scriptural knowledge, and accustomed to the work of espionage and possessing a good retentive memory and eloquence of speech, should be appointed as an ambassador The classes of envoys, recognised by the ancient authorities on the science of politics, are, (1) the envoy entrusted with the management of an affair according to

his own light and discretion (Nisristārtha), (2) the envoy charged with the execution of a mission according to the directions received from his sovereign (Mitārtha), and (3) the envoy whose duty is to deliver the decision of his master on a particular question (Shāsanhāraka), each preceding class being less limited in authority than the one immediately following it The house of an enemy should not be entered into, nor an interview should be asked for without being previously acquainted with the ins and outs of his mansion and his own secret counsels A king or an envoy should bide his time and ascertain the right time of action and then fall on the enemy or assume his true character at the opportune moment The weak point of an enemy should be ascertained, the state of his treasure, army and allies should be accurately enquired into, and his personal like and dislikes should be gathered from his looks and gestures (7—10)

While in an enemy's country, an envoy should eulogise both his master and his adversary, so that he might judge the true state of public feelings and ascertain the probable number of allies his sovereign might get in the country in the event of a war He should live with his spies, disguised as mendicants, etc An ambassador is but an open spy and a spy is but an envoy roaming about in the enemy's country in the guise of a trader, a mendicant or a strolling physician. A king should march against his adversary in the event of an act of unsuccessful embassy in the latter's court, when he would find him overwhelmed with troubles and dangers. A king should fall upon his antagonist in the event of civic disturbances in his country or of a rebellion by his subjects. The term Vyasana (danger) is so called from the fact of its signifying a disturbed condition of the common weal The physical disturbances with which a country is generally visited, are five in number such as, the conflagration by fire, flood, breaking out of pestilential or epidemic diseases, famine,

and plague, the rest being known as caused by human agency (11—14)

A king should put forth additional energy to cope with, stamp out, or remedy against such dreadful visitations and undertake peace-giving religious rites for their subsidence as well Civic disturbances should be put down by means of diplomacy and expedients The duties of a minister consist in deliberating the measures of the state, in taking steps for the success of any scheme or measure, in acting in a way so as to forestall all future contingencies, in supervising the royal exchequer, in drafting civil and criminal laws for the realm, in checking the encroachment of a foreign enemy, in taking steps for arresting the progress of all disturbances and in protecting the king and his country. A minister failing in his duties, robs his master of treasure, clothes, food-grain, and transport animals, while a rebellious subject leaves all his possessions in jeopardy A subject rebellious or in danger, should be put down or protected by means of treasure or punishment Citizens of the metroplis, or the domestic retainers or the members of the royal household, generally side with the king in perilous times, if their help or co-operation is asked for The duties of feudatory chiefs are to appease public feeling, to help the paramount sovereign in times of war, to collect allies and auxiliaries, and to distinguish friends from disguised enemies A king, surrounded by rebellious or discontented vassals, can never extort such service from them Treasure, enables a king to pay off the wages of his servants and soldiers, to grant aids in money for the purposes of virtue or public weal, to win over the affection of his friends and subjects, and to attend to the repairs of forts and castles A treasury, any way affected, fails to discharge its proper function in the government of a country, since wealth forms the root of monarchial authority Punishment or force tends to create friends and foes alike, and enables a king to acquire wealth,

to rule the world, to conquer his adversaries, to accomplish with despatch a work requiring time for its completion, and any defect lurking in the organization of armed force in the state is followed by a marked derangement of these functions The duties of an ally are to collect together all the friendly princes and nobles, to destroy the enemies of his friendly prince and to help him with men and money whenever necessary An ally any way displeased or discontented refrains from doing these services to a king A king addicted to the vices of royalty, is sure to make a confusion of the whole affairs of the state These vices are the use of harsh and cruel words, infliction of cruel and inordinate punishments spoliation of the sources of revenue, drinking, over-fondness of female company, hunting and gambling, idleness, disinclination for all sorts of work and boastfulness Irresolution, and blunder, together with the defects stated above, are the vices which should be studiously avoided by a minister of the state Drought, breaking of epidemics, or pestilential diseases, famine or such other visitations of Providence are the evils that usually befall a country Silting up of the ditch, tumbling down of its wall and battlements, rotten state of the engines and battering apparatuses, an empty arsenal and a small garrison are the defects of a fort (13—28)

A treasury nearly drained or not filled up with daily storage or not kept up with a proper account, and situated at a distance or scattered all over the country, and not capable of easy conveyance, should be deemed as defective. An army, any way obstructed, scattered, dishonoured, insulted, or existing in name only , or disease-stricken, or fatigued, or newly recruited, or arrived from a distant country, or with its ranks excessively thinned, or any way repulsed, or badly disappointed in its hopes, or any way deceived, or abounding in pregnant wives or not connected with its base, or recruited with false enticements or bribed by a hostile king at the rear (Pārshnigrāha), should be deemed as dangerous. An

ally overtaken by an adverse fate, or attacked by an enemy, or indulging in impotent rage and void of all vigour and energy, should be deemed as an enemy The vices of a king are the squandering of money or an indifference to his own interests out of anger, use or infliction of harsh words and penalties, orginastion of hunting parties, gambling, drinking and lechery Harsh words and cruel punishments tend to estrange the feelings of the public, and hence a king should give up the habit of using them, as adverse to his own interests The people exasperated by cruel punishments flock over to his enemy and increase the bulk of his army, thus proving a source of ruin to the foolish tyrant The acts by which the channels of revenue are blocked up, or a large source of imperial revenue is given up as exhausted, or the means of supplies becomes collectively affected, are called by the authorities on political science, as the defilers of the exchequer A king addicted to the vice of drinking loses all sense, while a prince who is excessively fond of hunting in the wilderness, soon meets his doom A king should hunt in a forest of preserved games by way of taking physical exercises or by way of making himself enured to hardship The vice of gambling is that it gives rise to unnecssary quarrels, robs him of all his possessions, blots out his pieties, and ultimately leads him to the grave Lechery involves loss of time, money, and character, while by drinking a man loses all power of discrimination and is ultimately led to an untimely grave (29—41)

A king possessed of high discriminating power and capable of reading the spirit of the time and of laying out his capital in due order, is sure to conquer his enemies The quarters of the king together with his treasury should be at the central part of the royal city, while the main body of his army, together with its different columns, auxiliary divisions and reserves and the lines of infantry, should be quartered

round the royal residence in due succession. The commander-in-chief of the forces should cause the four army corps to parrade round the capital every night, and keep himself informed of the affairs of the neighbouring states through the spies stationed at the borders of his master's dominions The spies should enter and leave the capital undetected by any body The spies should be employed to execute the seven sorts of political expedients such as conciliation, ramsom or gift, dissension, punishment, indifference, illusion and necromancy (42—46)

Conciliation is effected by four means, such as, the expression of gratitude for benefit done by a foreign king, the recollection of the ties of relationship existing between two hostile princes, use of soft and lowly words in the presence of an antagonist, and surrendering himself and all his possessions by a king to his adversary in a formal interview Similarly the expedient of appeasing the wrath of a stronger adversary by means of gifts, consists of, (1) making presents of articles not previously offered to him, (2) of accepting a thing by the latter out of his own choice, (3) of voluntarily inducing him to accept any thing, (4) of paying off a tribute by a king due from him to his enemy or paramount sovereign, and (5) of setting at liberty prisoners captured in war The authorities on the science of politics hold the expedient of dissension (Bheda) to consist of the three factors of destroying amity or friendship between two persons, of producing a thrill of fear between two parties, or of inducing a party to betray the secrets confided in him by the other Punishment may be divided into three classes such as death, fine or loss of money and infliction of corporeal troubles The enemies of the public good should be publicly killed, while other punishments in execution of the sentences of a Criminal Court should be inflicted in private, Corporeal punishments are preferred to execution or decapitations of criminals or the ground of the horribleness or

the irritating effect of the latter on the minds of the people. A man should first try to kill his enemies by practising charms or rites of the black art, and lastly with weapons A Brahmana enemy or criminal should not be put to death, but should be controlled by such expedients as conciliatory measures, etc, while enemies belonging to any other caste should be killed (47—53)

An honest man should speak sweet words to his listener that would melt his heart, with his eyes feasting on the countenance of the latter and taking in the beams of his complexion like ambrosia A division in the enemy's line should be effected through men who had been duped with false hopes or those who would sell their master's secrets for money, or those who had been invited and insulted by him, or those who would be found to be inwardly displeased with their sovereign, or those who had been unjustly superseded in rank and honor, or those who would be found to have a very high estimate of their own virtues, or those whose religious feelings had been hurt, or those whose wives and possessions had been forcibly taken away by the king, or those, though worthy of honour, had been insulted, or those who would assume a calm exterior though injured by the king, or those what had been unjustly deserted by the latter, as well as the proud, the ambitious and the aggrieved A king should honour such persons coming over to his side from the camp of his adversary, with presents and money and pacify such discordant elements lurking in his own

A dissension is usually created in the ranks of an enemy by a proper and judicious use of conciliatory measures so as to win the affection of the aggrieved and the discontented in his country, by threatening his allies, and by honouring and buying off the alleigence of the principal men of his government A prince, surrounded by false friends, is destroyed like a piece of timber eaten away by insects dwelling in holes incised into its body A

king possessed of the three sorts of regal power [Trishakti—(1) the majesty or the pre-eminent position of the king himself, (2) the power of good council, and (3) the power of energy] and knowing how to act at an opportune place and time, should subjugate his enemy by means of force A king should pacify the ruler of a neighbouring country who does not wish him any injury in the event of his being befriended by a large concourse of mighty allies The poor and the greedy should be pleased with money, and the other allies should be controlled by showing them the danger they might run into by holding themselves aloof of the alliance The wicked should be kept in check by threats or punishment, while sons and brothers should be kept under proper control by means of conciliatory measures A king should bring under his sway the leaders of his own army and men of the provinces of his realm, as well as his vassals and foresters, not pleasantly disposed towards him, by means of money-gifts and by creating differences among them The gods and their images should be propitiated with a sincere and heart-felt worship (57—63)

A hostile army should be frightened away by practising such illusions as the apparitions of horrible ghosts and Vetalas or of other shadowy male figures clad in female costumes, by simulating the showers of meteors, blood, stones and fire and the fall of columns of water from the skies, the sudden obstruction of all light, the formation of clouds and the wreaths of smoke, and such like physical phenomena Bhima killed Kichaka in the guise of a woman Upekshā (indifference) consists in not dissuading a man from an unfair battle, contest or gambling, as exemplified in the conduct of Hidimvā who did not prevent her brother Hidimva from measuring arms with her beloved Bhima (64—66)

The expedient of Indrajāla (magic) consists in scaring away the enemy's forces with the sights of artificial clouds, hills, or darkness, or by exhibiting them from a distance

the banners of a large, army as if coming to meet them in battle, or a mirage-like picture of their future reverses, and entire annihilation Indrajāla should be practised to make the soldiers of a hostile army dispirited and panic stricken (67—68)

CHAPTER CCXLII.

RAMA said —Having worshipped the gods, a king should march against his adversary by drawing up the six divisions of his army in the arrays of battle described before The six divisions of an army are the Moula (the main body or the centre), Bhuta (the front, or the van-guards), Shrouni (the rear), the Surhid (the auxiliary), the Vishad and the Atavika (pioneer), each preceding division being held as more important than the one immediately following it in the order of enumeration, and a similar importance should be attached to their reverses or disturbed states The commander-in-chief of the royal forces should place soldiers of all ranks, such as the foot-soldiers, cavalry, car-warriors and elephant-men duly drawn up in the proper array, to guard the passes of mountains, bends of rivers and the tracts of wilderness, wherefrom any danger could be possibly apprehended He should be persent in person at one of the abovesaid places of vantage, accompanied by his counsellors and treasures The officer commanding the van-guards of an army should march at its head, surrounded by picked men of the host, while the women the king, and the treasure, together with the secret forces, should be placed in its middle The flanks of an army

should be guarded by cavalry, while car-warriors should be placed beside them on both sides The elephant-men should be placed on the both sides of the car-warriors, while the pioneer should be placed beside the elephant-men The commander-in-chief should command the rear of an army and go on encouraging the dejected and the march-worn (1—6).

An army on march should be drawn up in the array known as the Makara Similarly it should be arranged in the order resembling a hawk with up-drawn wings or in those known as the Shuchi or the Viravaktra, in the event of there being any danger ahead. An army should be drawn up in the array resembling the structure of a carriage (Shakata) in the case where its rear would be threatened, in the array known as the Vajra, when side-attacks would be apprehended, while it should he drawn up in the order of Sarvatobhadra where dangers from all quarters would be apprehended A commander should take special precaution to guard the safety of his army while passing through any defile, mountain pass or a forest, or at the time of crossing or fording any river or stream He should avoid long and forced marches and see that his men had not been fatigued with journey or afflicted with the pangs of thirst or hunger. Proper steps should be taken to guard against the breaking out of plague or other epidemics among the ranks of a marching army, corps against the depradations by robbers on its transports and commissariat and to protect it from dust storms swampy or marshy grounds, and not allow it to be excessively scattered or gathered together He should post sentinels to watch its safety during the times of meal or sleep and should fall upon the enemy's forces whenever found thus unprotected and jeopardised as above described An enemy should be openly encountered only at places where the nature of the ground as well as the feelings of their inhabitants and the time of engagement would ensure a decisive victory,

or otherwise a general should take to the guriella sort of warfare A general leading an army in his own country, should hang on the rear of a hostile army, cut off of all means of supplies and fastly retreating from his own jurisdiction, and order the foresters or border men owning allegiance to his sovereign, to intercept its flight and cut it off with all its baggage and transport In the alternative, he should order a column of picked men to obstruct the vanguards of a retreating army, demoralised by fright and dissension, and command a swift-moving column of picked soldiers to overtake and attack its rear by forced marches On the contrary, the rear should be obstructed and columns of picked men should be despatched to attack it in the front The two sorts of tactics described above, together with those of side attacks, should be adopted in a guriella war A mighty general should fall on the rear of an enemy, where the ground in its front would be found to be broken and undulating, while its two flanks should be attacked where a similar nature of the ground, both at its rear and in the front, would not admit of attacks from those quarters (7—18)

A general, leading an army-corps, should first engage in action the pioneers or the vanguards of a hostile army, destroy it while fatigued, beaten or cut off of all helps and supplies, or annihilate it, while flying in utter rout and confusion In the alternative, he should himself feign a defeat and fall back on the main body of his army, so as to draw the enemy out of his position of vantage, and then conquer him unprotected, by means of good counsel or sound advice as to its movements In the alternative, a hostile army should be destroyed while caught resting unguarded in camps, barracks, villages, or in the field, or among the subjects or vassals of its own sovereign The forces of the enemy should be killed by deluding them out of their own entrenchments, or by inducing them to desert the high-way with a prospect of booty, or

should be annihilated, while caught reposing in sleep in the day time after a march of toil and fatigue, or when badly wanting sleep after long bivouacs in the night A general should let loose wild elephants through the ranks of the enemy's forces, confidently sleeping in the night or appoint swordsmen to annihilate it in such an unguarded state (19—23)

The proper functions of elephants or elephant-men, are to proceed in front of an army on march, to range and reconnoitre forests and wildernesses, to assail and make a breach in a compact column of closely drawn up soldiers, to serve as a parapet under the cover of which a severed column may again mend a gap made in its ranks, to scare away the enemy from a distance, to protect the army-treasure and to batter down doors and battlements of a castle The duties of car-warriors consist in making a dash through the enemy's lines hitherto drawn up in compact arrays, and to effect a junction of friendly forces The proper functions of a cavalry are to reconnoitre the forests, high-ways and the river shores of an enemy's country, to guard and supervise the transport and the commissariat, to cover the rear of a retreating army, to carry messages or to execute an order requiring the greatest despatch, to chase a flying enemy and to disable the rear of a hostile army, duly drawn up in the order of battle The infantry, equipped with the full suits of arms, should be employed to guard the camps and to keep open the lines of communication, to make it purged off of all scourges and to clear the ground of bushes, underwoods or of anthills (24—27)

An infantry should be manouvered only on a ground steady and not excessively rugged or undulating in its nature, nor traversed by thick rows of trees, nor dotted over by hills difficult to surmount The ground, which would sanction the employment of a cavalry regiment, should not be sandy or swampy in its nature, whereas car-warriors

would be lost in a hand-to-hand encounter, and fighting in platoons or columns would be found to be impossible (35—37)

Three infantry soldiers should be deemed as a fair match for a hussar, while three such troopers should be employed to oppose a single elephant-man Fifteen foot-soldiers should be employed to guard each elephant-man, and infantry soldiers, equalling the guards of nine such elephant-men in number, should be engaged to defend each car-warrior The vulnerable or the assailable points of an army, duly drawn up in a battle-array (Vyuha) are five, and it should be arranged in the order as enumerated below The Uras or the heart (van), the sides (Kaksha) and the wings (Paksha) are the three indispensible divisions of a fighting army A regiment usually consists of the seven parts, such as the heart, the sides, the wings, the center, the back, the Parigraha and the waist The array known as the Guru Vyuha consists of the waist, the sides and the wings of an army, while the one, divested of the wings, is known as the Shukra Vyuha The commanders should be at the heads of the divisions of their respective cammands, surrounded by picked men of the army, and should defend one another and fight with an united purpose and aim, and act in concert The reserve forces should be quartered at the central part of an army The leader or the commander of an army is its life and soul, and an army, bereft of its leader, should be deemed as lifeless Soldiers riding on powerful elephants should be stationed at the region of the breast of an army, the car-warriors should be posted at its sides, while its wings should consist of the squadrons of cavalry Such a Vyuha or battle array is called Madhyabhedi An army composed of a squadron of cavalry at its center, of columns of car-warriors at its sides, and of lines of elephant-men at its wings, is said to be drawn up in the order known as the Antarvhedya. The array which is formed by placing cavalry squadrons in

the place of the car-warriors in the preceding order, and the infantry in the place of its cavalry, or in which elephants are placed all round the army in want of a proper number of car-warriors, is known as the Avādha (38—48)

The array, known as the Bhoga, consists in drawing up an army in a series of concentric circles Now I shall describe the arrays which lay down the formation of columns in curved lines or in segments of circles In the array known as the Mandala, the soldiers are to be dispersed in a perfect circle, while in the Asanhata class, the soldiers should be drawn up in concentric rings The arrays in which soldiers are usually drawn up in the battle field and which are named as the Pradara, the Asajhya, the Kukshi, the Pratistha, the Supratistha, the Shyena, the Vijaya, the Sanjaya, the Vishaya, the Vajra, the Shuchi, the Sthunakarna, the Chamumukha, the Sarpāsya, and the Valaya, should be deemed as the modifications of the invincible Danda, originated by an omission or addition of a wing or a column to the latter on the one side only Another sort of array which is usually come across in practice, is formed by adding two other wings to the one described above, while the array known as the Pratistha is formed by adding a wing and an Uras (a line of vanguards) to the latter The arrays known as the Sthuna Paksha, Dhanu Paksha, etc, are but the modifications of arrays laid out in two or four columns of soldiers, and each of them to be detected according to its differentiating features The arrays known as the Gomutrika (in which a column is drawn up as terminating in a point by gradually tapering from an inflated base, so as to resemble a jet of the urine of a cow), the Ahi-Sanchari (in a zig-zag line so as to resemble the movements of a snake), the Shakata, resembling the structure of a square or a carriage, as well as those known as the Pariplavangaka and the Makara, are but the modifications of the class of battle arrays, known as the

Bhoga The one known as the Yugarasya consists of two wings drawn up in the array known as the Danda, which, being drawn up in the inverse order, gives rise to the array of Shakata The Shesha is formed by increasing with lines of elephant-men, the sides of the array known as the Makara The arrays known as the Sarvato-Bhadra and the Durjaya are but the modifications of the class, known as the Mandala The first should be known as closed on all sides, while the second consists of eight Anikas The arrays known as the Ardha Chandraka and Urdhanga, are formed by combining the different divisions of a Vyuha of the Vajra class Those known as the Karkata-Shringa, the Kākapādi, and the Godhika are respectively formed by placing three, four and five soldiers in different positions (49—59)

Seventeen sorts of arrays may be formed by combining together the different aspects of the class known as the Danda, two out of the genus Mandala, six out of the order Asanghata, and five out of the class known as the Bhoga The structures of the abovesaid battle arrays may be modified by omitting a wing or by taking away a squadron or a column from the region of its breast and grouping it around its Koti A commandar leading a regiment, should charge the enemy with one of its wings, while with the rest he should try to scatter the enemy's forces into isolated knots In the alternative, he should engage the enemy with the part of his regiment known as its breast (van) and surround him with its part known as the Koti (waist) and then attack with his wings, the corresponding parts of the enemy's column, destroy his Jaghana (a part in front of the rear) with his Koti and then obstruct it with his own Uras The routed soldiers of a hostile army, together with its reserves, should be totally annihilated, and a good commander should protect such p ortions of his own army A general should attack and conquer the main body of an enemy's regiment with the main body of his troops, numbering double of the

former or with his forces actually available in the field as well as his reserves A hostile column, drawn up in a compact body, should be severed and scattered by irresistible elephant-men A general should quickly manouvre his soldiers in the array known as the Dandaka, in the event of the flanks, wings, and the front lines of the enemy's troops, having been found as drawn up in that array Similarly he should arrange his troops in the order known as the Dridha, whenever he would find his enemy's troops to have been drawn up in the order of Pradara, which is formed by adding new wings and flanks to a regiment drawn up in ordinary columns (Danda) Likewise a regiment, arranged in the order known as the Asajhya, should be opposed by a body of troops drawn up in the array known as the Khătaka The array known as the Valaya and which is sure to pierce the ranks of the enemy's forces, consists of two columes of soldiers, while the one known as the Durjaya (Invincible) is composed of four such The arrays known as the Sarpachări, Gomutrikă, and the carriage shaped Shakata are formed by altering the arrangements of troops in the van, wings and the flanks of the one known as the Bhoga The Amara is the reverse of a Shakata and is deemed as capable of conquering all enemies In the Mandala form of array, soldiers are grouped in the same manner, in its flanks, wings, etc , and the arrays known as the Chakras and Padmas are but its modifications Similarly the arrays known as the Sarvato-Bhadra, Ardha-Chandra, Shringata and Achala are but the different names of the Mandala, fully or partially drawn up according to the exigencies of a particular occasion A general, wishing to gain a decisive victory over his adversary, should draw up his regiment in one of the arrays described above (60—72).

SAID THE GOD OF FIRE —O thou twice-born one, Rama killed his antagonist Ravana in battle and regained the

kingdom of Ayodhya, and Lakshmana, following the maxims laid down by his brother Rama, was enabled to kill his adversary Indrajita in battle (73)

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CHAPTER CCXLIII

SAID THE GOD OF FIRE —Now I shall deal with the art of divining the character and the good or the evil fate of a man or a woman, as disclosed by me to Rama and which the Ocean had previously taught to the holy sage Garga

THE OCEAN said —I shall now describe the unlucky or the auspicious natures of the signs and marks, which are generally found on the person of a man or a woman O thou, who properly practisest all austere penances, a man possessing the virtues, signs and features respectively symbolised by the terms Ekadhika, Dvishukla (Two whites), Trigambhira (three depths), Tritrika (Three triads or nine virtues), Tripralamva (three elongated organs), Tribinita (three bends), Trivali three folds of skin from obesity) and Trikalajna (knowing the proper time of practising three virtues), should be deemed as born with the marks of future greatness

Similarly a man, possessing the four marks on the four different parts of his body (Chaturlekha) or the four parts of whose body is broad or extended, or the man having the approved height and the four front teeth of the commendable sort, and the four parts of whose body are of the dark black colour, as specified below, and having sweet smells at the four specific bends of his body, and whose four specific organs are of a short stature, or the five parts of whose body are long and slender, or the six parts of whose body are high and elevated, and the bones of the eight specific parts of whose body are

strong and straight (Astavansha), the seven specific parts of whose body are glossy (Saptasnigdha), the nine specific parts of whose body are clean (Navāmala), the ten specific parts of whose body have the colour of the lotus (Dasha Padma), the ten specific parts of whose body are full and well-rounded (Dasha Vyuha) and who possesses the features signified by the term Nyagradha Parimandala, to be explained below, or the fourteen pairs of the members of whose body are equal, or the man who possesses sixteen eyes, should be deemed as a man destined to achieve great works in this life (1—7)

The term Ekādhika stands for virtue coupled with the due discharge of the duties of life and the enjoyment of earthly comforts The term Dvi Shukla (white at two places) signifies the whiteness of teeth and the balls of the eyes The term Trigambhira signifies the depth of one's patience, ears and the umbilicus, while the term Tritrika represents the possession of nine virtues such as extinction of envy or cruelty, kindness, forbearance, doing good, purity, desire, open-handedness and valour The term Trilamva signifies the marked length of one's hands, testes and the lower part of the spinal region, whereas the man whose fame has travelled to the different quarters of the globe, and is even acknowledged in his own country and by his own kinsmen, is said to be a Trivyapin The man, who has got three-folds of skin in his abdomen, from obesity, is called a Trivalimāna, while the man, who is lowly to the gods, the Brahmanas and his own elders or superiors, is known as the Thrice Lowly (Trivinata) The man who knows when and how to practise virtues or to follow the pursuits of gain or enjoyment, is called the knower of three times Similarly the man, who has got a broad chest, a full face and a broad forehead, is a Trivistirna (8—13)

The four parts of the body (Chaturlekha) such as the two hands and two feet, impressed with the marks of

banners, umbrellas, etc., should be deemed as auguring an exceptionally good luck Similarly the extended nature of the back, the chest and the muscles of one's fingers, should be also deemed as auspicious signs The commendable height of a human figure is four cubits. By Chaturdanstia is meant the pearly whiteness of the four front teeth of a man, while the term Chatuh Krishna signifies the blackness of the eye-brows, the hairs and the two pupils of the eyes The term Chatur Gandha signifies the absence of any bad smell in the nostrils, face, armpits and in the perspiration of a man The term Chatur Hrasva signifies the shortness of one's penis, neck and the knee-joints Tall and slender finger-nails, a thin skin and a luxurious growth of hairs, are the lucky physical features of a man, while the term Shadonnata expresses the commendable nature of high temples, cheek bones, nose and the space between the breasts The term Sapta Snigdha signifies the glossy surface or the pleasant nature of the skin, the hairs of the head, the hairs on the body, the finger-nails and the sight and the speech of a man The term Astavansha signifies the straightness of one's nose, spinal bone, the thighs and the knee-joints By Navāmala is meant the cleanliness of the mouth, the nostrils, the eye-lids, the anus, the face, the gender and the cavities of the ears of a person, while the term Dasha Padma signifies a rosate hue of his tongue, palate, nerves of the eye-balls, the palms, the feet, the finger-nails, the glans penis and the cavity of the mouth A man having a full, round and well-shaped face, neck, ears, chest, head, belly, forehead, hands, and legs is sure to be respected by the whole world The man whose trunk and the extremities measure equal in length, when standing with his arms extended, is known as a Nyagrodha Parimandala Ths term Chaturdasha Sama Dvanda means the equal measures of the pairs of such members of a human body as the ankles, the calves of legs, the

hips, the sides, the testes, the breasts, the ears, the lips, and the inguinal regions

The term sixteen eyes (Sodashaksha) signifies the proficiency of a man in the fourteen different branches of learning which serve as eye-sights, together with the pair of his two physical organs of vision A man with an extremely dry and emaciated frame, smelling badly and chequered with large and apparent veins, should be looked upon as a man of exceptional misfortune The voice of a lucky man is sweet and his gait resembles that of an elephant Two hairs, growing from the same root on the body of a man, augurs danger, which can be scarcely remedied by any earthly means (14—26)



CHAPTER CCXLIV

A WOMAN, beautiful both in the formation and development of her person, and walking with her full and rounded thighs and hips, in the gait of a she-elephant in rut, and possessing eyes agile and full of desire like those of a pigeon intoxicated with the wine of youth, should be deemed as specially fortunate A woman, possessing a luxurious growth of dark blue (black) hairs, a beautiful complexion and a pair of elevated breasts, closely pressed against each other, and whose feet fall evenly on the ground, and whose body is shorn of all superfluous hairs, should be looked upon as lucky Likewise a woman with the external stump of her umbilical chord, involuted from the right to left, and whose private part resemles an Asvatha-leaf in shape, and whose ankles have a little dip in their middle, and the dip of whose naval measures the length of the head of the thumb, should be deemed as a woman possessing commendable features

A woman, having an elongated abdomen and covered over with harsh and brown hairs, should be regarded as the repository of all evils Similarly a woman named after an asterism, a plant, or a stream, or fond of quarrelling with her neighbours or relations, or excessively greedy or foul-mouthed, should be deemed as a curse A woman who loves her husband with her whole soul, and the hue of whose cheeks resembles that of the Madhuka flower, and whose arched eye-brows do not meet each other over the root of the nose, should be considered as a desirable bride, though possessed of other objectionable features The features betray the soul of a man, and a woman whose small toe does not touch the ground, should be shunned as death (1—6)

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CHAPTER CCXLV

SAID THE GOD OF FIRE —The handle of a royal Chowri should be made of gold, while a royal umbrella should be thatched either with the feathers of a swan, a peacock, a parrot, or a heron or of any other bird, but never with mixed feathers An umbrella to be used by a Brahmana should of a square shape, while the one to be used by a king should of a round or conical shape, and should be coloured white The rod of the umbrella should be made to measure twenty-eight inches in length, and its spokes, made of the branches of Ksnira tree, should be made to branch off from its top, each measuring fifteen inches in length. The girth of the shed should measure three cubits in circumference, inlaid with plates of gold and hung with pendents of pearls and gems (1—4)

O thou best of the twice-born ones, I shall now describe the three materials with which the rod of a bow should be made They should be, O Brahmana, respectively made

of iron, horn or wood The strings should be made either of the three substances, such as—the fibres of bamboo, twigs or strings The rod of a proper wooden bow of the regulation pattern, should measure four cubits in length, while those of the middling or the inferior class, should measure a cubit less than the one of the former class Thick and curved substances should be tied round the place of the gripe, so as to give a greater elasticity and steadiness to the bow and its shaft respectively (5—6)

O thou twice-born one, in a bow made of iron, the gripe should be made as small as possible, its horns should be covered with bark or skin, while its middle should be made to resemble the blended eye-brows of a beautiful damsel in structure O Brahman, an iron bow should be made in parts or together, and should be inlaid with round bits of gold A bow cracked, crooked, or with incisions made into its body, should be deemed as worthless

The rod of a bow should be either made of gold, silver, copper, or of black iron A bow made of horns of a buffalo, rhinoceros (Sharabha) or a Rohisha, should be deemed as specially auspicious A bow made of bamboo is the best of all sorts of wooden bows, whether made of sandal-wood, Shala wood, cane, Kukubha or Dhabala The bamboo is to be cut in the mild season of autumn, and should be duly worshipped, after having cleared it of all knots, roots, and branches, and by repeating either the Khadga or the Trailokya-Mohana Mantras

The arrows should be either made of iron or of bamboo. The material selected, should be straight, or if bamboo, should be well grained, possessed of good veins, and of a golden colour. The arrows should be made well feathered and matured with oil, with their points tipped with gold

A bow with an arrow should be worshipped on the occasion of a royal inauguration, or before starting on a military expedition, and a king should cause his astrologers to hold the

banner and the royal arms in their hands on such an occasion (7—13)

The god Brahman worshipped the iron-demon on the summits of the Meru mountain and at the foreshore of the celestial Ganges

The god Brahman pondered over the obstructions thrown by the demon in the way of performing religious sacrifices, and behold, the god of fire appeared before him in the shape of a man of gigantic stature The god bowed down to Brahman and all the gods humbled themselves before him as well The god Hari took the sword Nandaka from the hands of the Fire-god, and the whole heaven was jubilant over the gift The god Hari gradually unsheathed it out of its scabbard, and the sword, blue in colour, and with its hilt of gold, came into view Thereupon the demon made himself endowed with a hundred hands by magic, and, mace in hand, attacked the gods in battle The members of the demon's body, severed with the sword (Nandaka) of the god Hari, fell down on the earth and were converted into iron with the touch of that celestial weapon The god Hari blessed those severed and hallowed limbs of the demon as, "Be you converted into weapons on earth" The god Brahman was thus enabled to perform his religious sacrifices without any hitch or disturbance, by the grace of the god Hari, and he worshipped the latter deity with the performances of many a sacrifice (14—21)

Now I shall deal with the commendable features of a sword Swords manufactured in Khat or Khattura are celebrated for their elegant appearance, while those known as the Karshikā, are famous for their cutting capacity Swords manufactured in the country of Surparaka, are noted for their strength and endurance, while those manufactured in the country of Banga are commended for their keeness and the power of standing blows, while swords manufactured in the country of Anga (Bhagalpur) are noted for their keeness A sword of the first

class should measure fifty fingers in length, while the one of the Madhyama class would measure half as much A sword measuring less than the latter, should not be used at all O thou possessed of exemplary fortitude, a sword that is long and emits a sweet sound, like that of a small bell, when struck, should be deemed as the best of swords A sword round at the tip, as well as a sword whose end resembles the edge of a lotus or a Karavira leaf, and emits the smell of clarified butter, or is of a blakish colour, should be also deemed as auspicious

A sword measuring even finger widths in length should be deemnd as auspicious, while the good or evil characters of spots and marks in its body, should be judged according to rules laid down in connection with those of a phalic emblem A sword, measuring an odd number of fingers in length and resembling the plumage of a crow or an owl in colour, should not be used at all A man should not see his face reflected in the polished blade of a sword, nor touch it without having cleansed his mouth after eating The value, or the origin (place of manufacture) of a sword, should not be disclosed to any body, nor should a man sleep under a hanging sword (22—27)



CHAPTER CCXLVI

SAID THE GOD OF FIRE —I shall now describe the characteristics of the different classes of gems, worn by a king O thou twice born one, gems such as pearl, Torquois, sapphire, vaidurja (Lit, produced in Vidura—Lapis Lazuli), the Moonstone, the Suncrystal, the crystal, the Pulaka, the Karkitanam, the Pushparaga (topaz), the Jyotirasa, the Raja-

patta (a diamond of inferior quality) and Rajamaya respectively bring prosperity to a person using them Oh thou foremost of the twice born ones, sulphur, conch-shell (stored in the treasure room or obtained direct from the sea shore) Gomedha, Rudhirāksha, and Vallātaka (Semicarpus anacardium), nitrate of copper, lead, Pilu, coral, the Dindibha, the Bhramara, and the Utpala seeds, as well as gems found on the hoods of snakes, mounted on gold and worn by a man on his person, grant him success in life A gem well mounted, free from all impurities and shedding its characteristic lustre from its inside, should be looked upon as an escort of good luck A gem any way cracked, fissured or shorn of its lustre or presenting a rough or a sandy aspect, should not be used at all (1—8)

A diamond of the first water, cut into the shape of a crescent or a hexagon, and possessing brilliance like that of the noon-day sun and not at all breakable, is only commended for use Similarly an emerald, pure, cool and lustrous, and possessing the hue of the plumes of a parrot and containing crystals of golden grains in its inside, should be considered as of the right sort The gem known as the Padmaraga is found in the mines of crystal, and is marked by its extreme brilliancy and red colour Tin (Vanga) is found in the country of Kuruvinda and also in the mines of sulphur (9—12)

O thou holy sage, pearls found in shells are marked by a red colour, while those found in conch-shells become pure white, and are regarded as better than the former species Pearls found in the knots of bamboos or in the temple of an elephant or a boar, or in the brains of a fish, as well as those which owe their origin to rain clouds, should be deemed as pearls of the best species Whiteness, rotundity, transparency and weight are the valuable traits in a pearl. An Indranila (Sapphire), dipped in a basin of milk and found to tinge its contents with its own peculiar blue, should be

deemed as belonging to the best sort, while beads of Vaiduryas, both red and blue, should be used in a necklace (13—15)

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CHAPTER CCXI VII

SAID THE GOD OF FIRE —Now I shall describe the characteristics of a homestead on which a Brahmana should build his house A Brahmana should construct his dwelling on a plot of ground composed of white clay, a Kshatriya on a plot consisting of red earth, a Vaishya on a ground of yellow soil, while a Shudra should rear his hut on a ground composed of black clay A Bramhana should seek out for his house a site that would smell of clarified butter, a Kshatriya, a plot of ground smelling of blood, a Vaishya a plot of ground that would smell of boiled rice, and a Shudra a plot of ground that would have the smell of wine The plots of land respectively selected by the members of the four social orders, should have sweet, pungent, acid and bitter tastes The ground should be cleared of all shrubs, underwoods, and grass, and bones, skeletons, or other charmed bits of stone or iron should be dugged out of, and removed from, the ground on which the building would be raised, and a diagram consisting of sixtyfour rectilineal chambers, should be delineated on the same. The Bramhanas should be duly worshipped and propitiated, and the god Brahman should be worshipped within the four chambers at the centre of the diagram The god Aryama is the presiding deity of the chambers situate to the east of the four abovesaid chambers in the Mandala, the god Vivasvan is the guardian deity of the chamber to the south thereof, while the god Mitra is the patron saint of the chamber to their west. The god

Mahidhara is to be worshipped in the chamber situate at the north of the latter The gods Apas and Vatsa should be worshipped in the chamber to its south-east, and the gods Sāvitra, Savitā, Jaya and Indra should be respectively worshipped in the chambers situate at their west, and south-west respectively The god Rudra and the presiding spirits of diseases should be worshipped in the chamber at its north-west, the gods Mahendra and the Sun god in the chambers at the east and the angular points beyond the Mandala, while Bhrisha and the god of truth, in the chambers respectively occupying the eastern and the southern sides of the diagram The gods Grihakshata, Aryama, Dhriti, and the Gandharvas should be worshipped in the chambers occupying the western side of the Mandala, while the spirits such as Puspadanta, the demons, the god Varuna, the Yakshas, as well as the gods Bhallata and Soma should be worshipped in the north, together with the gods Dhanada and Aditi The gods Nāga and Karagraha should be worshipped in the south-east, whereas the following eight gods, who are the presiding deities of a household, should be respectively worshipped in the eight angular points of the mystic diagram The god Parjanya heads the list of such deities, and the god Kargraha stands second in the list,—the other gods being Mahendra, Ravi, Satya, Bhrisha and Gagana The god Pavana should be worshipped in the east, the gods Antariksha and Dhaneshvara in the south-east, and the gods Mriga and Sugrivaka in the south west. The presiding spirits of diseases should be worshipped in the north western chambers of the diagram, and the gods Puspha and Vittada as well as Grihakshata, Yama, Bhrisha, Gandharva and Naga-Paitrika, should be worshipped in those occupying its southern side The gods such as Pushpadanta, the spirit of water, the demon, the warder-god and Shugriva, should be worshipped in the west The gods such as the spirit of Pthysis, Naga-

Rajaka, should be worshipped in the north, and the gods Mukhya, Bhallata, the Moon-god, Kuvera, Naga, the god of fire, the Sun-god, and Indra, should be worshipped in the east The god Grihakshata should be worshipped in the chambers forming the south side of the Mandala, the god Sugriva in the one situate at its west, and the gods such as Pushpadanta and Bhallata, should be worshipped at the northern door of the diagram A brick or a stoneslab should be buried in the ground by way of laying down the foundation of the building to be subsequently raised, and the following prayer should be read on the occasion, after which the gods should be duly worshipped as laid down before (Vide Chapter 41) "Be thou pleased, Oh thou mother Earth, who art the daughter of the holy sage Vasishta, and may beasts, men and minerals, thrive and grow more in number, on thy glad, safe, and peaceful, lap Victory to thee, who wert respectively owned by the sages Bhārgava and Angirasa in former times May plenty fill the stores and coffers of thy inmates, men Grant me the fulfilment of ends, Oh thou who dost acknowledge the sage Angirasa as thy father May evil thoughts never arise in my mind, and dost thou direct the stream of my life into channels of absolute good, Oh thou who dost contain in thy womb, all seeds, all gems and all cereals Rest in peace in this house, O thou beautiful goddess who art the daughter of the god Prajapati, and who wert formerly the property of the holy sage Kashyapa Rest in peace in this quadrangle, O thou daughter of Kashyapa Oh thou goddess of good fortune and gentle demeanours, stay in this house, Oh thou bedecked with garlands of celestial flowers and who art worshipped by all and every-where, and increase my offsprings and possessions I establish thee, Oh thou brick who art the daughter of the holy sage Angirasa, in a sound, full and unbroken condition May, I live to witness the realisation of my heartfelt desires. May population thrive, and elephants, horses

and beasts in general increase in number, and may we have more and more wealth every day, by thy gracious blessings, Oh thou who art jointly owned by sovereigns, principalities, and the masters of households" (1—23)

A brick or a stone slab should be similarly buried in the ground by its master, on the occasion of his first entering into a house, newly constructed A Plaksha tree, planted and grown on the north of a building brings good luck to its master, whereas a Vata tree on its east, an Oudumvara on its south, and an Ashvatha on its west, are possessed of similar virtues

The garden should be laid out on the left hand side of a dwelling house, and trees planted therein should be watered morning and evening during the summer months, on each alternate day during the winter, and each night during the rains, whenever the soil would be perched or excessively dry Ordinarily the trees should be sprinkled with cold water, containing a solution of Vidanga, (a medicinal plant, considered of great efficacy as a vermifuge,) and clarified butter A solution of the pulverised Kulattha, Māsha, Mudga, sessamum or barley and cold water saturated with clarified butter, should be sprinkled over a barren tree, to make it laden with fruits and flowers Trees watered with the washings of fish, soon grow to a large size Offal matter of a sheep or a goat, not very finely powdered and mixed with pulverised barley and sessamum, kneaded with the washings of beef, should be buried as manure around the roots of all sorts of trees, whereby they would bloom and bear fruits in abundance, and would soon grow to their proper height A mango tree should be watered with the washings of fish, and an Ashoka tree would profusely bloom, if touched by a beautiful damsel with her leg Ordinary salt is the best manure for Date Palms, and Cocoanut trees,

while manure composed of powdered Vidanga and the washings of meat or fish, suit all trees exceedingly well (24—31)

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CHAPTER CCXLVIII

SAID THE FIRE GOD —A man by worshipping the god Vishnu, with the flowers specified below, is sure to witness the realisation of all his heart-felt desires The flowers with which a worship should be performed, are named as the Mālati, the Mallika, the Yuthi, the Pātalā, the Karavira, the Pāvanti, the Atimukta, the Kuvja, the Tagara, the Nipa, the Vāna, the Varvara Mallika, the Ashoka, the Tilaka, the Kunda and the flowers of a Tamala tree (1—3)

The leaves of the Bilva trees, as well as those of Shami, Bhringarāja, Tulasi (Mimossa) both black and green, and Vasaka are usually used in a worship The leaves and flowers of Ketaki, as well as the lotuses, both red and white, should be deemed as pleasant to the gods, whereas a worship made with such flowers as, the Arka, the Unmattaka, the Giri Mallika, the Shālmali, the Kantakari or the Kutaja, is sure to incur their displeasure A votary of Vishnu is sure to ascend heaven after death, by bathing the image of his titular god in a Prastha-masure of clarified butter. Such a bathing equals in merit the gift of a tens of millions of milch cows A man becomes a king in his next birth by bathing it in a Ada-masure of the same substance, whereas a perpetual residence in heaven is the reward for bathing it with thickned milk and clarified butter (4—6)

CHAPTER CCXLIX

SAID THE GOD OF FIRE —Now I shall deal with the Dhanur Veda (the science of archery) which is divided into four chapters and which includes within its scope the training of the five classes of warriors such as, the car-warriors, the elephant men, the cavalry, the infantry and the wrestlers A battle is usually faught with one of the five classes of weapons such as, those thrown or projected with a machine (Yantramukta), or those thrown by hands, or those cast by hands and retained in them after use, or those which are permanently retained in the hand, and the hands themselves such as in wrestling The weapons themselves are again divided into two classes according to their straight or curved shape The weapons that are usually projected by a machine are arrows and missiles, while slings and Tomaras fall within the sphere of the second class (Panimukta) The weapons such as Pasas (nooses) are included within the third or the Mukta Sandhārita class, while swords form the class of weapons which are retained by the hand in a fight, wrestling being the only sort of fight which is possible between two combatants divested of all arms and weapons (1—5).

A king or a general, who has accustomed himself to all sorts of hardship, should arrange fighting matches among men of equal strength and prowess A battle fought with bows and arrows should be deemed as the most honorable sort of fight, the one fought with nooses is the second best, the one fought with swords is the worst, while that in which the combatants engage one another in wrestling, should be considered as only an apology for a fight (6—7)

A Brahmana or a Kshatriya tutor should be engaged to teach and drill soldiers in the art and tactics of the Dhanurveda (science of war), which is considered as the birth right of the first two orders, of society viz, the Brahmanas

and the Kshatriyas A member of the Shudra community is allowed to act as a soldier only in times of peril, and on the event of his having acquired a general proficiency in the art of warfare by regular training and practice People of the mixed castes should help the sovereign of their country, by serving as soldiers in his army in times of war (8—9)

The position in archery known as the Samapāda, consists in standing with the insteps, calves and legs closely pressed against each other and with the palms and thumbs of the two hands meeting each other The position known as the Vaishakha, consists in standing on the tips of toes, with the two thighs held in a straight and immoveable posture, the space left between the two soles of feet measuring three vitastis only The position known as the Mandala, consists in standing with the two thighs held in a bent or a curved posture like the wing of a swan, wherein the two feet would be held four vitastis apart The position known as the Alidha, consists in keeping the right thigh and knee-joint in a fixed and immoveable position like that of a plough-rod, with the left leg retracted, the space left intervening between the two being five vitastis only, whereas the posture known as the Pratyalidha, consists in standing with the left leg advanced and bent in a curve and with the right leg held straight and retracted The posture known as the Sthanam, consists in standing with the calves and two legs held five finger-widths apart, the whole position occupying not more than twelve finger-widths in breadth In the posture known as the Nischala, the left knee-joint should be held straight, while the right leg should be retracted or the right knee-joint held in a bent attitude The one in which the right leg is held straight as a rod with a space of two cubits left between the two insteps, is known as the Vikata The posture in which the two legs are raised upwards, and the two knee-joints are bent double, is known as the Samputa. The posture known as the

Svastika, consists in standing with legs fully straightened out and fixed, and with the feet thurst outward leaving a space of sixteen fingers between (10—18)

O thou twice born one, a disciple should make obeisance to his military preceptor in the posture described in the preceding line. The bow should be weilded with the left hand and the arrow with the right and the disciple, loving his bow with a personal love, should string it, standing in either of the postures of Vaishakha, etc, and by placing one of its horns as well as the barbed end of the shaft on the ground Then the bow should be raised in the same way, and, O thou, the observer of blissful penances, the feathered end of the arrow should be then put on the string, leaving a space of twelve fingers between the rod and the string. The string should be made neither too large nor too short Then first having held the bow parallel to his navel and slung the quiver on hisbuttock, a warrior should raise the bow with his left hand, so as to hold it in the same line with the ends of his eyes and the cavities of his ears The shaft should be then taken with the right fist to the tip of the right breast, and quickly put on the string and then drawn to its full capacity The string should not be stretched so fully as to bring the shaft within the rod of the bow, or to leave the greater part of it beyond, so that the shaft may not quiver or deviate the least from its straight course, or might not touch the rod Then having covered the object amied at with the gripe, the archer, with his neck held firm and steady and his head poised erect as that of a peacock, and with his chest bulged out and shoulders drooping down, and his whole frame bent in the shape of a triangle, should discharge his arrow, his temple, nose, face and shoulders being made like those of a horse (19—29)

In shooting an arrow of the first class, a space of three fingers should be maintained between one's chin and shoulder-blade, two finger-widths should be the space

left between them in the case of a bow of the second class, while the chin and the shoulder should be held a finger apart in drawing a bow of the third class The feathered end of an arrow should be taken hold of with the thumb, the index, the ring and the middle, fingers of the right hand, and should be aimed as full as possible In this way an archer should duly discharge his arrow, and an object lying in the horizontal line of his vision and gripe, is sure to be pierced through by a shaft Then he should quickly turn his hand to his back O thou the practiser of all austere penances, the shaft of an arrow of the first class, should measure twelve Mushtis, while those of the second and the third classes should measure eleven and ten Mushtis respectively A bow of the first class measures four cubits in length, one of the middling sort measures three cubits and a half, while a third class bow usually used by an infantry soldier measures three cubits in length A bow may be used either by a cavalry or an elephant-soldier and by a car-warrior as well (30—37)

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CHAPTER CCL.

SAID THE GOD OF FIRE:—Then a member of the twice-born caste should place in the sacrificial shed, the bow and the weapons such as Gada, etc, washed with the washings of meat Then having collected himself, he should gird up his loins and tie up the quiver firmly in his right side. The arrow should be then taken out of the quiver with the right hand, even in the absence of any definite target to aim at The reed of the shaft should be placed within it with the arrow and the bow is to be wielded with the left hand on the occasion.

Then having made his mind divested of all cares and anxieties he should place the feathered end of the arrow on the string

Then the circular ring in the midst of the target, which usually measures sixteen fingers in circumference, should be hit with the arrow Then having discharged such an ordinary arrow, he should practise with those, having naptha or any other combustible substance fixed to their heads Then he should practise with a square target and learn simultaneously to aim at objects, arranged in a square around him Then he should practise with his bow, while moving backward or whirling round in a circle, and learn to quickly take aims at objects situated above or below the line of his vision Of the sorts of objects aimed at by a bow man, two are known as the Dridha (requiring an exceptionally firm hand), two are known as the Dushkara (difficult to hit at), and two are known as the Chitra-Dushkara (exceptionally hard) An object situated below the line of vision falls under the category of Dushkara, as well as the one situated above that line An object aimed at and situated between the zenith and the head of an archer or in the vertical line above his head, is included within the group of Chitra-Dushkaras, while an object which is not excessively polished or sharp-edged, nor situated below the horizontal line of vision of a bowman, is known as a Dhridha object of aim (1—14).

Thus having acquired a proficiency in hitting at such objects, both from the right and the left, a bowman should ride on a horse and go on with his practice, receding more and more from the target on each successive occasion. Then he should practise to hit at whirling, moving or fixed objects in succession. A bowman, well initiated in the mysteries of Karma-yoga, should practise archery according to rules laid down above The man, who has made the vision both of his mental and physical eyes steady, can conquer even the god of death (15—19).



CHAPTER CCLI

SAID THE GOD OF FIRE —A warrior having acquired a steadiness of hand, and learnt to concentrate his mind on the point to be aimed at, and a proficiency in target-practice, and having successfully passed the test, hled by the preceptor, should practise the use of arms on horseback or on riding-animals A Pasha (noose) should measure ten cubits in length, its end terminating in a loop and its face-end should be retained in the hand The string of noose should be made either of cotton twists or threads or of ropes of munja grass, of leather or of the sinews of animals Or a noose may be made of any other material, measuring thirty cubits in length and folded up in three coils or rings The preceptor should look to the weapon (noose) being placed on the left side of the oody of his disciple The noose should be taken hold of with the left hand, then taken over in the right, and cast by whirling it round over the head, and then again put into its leathern sheath Then he should examine his disciple in the art of casting a noose on the back of a horse, running in full gallop, trot or a canter (1—6)

A sword should be hung from the belt on one's left side The left hand should be used in holding the scabbard firm, while the sword should be unsheathed with the right The armours are usually grouped under many heads, according to the thickness and the nature of the material used in their forging. An iron rod should measure six fingers in girth and seven cubits in length. A Laguda covered in a sheath of leather, should be wielded with both hands and then uplifted and hurled down with ease on the head of an adversary, whereby he would meet his doom In the alternative it should be lifted and used with the right hand only. The suc-

cess in a club-fight consists in killing the antagonist at one stroke and in a single combat I have already dealt with the manipulations of hands and arms in a fight (7—12)

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CHAPTER CCLII

SAID THE GOD OF FIRE —The thirty-two sorts of gaits in which a soldier armed with a sword and a shield, should move about before coming to actual blows, are known as the Bhranta, the Udbhranta, the Abiddha, the Apluta, the Vipluta, the Samapata, the Samudishyam, the Sheynapata, the Akulam, the Udbhuta, the Adabhuta, the Sajhya, the Dakshina, the Avalakshita, the Visphota, the Karalendra, the Mahashakha, the Vikarala, the Nipata, the Bibhisana, the Vayanaka, the entire, the half, the one-third, the Pada and the half-pada of Varijas, the Pratyalidha, the Alidha, the Varaha, and the Lulita (1—4)

The eleven ways of manipulating a noose, are known as the Paravrittam, the Aparavrittam, the Laghu, the Urdhat-Kshipram, the Sandharitam, the Vidharitam, the Sheynaptam, the Gajapatam and the Grahagrajhyam The magnanimous hold that there are five ways of casting a noose such as the Rijvayatam (extended in a straight line), the Vishalam (extended) and the Bhramita (whirling) The uses of a discus are cutting, piercing, felling, whirling, and severing. The uses of a Shula are slapping, thrashing, cleaving, intimidating, incarcerating and the sixth consists in felling down an adversary

Oh thou the foremost of the twice-born, a Tomara should be used in striking the eyes arms, and the sides of an adversary, and should be opposed with an arrow of straight feathers.

The ways of manipulating a Gada, are known as the Avritta, the Paravritta, the Padodhatam, the Avapluta, the Hansamarda, and the Bimarda The manipulations of a Parashu are Karalani, Avaghatam, Dunshopaplutam, Kshiprahastam, Sthira and Shunyam The uses of a Bhindipala are battering, cutting, breaking dealing strokes like those of a Laguda. O thou foremost of the twice-born, the ends of a Vajra should be revolved round in a fight by holding it in the middle, and a Pattisha should be used in the same way as a Vajra A sword should be used for the purposes of cutting, piercing, thursting, and inflicting a blow or for the purposes of encouraging or leading on an army The functions of a Kshepani as well as that of an engine, consists in intimidating a hostile army, in defending that of one's own, in striking hard and in helping a fighting column to open out in an extended line The function of a Gada are to strike a blow, to make out a way and to attack an enemy in the ways in which a lion, an elephant or a boar meet their respective adversaries in battle, to deal a blow from upwards, and to deal death both right and left, dispersing the enemies' soldiers in the order known as the Gomutra In wrestling a man should touch the back of the hand of his adversary with his palm or should seize him by his two arm pits in the event of his having freed himself out of his gripe A wrestler should strike the head and the fore-head of his antagonist with the corresponding parts of his own body, kick him with his legs, and attempt to floor him down with all his might and main The functions of war-elephants and elephant-men are to obstruct the passage of an enemy flying through the jungles, etc, to trample down under their feet the soldiers of a hostile army, and to clear the ground of shrubs and underwoods, and to protect the warriors riding on them by turning round their trunks over their head,—their manouvres bein known as the sitting down on hind

legs, clasping the forepaws, and to lie on one side on the ground, etc Two soldiers holding gigantic maces in their hands should be placed on the back of an elephant, one should be placed on its neck, while two bowmen should sit on the region of its shoulders, with two swordsmen to serve them in time of need Three horse-men should be engaged to defend each elephant-man or car-warrior, and three bowmen should be employed to defend each cavalry soldier, and swordmen should be posted to protect each bowman from harm The man who goes to war, after having worshipped his arms and weapons either with the Astra or the Trailakya Mohan, (that which charms the three worlds), Mantras, is sure to return victorious from the field, and to rule the whole world (5—33)

CHAPTER CCLIII.

SAID THE GOD OF FIRE —Now I shall speak all about the institution of a law suit, and the procedure to be adapted by tribunals in adjudicating matters which form the subjects of their contention A suit is determined by a reference to four things (Chatuspāda), is adjudicated with the help of four factors (Chatuh-Sādhana), has its root in the four places (Chatushthanam), proves beneficial to four classes of men (Chaturhita), is connected with the four different parties (Chaturvyapin) and benefits the society in a four-fold way (Chatuskari). Similarly a law suit involves the co-operation of eight persons (Astanga) at the time of its trial, proceeds out of eighteen causes of actions (Asatdashapada), is divided into hundred sub-divisions (Shatashākha), owes its origin to three different sources (Triyoni),

admits of two sorts of statements (Dvyaviyoga), is contested by two parties (Dvi-Dvara), and is decided by the determination of two sorts of issues (Dvigati) (1—2)

A case or a law suit should be decided by referring to the codes of law (both moral and positive), to the usages or the established custom of a country, and also to the rules of good conscience, which constitute the four matters of reference A suit has its seat in truth, in rules of good conduct, and rests in the complainant (Plaintiff), the Defendant and the Witnesses (Chatuh Sthanam) The four factors which determine the adjudication of a legal case, are amicable settlement, the collective decision of a community, the law, and the king's command (Chatush Sādhanam) The four orders of society, such as the Brahmanas, the Kshatrīyas, the Vaishyas and the Shudras, are all benefited by the decision of a law-suit (Chaturhita), and since a law suit requires the presence of the complainant, the defendant, the king and the truthful witnesses, it is called the Chaturvyapin or involving the four essential factors enumerated above And similarly, since the decision of a law suit affects the fame, property, social status and the good conduct of a person, it is called the Chatuskari or as affecting a person in his four relations of the world A tribunal should be composed of the king, the judge, the jurors, the scripture, the astrologer, the clerk, the gold, the fire and the water, and accordingly they are known as the eight necessary or component parts of the body of a law-suit (Astānga) Likewise since a man resorts to a law court either through lust, anger or greed, they are known as the three sources of litigation (Triyoni) A complain is usually divided under two heads, according as a wrong or a mischief is apprehended or is actually done and happened Apprehensions in their turn are again grouped under six sub-heads according to their mutual relation to one another, while actual wrongs are again sub-divided into six groups The plaintiff and the defendant in a suit

form its two doors The plaintiff has the right to first address the court, whereas the defendant is entitled to be heard in his reply The two motions (Gati) of a law-suit, should be deemed as consisting of ascertaining, whether a point at issue is true or false (3—12) The term debt includes the money, admitted by a person to be legally due from him, or denied by him to be at all due, or affirmed by him as having been given to him as a free gift or by way of performing a religious act Any article belonging to a person and put by him, out of trust, in the custody of another, is called a Trust article in the parlance of law In the place where merchants meet to carry on their respective trade, the system of counting known as Practice (Shambhyu Sumulthana) should be deemed as the only mode of calculation A man who tries to take back a thing, after having formally made it over to another is called the withdrawer of a gift (Duttāpradanika), and such a conduct gives rise to a cause of action The man who having agreed to nurse or tend to another, refuses so to do, may be sued in a public court for the non-performance of his part of the contract The wages of a servant should be deemed as falling under the generl head of debts, and a non-payment thereof is actionable like any other sort of pecuniary obligation A man by selling an article entursted with him by its lawful owner or by selling a lost article picked up by him in the road, without the knowledge and in the absence of its rightful owner, is called an Asvami Vikrya (seller of another man's goods) and is indibtable in a public court The non-delivery of goods or the want of a formal assignment of a property by the vendor, constitutes what is technically known as the non-delivery of vended articles, and gives rise to a cause of action Similarly a vendee dissatisfied as to the quality of goods purchased by him for proper value, as well as a vendor not deeming the proceeds of his sale as proper and 'adequate, shall have their redress in a royal

court of justice Recognizances entered into by miscreants and bad characters, to keep peace or not to misbehave themselves, is known as the Samaya, and the violation of such surety-bonds by men who are bound under them, gives rise to a case A litigation, in which the boundary of a bridge, of a culvert, or of a plot of ground comprised within a field forms the subject-matter of the contest, is known as a field-suit, and such a suit instituted either by the owner of the lesser plot or of the original field, shall lie in the royal court of justice A king's court shall entertain suits in which the legality of a marriage or the fulfilment of any condition appertaining thereto, is contested or sought to be enforced either by the husband or the wife, and such a suit shall be denominated as a Marriage-suit The instance in which the several co-parceners of an ancestral property, want a partition of the same, or want allotments to be made to each of them, according to their respective shares, may give rise to a cause of action, such a suit being called a suit for the division of an ancestral estate

A rash act done by a man out of exuberance of youthful hauteur or arrogance, should be known as an indictable offence, and the person aggrieved or injured shall have his redress in a royal court of justice An abusive language, regarding the caste, birth, family or the country of a person, used by a man with angry gestures, should be technically known as constituting the offence of Vāk-Parushyam (use of abusive language), and similarly the offence of assaulting a man with fists, kicks, fire or a weapon, is known as the Danda Pārushya (assault or battery) Gambling (divine) consists in playing with dice, rods and Vajra, while the play known as human gambling, consists in playing the game, known as the Panchakridā A non-conformity to the king's law or an act in direct contravention of a royal edict or order, constitutes an offence These are the eighteen different steps of a litigation [Astadhasa Pāda] (13—30).

Now I shall enumerate and describe the hundred different branches of litigation (Shatashākha), which admits of such ramifications owing to the difference in men's individual habits and temperament A king in the company of the wise and erudite Brahmanas, shall preside at a tribunal, and he shall never allow the consideration of any personal gain or greed to interfere with the administration of even-handed justice The Jurors, who shall be elected to help the king with their opinion on legal matters, should be selected from among men who would make no difference between a friend and a foe, are well versed in the scriptural lore, are above all corruption, and are void of all greed The Brahmanas should be engaged to fill such posts, when such men would not be forthcoming

Judges or jurors acting in direct contravention of the rules laid down in the codes of law (Smriti) should be severally punished and be liable to a fine, double in value of what ought to be paid in a case of quarrel A case consists in a complaint lodged by a person, handled in a way other than what had been sanctioned in the books of Smritis. The time, the month, and the day of the occurrence, as well as the name, the caste and the marks on the body of the complainant, should be recorded in the presence of the defendant, and likewise the statement of the defendant should be noted down in the presence of the complainant. Then the complainant should ask the court to settle the issues, and then lay before it the evidences by which he would prove his allegations Success in a law-suit means the corroboration of one's statements before a competent tribunal and the establishment of the truth and justice of one's cause, whereas the reverse should be deemed as a failure These are the four steps of a law-suit, as laid down by the law-makers of old (31—37)

A court should neither entertain, nor hear a cross-suit or a cross-case, without first deciding the original one, nor should it take up a case or a suit dismissed or rejected by another

tribunal of competent authority Both the parties should be required to furnish securities, where a cross-case or a cross-suit should be lodged or instituted on grounds, considered weighty and peremptory by a court of justice, as in a charge of assault or rashness, so as to ensure their appearance in court whenever required In the case of absconding, the absent party should be made to pay a penalty to the party entering appearance, and an equal fine to the sovereign

A man lodging a false complaint, or instituting a false suit in a court of justice, should be liable to pay a double fine, one to be paid over to the defendant, and the other to be deposited in the royal treasury Charges of rash and negligent acts, use of abusive language, cursing, or of bringing divine wrath on a person, as well as those of abduction or elopement with a woman, should be heard and decided on the day of the complaint, whereas the court may put off for some other date for the hearing of complaints where the charges would be different (38—41)

A complainant or a witness, becoming restless in the court-room, or licking the ends of his lips with the tip of his tongue, or perspiring in the forehead, as well as he whose face turns pale, or whose voice sinks or becomes hollow at the time of deposing in an open court, should be deemed as an untrustworthy witness or a complainant A witness wilfully equivocating, or from whose lips drop down words of ambiguous import, as well as the one voluntarily coming forward and deposing to a certain set of facts, without being summoned or called upon to do the same, should be liable to a fine, where there would be any chance of its being realised from him The witness cited by a plaintiff or a complainant should be first heard and questioned in the event of the witnesses of both the parties being present in the court, and the witnesses of the defendant should be heard after the prosecution had been closed. Only the younger relative should be punished in the case

where persons related to one another by the tie of consanguinity, would seek their redress in a court of justice

A king should cause the stake of a play, be it money, gems, or a whole fortune, won by unfair means in gambling, to be the subject-matter of a law-suit The king should confiscate all such treasures found, or the entirety of the property staked, pending the final hearing of the case, and all such properties should not pass over to the sovereign by the law of escheat, unless voluntarily offered by the parties (42—49)

A principle of equity should be deemed as a better authority in the conflict of the tenets of the law codes on a particular point, and a principle of good conscience should have precedence over an established usage of trade, or a principle of the science of wealth The evidences recognised by a court of justice are documents, actual possession or enjoyment, and the testimonies of witnesses, and the absence of one of them should be made good by the affirmation on oath by a person, who may be probably acquainted with the matter A greater weight should be put on incidents happening in the latter part of a quarrel, as they usually go a far way in determining the judgment in such cases, while in a gift, in a purchase or in a mortgage, the preliminary proceedings should be taken into special consideration (50—52)

The right of ownership in a person, in relation to a plot of ground, forcibly taken possession of by another with his knowledge, is extinguished after the lapse of twenty years from the day of ousting, while such rights to money or accumulated treasures extend up to the tenth year from the date of dispossession But such a rule shall not hold good in the case of a mortgage or an encroachment, nor as regards a property held in trust, nor apply to the properties belonging to an idiot, to an infant, to a sovereign, to a woman, or to a Shrotrya (a Brahmana well-versed in the Vedas) A mortgagor by selling a property previously hypothicated to an-

other, shall pay the consideration in full to the mortgagee, and shall be also liable to pay a penalty of equal value to the king, or otherwise as his means would admit of Possession is title, even in the absence of a proof of continuous and unobstructed enjoyment, but Possession without the proof of even an obstructed enjoyment, is no good or valid evidence of title in law A good and valid Possession, coupled with enjoyment based on a good and sound title thereto, is conclusive evidence of a right in law, whereas Possession and Enjoyment based on a *prima facie* defective title, would never give rise to a presumption of rightful ownership The possession of such a land or property should be recovered by suing the original tresspasser, and it would be of no avail to prove that the present possessor had come by it from the son, or the son's son of the original tresspasser, and the value of the property should be recovered out of the estate left by him, in the event of his death during the pendency of such a suit, since Enjoyment without any sound right of Possession does not constitute any good and valid ownership in law And it is the duty of the king to guard against acts of encroachment by rich and titled men of his kingdom, and to keep the fountain of justice uncontaminated by any wrongful intrusion (53—59)

A legal act or transaction done or entered into by a child a woman, a lunatic, an invalid, or by a man addicted to evil habits or under the influence of liquor or threat, as well as an act done without any apparent reason, or otherwise defective as to the procedure, should not be held as valid in law The king shall cause the mortagagor to restore to the mortgagee, the like of a property pledged or hypothícated, if the restoration of one similar to it in every respect is found to be impossible, in the event of its loss or destruction Similarly the value of an article stolen, should be handed over ,by a king to the head-man of a village, where the theft had been committed (53—62)

In a loan, the repayment of which has been secured by a collateral security, interest which accrues or falls due from month to month in a year, shall be charged at a rate per cent, so as not to exceed or fall below an eightieth part of the amount lent and advanced Otherwise interest shall run at the rate of two, three, four, and five per cent, respectively according as the borrower will be a Brahmana, a Kshatriya, a Vaishya, or a Shudra

A seventieth part of its original value increased seven or eight times, will be the interest charged on any female animal pledged, while in the case of wearing apparels, food grain or gold, interest shall be charged at the rates of four, three and two per cent, respectively Interest on money lent to a person either residing in a village other than that of the lender, or going across the sea, should be charged at the rate of ten and twenty per cent, respectively. Members of all castes are at liberty to negotiate loans on terms and at rates of interest seemed most convenient to them A king by investing his money in loans on occasions sanctioned in the scriptures, or by lending money to persons who seek it, does not become amenable to censure An usurer shall become liable to a prosecution in a court of justice, and his money shall be escheated to the king ot his country (63—66)

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CHAPTFR CCLIV.

SAID THE GOD OF FIRE :—Now I shall deal with debts and the conditions of their repayment in general It shall be lawful for a debtor, on having borrowed money from a person, to pay it in instalments. Of several creditors, a Brahmana

shall have the right of preference as regards repayment, then the king, while the remaining ones shall have subsequent liens on the property of a debtor, encumbered with debts duly marshalled out A king shall cause the person of a debtor to be arrested, or make him enter appearance in a royal court, realise ten per cent, as his due on the money advanced from an absconding debtor, and five per cent thereon in the case of its having been fully paid and discharged in the court A debtor belonging to any of the low or vile castes, and incapable of satisfying his debt, should work for his creditor in lieu of repayment until the debt is fully and finally discharged, while a Brahmana debtor similarly circumstanced as above, should have the indulgence of the court in paying off his debt conveniently and in easy instalments, as the money would be forthcoming Money should be deposited with an umpire, in the case where a creditor would refuse acceptance, though repeatedly pressed by the debtor in that behalf, and thereafter the money would cease to bear any interest (1—4)

A son or any other person inheriting the property or the wife of a deceased person, stands under the obligation of discharging the debts incurred by him in his life time and similarly in the case of a sonless person, the liability lies in the partaker of his goods A debt incurred by the members of a joint-family for purposes conducive to its good, should be discharged and satisfied by persons inheriting their properties on their death, or after the dissolution of the jointure A wife is not bound to pay the debts of her husband or sons, nor a husband that of his married wife, nor is it obligatory on a father to satisfy a debt incurred by his son, unless and until it is proved that the sum borrowed, had been actually spent in some necessary acts connected with the up-keep or the welfare of the family. The husband of a woman of the Gopa, Shoundika, Shailesha or Rajaka caste, shall pay off the debts of his wife, and the man with whom such a woman

lives, or gets her maintenance for the time being, should be deemed as her husband A wife or a husband is severally bound to discharge the debt, jointly incurred by them, but it is not so obligatory on her other co-wives not participating in the transaction Similarly a husband is not bound to pay the debts of his wife, in which he has not himself joined The sons and son's-sons of a person, dead, or taken to the life of a religious mendicant, or overwhelmed with difficulties, should discharge his legal debts as well as his obligations incidental to his being a witness to a fraudulent transaction A son is not bound to pay off the debts of his father incurred by him for immoral purposes, such as drinking, wenching, gambling, illegal gifts, etc , or to pay off the residue of a fine imposed on him by a criminal court

A father or a brother living in commensality with a son or a brother, should jointly take a loan, each of them standing as a surety for the other Suretyship consists in being a witness to a bond, or in giving a guarantee to the creditor as regards the repayment of a debt Even the sons of a mortgagor knowingly pledging a property to which he has no lawful right or title, or giving a false or a fradulent security, are liable to satisfy and discharge the debts of their father secured by such defective pledges The sons of deceased persons, who were sureties to, or had bound themselves as guarantees regarding the repayment of a bond, should not be held liable for the money secured under it, which should be realised from the parties who had induced the creditor or the mortgagee to advance such sum The joint-surities to a bond should be held liable to pay the money secured thereby, rateably to their respective shares, and out of funds severally belonging to them , or in the alternative a creditor shall have the choice of realising his dues from any of the several sureties bound under a loan-bond A debtor shall be liable to pay double the amount to his surety, in the event

of the latter's ratifying the bond under which he was bound with his express knowledge and consent (5—16)

Any female animal with her offsprings or paddy, any way pledged or hypothicated, should be redeemed by paying double their number or measure, as the case might be Similarly wearing apparels and sweetened juice of plants and trees, or boiled sugar-juice or candied-sugar, should be redeemed by returning four and eight times their respective measures or quantities to the mortgagee A mortgagee shall be at liberty to enforce his right of foreclosure, in the event of the hypothicated articles enumerated above, having not been redeemed by payment of double their value instead The right of redemption shall extinguish at the lapse of the term of mortgage agreed upon at the outset, whereas the right of foreclosure shall never accrue in the case of a mortgage in which the mortgagee is entitled to enjoy the mesne profits of the hypothicated property, under, and by virtue of the terms of the compact Interest shall not be allowed in the case of an usufructuary mortgage, nor in the case in which the mortgagee derives any benefit or enjoys any relief from the mortgaged premises, which should be restored to their original condition in the event of their destruction, otherwise than by the acts of god or the king (17—18)

A mortgage becomes valid, just on the acceptance of the hypothicated property by the mortgagee, and a fresh property should be pledged in its place in the event of the original one having suffered any deterioration in value, or otherwise the mortgagee shall enforce his right of payment Money borrowed by a man on simply pledging his credit or character, should be repayed with the full amount of interest accrued up to the date of such repayment, while money borrowed on an oath or a solemn affirmation, should be returned double (20—21).

A mortgagee should be held as bound to return the mort-

gaged premises whenever asked in that behalf by the mortgagor within the term of the mortgage, and should be liable to punishment failing therein A money-lender belonging to one's own family, and advancing money on the security of one of his coparceners, should be looked upon as a mortgagee to all intents and purposes, whereas such a property with its value determined according to the market rate of the time and conveyed for consideration by its rightful owner to such a mortgagee with the attestation of witnesses, should be deemed as a mortgaged property without any interest A mortgagee shall be at liberty to enforce his right of foreclosure, when the consideration money together with interest, would double itself in course of time, or sell it for a sum, double of the original amount advanced on it (22—24)

A packet, the contents of which are in the danger of being stolen, or forcibly taken possession of, or any way zeopardised (Vyasanastha), and made over to another for safe custody without letting him know of their nature or value, is called a sealed packet of deposit (upanidhika Dravyam), which should be returned to him in a sound and unopened condition The custodian of such a sealed packet is not bound to restore its contents to the depositor in the event of the same being destroyed by the acts of god or the violence of robbers or through a subversion of government The custodian shall be liable to refund twice the value of the packet in the event of his seeking such deposit and of returning the same after much harassing solicitation A custodian as well as his legal representatives should be liable to punishment in the event of their wilfully deriving any benefit form such a deposit The same rule shall hold good even in the case of a trust property or a vested interest (25—27)

CHAPTER CCLV.

SAID THE GOD OF FIRE —Three or five of such men as those who practise the religious penances, give alms and charities to the poor, and who are truthful, born of noble parentage, virtuous in their dealings, affluent in their circumstances, honest, straight forward, fathers, of children, and are in the habit of performing the five daily religious sacrifices (Panchayagna) should be cited as witnesses in a legal matter, Witnesses should belong to the same caste or social order as the parties by which they have been respectively cited (1—2)

Persons who labour under the dissability of testifying to any legal matter or to any fact in a lawsuit, are women infants, the old, the invalid and the artful, the mad, the lunatics, the drunkards, the hurt or the injured party (in a particular case), the professional actors, the iniquitous, the swindlers, persons of impaired understanding and defective sense organs, a friend or a relation or an enemy of the parties contesting, a professional thief as well as those who take food at the hands of polluted or degraded persons, whereas all people should be deemed as capable of testifying to facts connected with a case of theft, violence or rashness. An honest and virtuous man may be cited as a witness by both the parties in a suit A witness refusing to answer questions in a case brought on loans or mortgages in which interest at the rate of ten per cent is allowed by law, should be liable to pay into the king's court, within forty-six days of his ascending the witness box, the full amount of consideration money and interest accrued thereon The rogue who would wilfully and obstinately refuse to depose to facts which he is fully aware of, should be liable to same punishment as an adjudged perjurer (3—7).

The witnesses adduced by the Plaintiff should be heard and questioned in the presence of the Defendant in a suit A man by wilfully perjuring or by knowingly making an untrue statement therein, commits the same sin for which a deadly sinner (Mahapatakin), a murderer of a wife or children, or a man charged with incendiarism are usually punished, both under the moral or the positive laws of a country The merit of a good and pious act, done by such a man even before a hundred previous existences, is sure to prove as of no avail (8—10)

In the conflict of evidences among several common witnesses, the judgment should be given on the basis of facts corroborated by several virtuous and respectable testifiers, whereas the deposition of one, better in honour and piety, shall have the greater credence in the event of a variance between two respectable witnesses The court shall award a verdict in the favour of the party, the testimonies of whose witnesses shall conclusively establish the truth of his claim or right, whereas the party whose witnesses shall differ in their statements, or make discripancies in their testimonies regarding the material points at issue, shall be returned as defeated or unsuccessful But an apparent or a manifest lie corroborated by several vulgar witnesses, shall not be allowed to determine the judgment in a law suit, and in the event of such statement being contradicted in material points by virtuous and respectable witnesses, the former set should be adjudged as perjurers, and should be severally punished as such A tutored witness, equivocating in his deposition, should be fined double the value which that particular suit would be laid at, while a Brahmana witness in the same predicament should be excommunicated from the country. A witness wilfully absconding or keeping out of the way to avoid the service of the (king's) summons should be fined eight times as much, whereas a Brahmana accused of a similar offence, should be dealt with as

above described (exiled from the country) But a false statement or perjury wilfully committed, is pardonable only in the case where a Brahmana is in danger of being capitally punished (11—15)

Similarly a witness to a Deed of Mortgage or to a Bond witnessing the agreement of a person or several persons (thereunder bound) to repay a certain sum of money, lent and advanced to him or them, should subscribe their names thereto either voluntarily, or in consideration of fees, and in the presence of one another and that of the mortgagee or the creditor, in the way as follows —The year, the date, and the name of the place of transaction should be first recorded, as well as the time of actual pledging or borrowing Then the prevalent name as well as the spiritual denomination, if any, of the debtor or the mortgagor should be written in the Deed, together with those of his father and the Gotra he belongs to Then after reciting the purposes for which the money is wanted, and the terms on which the same would be repaid and realised, the debtor or the mortgagor should subscribe in his own hand his name thereto, as "I so and so, son of so and so, fully agree to the terms and statements written above, the date and the year above referred to " Then the witnesses shall respectively put their signatures to the Daed as " I so and so, son of so and so, have put my name and seal hereto as a witness." Similarly an unlettered debtor, shall cause the writter of the Deed to subscribe his name and write his assent thereto, and a witness, who does not know how to read and write, should cause another witness to the Deed to sign his name for him in the presence of other witnesses thereto Then the writer of the Deed shall put his signature thereto as follows —" I so and so, son of so and so, requested by both the parties hereto have engrossed this Deed," and then he shall write his address, designation and other essentials which form the writer's Jurat (16—21).

A Deed written up in the hand-writing of a mortgagor, is good and valid in law, even without being attested by any witnesses, except where compulsion and undue influence would be presumed or set up as a plea Even the son's son of a debtor should be held liable for the repayment of a debt incurred by his grand-father under a Bond A Mortgage remains in force until the pledge is not redeemed A new Deed should be drawn up in substituting an old, torn, or an obliterated one, or in the event of the original having been illegibly written or stolen or destroyed, or taken away in a distant country Lines explaining the meanings of ambiguous terms or phrases oecurring in the body of a Deed, as well as receipts, totals, instalments etc, and all subsequent acts, should be endorsed on the back of a Deed The debtor shall see that all his payments are endorsed on the back of a Bond under the hand and seal of his creditor, and the creditor shall endorse receipts of payments thereon A Bond discharged and paid up, should be destroyed and a fresh Deed of Release should be executed by the mortgagee or the creditor, duly attested by witnesses, in the event of the original one having been so drawn up in the presence of witnesses (22—27)

The divine tests are named differently as an accused, is asked to pass through the ordeals of scale, fire, water, and poison etc, for establishing his innocence Trials by such ordeals should be instituted only in cases of high treason, or most culpable offences, while oaths and swearings should be deemed as sufficient to establish one's innocence in petty charges Ordeals by means of the purifying elements of Nature, should be instituted in cases where the charges would be the violations of the king's rights Ordeals by scale, plough-share or poison should not be allowed in cases where the value of the subject-matter of the suit would fall below a thousand coins The officer presiding at an ordeal should give a verdict and a certificate of inno-

cence in the event of one's successfully passing through it, whereas the accused found wanting in the test, should be liable to punishment (28—31)

The accused should fast and bathe at sunrise with all his clothes on on the day of the test, and pass through his ordeal in the presence of the king and the Brahmanas An old, infant, blind, lame, invalid, or a female accused, should be tested with the ordeal by scale, while the innocence of a Shudra, should be ascertained by means of the ordeal by fire, water, or the seven Yava (barley) weights of poison Then the persons efficient in measuring by scale, should put the weight on its graduated arm so as to equibalance the weight of the accused placed on the receiving pan of the balance The accused should begin his ordeal by praying as follows —

"The Sun, the Moon, the Wind, the Fire, the Earth, the Heaven, the Heart, (conscience) the god of Death, the Day, the Night, the Morn, the Eve, and the god of Virtue, witness the good or the evil acts of a man O thou Scale, made of yore by the gods, and the abode of all truth, dost thou speak the truth, O thou blissful damsel of heaven and remove the doubt which men have entertained as to my honesty and innocence Lower me down, if I am truly guilty of the offence charged against my name, otherwise lift me up, O mother" (32—37)

In the ordeal by fire, the palms of the accused, should be first examined as to whether it had not been plastered over with clay Then seeds of Vrihi grass should be strewn over them and the seven leaves of an Ashvatha tree stiched together with a string, should be spread over them Then the accused should address the Fire-god as follows —

"Thy seat is in the inside of all creatures, O Fire, and thou art the witness of acts of merit and demerit I have held thee in my palms, speak truth, O god, as a witness of

my innocence" Then a red hot iron ball, weighing fifty Palas should be placed on his palms, covered as above and the accused or the person suspected, should be asked to slowly walk over seven Mandalas or rings, each ring being laid down sixteen fingers apart The accused should then throw off the fire from his hands, expose them to the inspection of the officer presiding and would pass off scottfree in the event of his coming out of the ordeal unscathed The test should be repeated where the ball would drop down before reaching the goal, or any doubt as to fairplay would arise (38—42)

At the outset of an ordeal by water, the god Varuna, should be addressed as follows —

"O thou holy Varuna, O thou holiest of the holies, purify me and protect me by truly testifying to my innocence" The accused should stand waist deep in water, and then sit down on his hips His innocence would be established, if an archer simultaneously discharging an arrow over his head, would find him fully dived down into the water (43—45)

In an ordeal by poison, the accused should first address the poison to be imbibed as "O thou poison, the son of the god Brahman, and who hast thy abode in truth and virtue, dost thou deliver me from this accusation and be thou to me as nectar." Thus having addressed the poison (born of a hill), he should imbibe the same in the presence of the assembled Brahmanas His innocence should be established, if he could assimilate the poison safely without retching or vomiting (46—47)

In the alternative a suspected person should drink three handsful of the water used in bathing the images of some dreadful gods He should be deemed innocent, if nothing harmful (either physical or social) befals him within fourteen days of such drinkiug (46—48).

In other smaller offences, a suspected person should be made to state the truth on oath, or to swear his innocence by touching a riding animal, a cow, a weapon, seeds, gold, consecrated temples and tanks, the image of a god or the feet of his spiritual preceptor (49—50)

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CHAPTER CCLVI

SAID THE GOD OF FIRE —A father wishing a partition of his properties, should divide them either equally among his sons, or settle upon his eldest-born a greater portion thereof The mothers (father's wives) not having received anything from their husband or father-in-law by way of their Stridhana, should have a share in the division, in the event of equal allotments having been made to each of the sons A little should be given to the man claiming under a woman having a share, and the division should be made afterwards Unequal allotments made by a father should be deemed as binding The sons should divide among themselves the liabilities of their own father, and the daughters should take upon themselves the debts incurred by their mother in her life-time, in the event of their having had no issues The co-parceners of a person should not have any claim to the property acquired by him with his own independent exertion, without anyway destroying (selling) his ancestral estate, as well as to those given to him by his friends out of love, or on the occasion of his marriage as dowry. The co-parceners of an estate should be entitled to accretions or to properties newly acquired by one of them with the profits of the property held in common by them.

The sons of different fathers, forming the members of a joint and undivided family, should take according to the shares of their respective fathers under whom they claim Both a father and a son are entitled, in equal shares, to an estate acquired by one's grand-father, or to a property assigned by him to a definite and particular object (Nivandha) A son born unto a man by a wife of his own caste (Savarnā), even after the division of his ancestral estate, should take a share, and a share should be allotted to him in the partition of the estate, if his advent in the world is reasonably anticipated on the occasion, and even after the adjustment of accounts The co-parceners of one's ancestral estate, should not be entitled to any property acquired by his own skill and knowledge or ingenuity, nor to a lost property recovered by him, even if it be ancestral.

The property given to a man by his parents is his own, while his mother should be entitled to an equal share with the sons, in the event of the partition having been made by his grand-father (1—10)

The married brothers are bound to provide for the marriage-expenses of an unmarried daughter of their deceased father, and to give her a fourth part of a share. The sons of Brahmana father should be entitled to four, three, two and a single share respectively, according to the castes of their respective mothers, or in other words, a son by a Brahmana mother would take four, a son by a Kshatriya mother would take three, a son by a Vaishya mother would take two, while a son by a Shudra mother would take a single share only Articles found to have been wrongfully taken possession of by another, should be again taken to the hotch-pot and equally distributed among the co-parceners, as such is the practice (11—12).

A son begotten by a sonless man in another man's wife under a Niyoga (authority to beget offsprings), should inherit the properties of both his natural father and the husband

of his mother, as such a son can offer cakes of obsequies to both of them A son begotten by a man in his own married and lawful wife, is known as an Ourasa, while a Putrikā Suta (a daughter's son who by agreement becomes a son of her father) should be deemed as ranking equally with a son of the former class A son begotten in the wife of a man by one belonging to his own Gotra, or by any body else, is known as a Kshetraja son, while a son clandestinely begotten in the paternal house of a woman is called a Guda-Utpanna (born in secret) A son born in the womb of a maiden girl is called a Kānina, and naturally belongs to the father of the girl (maternal grand father) A son born of a woman in her girlhood is called a Kānina A son born of a married woman by another, whether she had menstruated or not, is known as a Pounar bhava A son given in adoption by his natural parents, is called a Da ttaka, while a so n his parents for value, is known as a Krita son A child filiated by a person is called a Kritrima (artificial) son A child voluntarily offer ing himself as a son to another, is called a Dattatman, while a son born in the womb at the time of his mother's marriage is called a Sahad'oja A son deserted by one and filiated by another, becomes an Apaviddha son to the latter The sons enumerated above are all competent to offer cakes of obsequies and libations of water to their fathers, whether natural or adapted, and to inherit the properties respectivey left by them (13—19).

The rule, laid down above, shall apply to sons born of mothers, belonging to the same castes as their husbands A son begot by a Shudra out of lust in a female slave, should be entitled to a share in the property left by his deceased father On the decease of his father, his brothers should allot a half share to him, while such a person in the absence of any brother or sister's son, should take the entirety of the property left by his deceased progenitor.

The wife, daughters, parents, brothers, their sons, persons belonging to the same Gotra, Vandhus, disciples (in the case of a Brahmachārin), should be successively deemed as heirs to such a sonless man and the each of these succeeding relations should inherit his property in the absence of one immediately preceding him in the order of enumeration This rule shall hold good in the case of the sonless of all castes (20—23)

The preceptor, the good disciple, a person belonging to the same religious fraternity, or persons jointly visiting the same shrine or resorting to the same place of pilgrimage, should be successively deemed as heirs to a Yati, Vānaprastha, or a Brahmachārin The co-parcener of a co-parcener or the uterine brother of an uterine brother, should be deemed as an heir to such a co-parcener or an uterine brother, born but subsequently deceased A brother living in commensality with a brother not born of the same womb, should inherit the property of the latter on his demise, while an uterine brother, even living separate, should inherit the property of a brother born in the same womb, as his step-brothers or brothers by different mothers, are held as disabled to have any share therein (24—26)

A degraded son, as well as one born lame, blind, insane, idiotic, as well as the one suffering from an incurable disease, should be entitled to maintenance out of the ancestral estate, but not to any share therein The sons of such disabled sons should be deemed as competent heirs to the ancestral property, if not otherwise labouring under any of the disqualifications enumerated above The daughters of such disqualified sons should be entitled to maintenance until marriage The wives of such disqualified sons should be maintained if not anyway misbehaving themselves, or not leaving the path of virtue, or going contrary to the wishes of their guardians by marriage, whereas they should

be banished and cut off without any provision in the case of actual adultery or infidelity (27—29)

The estates given to a woman by her father, mother, husband, or brother, as well as those presented to her near the nuptial fire, or those which fall under the denomination of Adhibedanikas, are the four classes of Stridhana (lit, woman's property) recognised by law The Vandhus of a woman dying without any issue, should inherit the estate (Stridhana) presented to her by her friends and relations, as well as those which are known as the Anvādheyakam The husbands of all castes, should inherit the Stridhana left by their respective wives dying without any issue, while their daughters should be deemed as the legal heirs to such properties in the event of their having any female child, otherwise the property would revert to the father of the deceased A man by taking back a property, or an estate formally assigned and made over to his daughter, should be liable to punishment, whereas he is bound to defray the expenses incidental to her marriage and maintenance The interest of such a daughter vests in her father on her demise, charged with expenses incurred under both the abovesaid heads A husband is not bound to repay or restore to his wife an estate or a property forming her Stridhana, which he has appropriated in the time of famine, or sold for his medical treatment, or for the purposes of religious acts, or in the event of its being stolen by theives A husband marrying a second wife (Adhivinna) in the life-time of the first, and without having assigned any separate property to her as her Stridhana, should settle on her a Stridhana, equal in value to what had been settled on his first wife, or a half thereof in the event of the first wife having not been similarly provided for In a partition of one's ancestral property, made under a Deed of Partition, duly attested by one's cognates, Vandhus and relations, the ancestral house, the fields and the articles of dowry (Joutakas) should

be fairly portioned and distributed among the several co-parceners entitled to them by law and right (30—36)

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CHAPTER CCLVII.

SAID THE GOD OF FIRE —A dispute regarding the boundaries of two contiguous fields, should be settled by referring to, and according to, the decision of the foresters the cowherds and the elders of a village, as well as the ploughmen tilling the ground about that border land The boundaries should be laid down and demarcated by means of coal, husks, trees, ant-hills, culverts, stones, mounds, conical pillars, or by burying bones and skeletons under it Eight or ten old men, either living in the same or different villages, should be elected arbitrators in a suit of boundary-dispute, and the surveyors, clad in red clothes and wearing garlands of red flowers, should be engaged to lay down the boundary line according to their instructions Officers wrongly adjudicating, or doing any wilful injustice in such a dispute, should be severally punished with a fine, either of the Madhyama or the Sahasha class The king should himself demarcate the boundaries of fields in the absence of men, who might be acquainted with the land marks of old The same rule shall hold good in the case of fruit-gardens, temples, villages wells, reservoirs of water, garden-land dwelling-houses, and channels of rain-water (1—5)

Persons outstripping the boundary or wrongfully encroaching on another man's field, or obliterating the boundary marks, should be respectively liable to a fine of the first, second, or the third class A slight encroachment

on another man's field for the purposes of a public bridge, or for a well yielding a copious quantity of water and occupying a considerably smaller area, should give rise to no cause of action The owner of a plot of ground, should be entitled to the use of a bridge built on his land without his knowledge, whereas the king should be entitled to such an user in the absence of any rightful owner thereof The man who fails to cultivate a plot of ground, or to cause it to be tilled by others, should be dispossessed thereof, and his field of virgin soil, should be handed over to another for cultivation (6—9)

The owner of a she-buffalo trespassing on another man's field, should be fined eight Mashas, that of a cow four Mashas, that of a she-goat two Mashas, while they should be liable to pay double the amount in cases where they would sit by and see the animals grazing in their presence The owner of an ass or a camel should be fined the same amount as prescribed in the case of a she-buffalo, let loose on another man's pasture-ground The owner of the field should have the right to be reimbursed of as much grain as had been destroyed by the straying cattle, and both the keeper and the master of the animal, should be liable to fines laid down above (10—12)

But the owner of an animal trespassing or grazing on a field lying along the roadside, or on the outskirts of a village, should not be punished as above A man by wilfully and wantonly creating mischief on another man's field, or pasturage, should be dealt with as an ordinary thief The keeper of a herd, abounding in pregnant or newly delivered cows, or in animals let loose on the occasions of religious sacrifices, or accidentally hurt or injured, should not be liable to punishment by letting them enter or tread on another man's pasturage (13—14)

At evening, a cowherd or a keeper of a flock should return the animals to their respective owners, consigned to

his care in the morning A paid keeper is bound to restore to its master the price of an animal lost or killed in his keeping

A cow-herd or a keeper of a herd of cattle, should be liable to punishment, in the event of an animal being killed in the flock through his negligence or want of care Under the circumstance, he should be compelled to restore a similar animal to the owner, and also to pay a fine of thirteen Panas to the king The pasturage should be situated at a part of a village which its residents would consider most convenient to set apart, or a common, comprised within the area of a village, should be made use of for the purpose A Bramhana is entitled to collect grass, fuels, or flowers from any plot of ground and belonging to any man whomsover, as his own birth-right The other field which usually appertains to a village, should be made to include an area of one hundred Dhanus, while those appertaining to a hamlet or a town, should measure two hundred, and four hundred Dhanus respectively (15—18)

A man should recover possession of an estate or a property belonging to him and sold by another, in the event of any flaw being detected in the purchaser; whereas a purchaser buying any estate from a party incompetent to sell the same, and for manifestly inadequate consideration, and without any definite description of boundaries, should be dealt with as a common thief A man having found out a lost and stolen article belonging to him, should cause the stealer to be apprehended, whereas he should himself hand over the culprit to the proper authorities in the event of his coming across the miscreant in a distant country and at the expiry of a considerable time after the loss The purchaser of a stolen article should be let off on his having named and exhibited the person from whom he had purchased the same, and the good or the article should be in the custody of the king till the final hearing of the case

Such a purchaser should be entitled to a refund of the purchase money realised from the seller in the transaction Reasonable allowance should be made for wear and tear in the course of natural use and enjoyment of an object, and a five-fold fine should be paid to the king in a case where the damage would exceed that limit A man, by recovering or taking back a lost or a stolen article from another, without giving an intimation to that effect to the king, should be liable to a fine of ninty-six Panas Any lost or stolen article recovered either by a local governor (Sthāna Pālaka) or a Customs Collector of the king, should be kept in the custody of the latter for a year, after which it should be made over to its rightful owner (19—24)

Four Panas should be deemed as the proper price of a mule, five as that of a slave, two as that of a buffalo, a cow or of a camel, and a quarter thereof as that of a goat A man is at liberty to make a gift of all his possessions except his sons and wife, if that does not create any hardship on his dependents and relations, and if not objected to by any of them A man without any issue is at liberty to make a gift of his whole fortune, or whatever else he has promised to give The acceptance of a gift should be made public, especially the gift of an immoveable property A man is morally bound to ratify his promise as regards a gift, and should not take back a thing once given away A man, assigning his wife to another for the purpose of begetting a son in her, should wait for ten, or five weeks, or for a month, or eighteen days at the least, for her return Alloy in a bar of pure gold tested in fire, is allowed at the rate of two Palas for each hundred Pala weights, while in the case of silver, lead, copper, and iron, or of goods made of wool or cotton the same should be allowed at the rates of two, eight, fifteen and ten Palas for each hundred Pala weight respectively Increase in goods made of middling or extremely thin texture, is allowed at the rate of five Palas

per hundred In an embroidered (Karmika) drapery or cloth of wool, a thirtieth part of the original weight should be allowed for wastage, whereas no such allowance for natural wear and tear, should be made in the case of a garment made of silk (Kousheya) or the bark of a tree The experts should determine the allowance to be made for wastage through use in each particular case, with due regard to the season, the climate of the place, and the strength of the texture or the composing material of the artiole which forms the subject-matter of the dispute (25—32)

A faithful and devoted slave, who has saved the life of his master, should have his liberty, if forcibly carried away by robbers and again sold to him, even after his discharge without a formal ransom It shall be lawful for the members of the four social orders of Brahmana, Kshatriya, Vaishya, and Shudra, to enter into the service of men belonging to their superior castes, inversely as specified in the above-said order of enumeration and not othewise An artisan, even having finished the work for which his services had been engaged, should remain with his master or employer for the residue of the time originally agreed upon, and do his biddings in lieu of fooding supplied to him by his employer In his own capital, a king should give free quarters to the Brahmanas well-versed in the Vedas, settle upon them decent annuities, and then ask them to attend to their proper sphere of duties The king should even protect a Brahmana who would prefer to enter the king's service without neglecting the duties peculiar to his own social order, as well as the one whose services the king would like to retain (33—37)

The man who would rob a public property, as well as the one who would dishonour and violate the decision of the public assembly of his country, should suffer an exile, and all his goods and chattels should be confiscated All ques-

tions of public utility should be submitted to the decision of the public assembly (Samuha-Hitavādi), and their decision shall carry the weight of law Any one acting in direct contravention of such a decision shall be liable to a fine A man deputed on a public errand by a public assembly and gaining anything in connection therewith, should deposit the same in the public purse In the alternative he should be liable to refund to the public exchequer eleven times of its value, if not voluntarily depositing the same The Executive Committee of such an assembly should consist of men, pure in conduct and well-versed in the Vedas, and who would be above all greed and corruption, and the assembly should carry out their orders without the least questioning The same rule shall hold good in the case of trade guilds, as well as in the guilds of artisans, or in the conncils of men professing a religion, other than the established one of the country The king should maintain the separateness of these trade guilds, and encourage the public assembly of his realm (38—47)

A servant refusing service after having accepted his pay, should be liable to a fine, double the value of his stipulated wages, whereas on the contrary he should be punished with a fine equal in value to the pay agreed upon It shall be lawful for servants to retain the livery given to them during their service Those who derive any benefit from trade, animal or from grain, without taking a formal license from the king, or without informing the authorities the extent of profit made by him therefrom, should be liable to a fine, equal in value to the tenth part of the income derived from them It is at the discretion of an employer to pay an employee, who would do otherwise than what he would have him do, or who would work beyond the time and go beyond the country for which his services had been contracted for The master or an employer is morally bound to pay more where more services had been taken from the

employee A servant or an employee is legally entitled to wages for the actual period of his service in the case where both the parties would find the situation as simply untenable, whereas the rules laid down in the scriptures on the subject, should be strictly adhered to where the reverse would be the case (43—46)

A carrier is bound to exhibit to the owner a jar or a packet, destroyed in the course of the transit, through a disturbance of government or through any other physical causes A public carrier destroying a jar or a packet in transit, should be liable to refund to its owner double the carrying charges in the case where gross negligence or want of due and sufficient care would be proved against him A carrier dropping down his charge at the quarter, seventh, or half the distance from its destination, should not be entitled to any carrying charges at all

In duels or in gambling, the king shall receive five per cent, of the fine imposed, while the king's due is ten per cent, on all fines realised from cheats and swindlers Witnesses wilfully perjuring themselves in courts of justice, or gamblers winning any stake by foul play, should be banished from the country, branded with the insignia of the king (47—53)

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CHAPTER CCLVIII.

SAID THE GOD OF FIRE —A man by singing lampoons, abusing invalids or men of defective sense-organs, should be liable to a fine of thirteen Panas, even where those strictures would be true and based on actual facts Similarly a man abusing the mother or sister of another, should

be punished with a fine not exceeding twenty-five Panas A man defiling a woman belonging to his superior caste, should be liable to a double fine, while a man going unto a woman belonging to a caste inferior to that of his, should be fined half of the amount prescribed in the case of adultery The fine should be doubled or tripled as members of the Shudra, Vaishya or the Kshatriya caste, would seduce girls belonging to social orders respectively superior to that of theirs (1—4)

The fine to be imposed in the case of threatening, where the complainant would be threatened with the loss of a leg, nose, an ear, or a hand, should be half of what should be imposed in a similar case where the complainant would be intimidated with the loss of an arm, neck, an eye, or a thigh The above rule should be followed where there would be any chance of the fine being realised from the defendant, otherwise he should be let off with a fine of fifteen Panas The party who would be in a position to pay such a penalty should enter into a recognisance for the safety of the complainant's person The man who would falsely accuse another of the commission of a crime for which social ostracism is the punishment, should be liable to pay a fine of the Madhyama class, while the punishment should be a fine of the Prathama class where the charges would be the perpetration of crimes falling under the class of Upapatakas, or for the offences of vilifying a Brahmana or a king For making blasphemies, the punishment is a fine of the Uttama (first) class, whereas the punishments for abusing one's relations, or for speaking ill of one's country or native village, are fines of the Madhyama (middling) and the Prathama (third) class respectively (5—8)

In a case of murder the judge should administer justice with due consideration as to the marks left on the spot, to the points of egress or ingress, and by means of reasoning and argument, where no witnesses would be forthcoming

to help him with their testimonies, so that no false marks might be made to put the authorities on the wrong scent A man by touching ashes, slime or dust, should be liable to a fine of ten Panas, whereas the punishment for touching the dirt rubbed out of one's palms or unclean things in general, is a fine of twenty Panas only A man by defiling the bed of a person belonging to his own caste, should be liable to a single fine, while the penalties for seducing a wife of one's superior or inferior caste, are fines, double or only a moiety in value of the latter Such offences committed by a man under the influence of liquor, or in an insane state, shall not constitute any crime The organ by which a man other than a Brahmana, would oppress or give pain to a Brahmana, should cause to be amputated without the least remorse Such a man by uplifting a Brahmana from the ground, shall be liable to a fine of the Prathama class, while the punishment for simply touching the holy person of a twice-born one, is a fine, half in value of the latter The punishment for pulling at one's clothes or feet, or for plucking out the hairs of a person, is ten Panas only, while a person by forcibly dragging, or by turning a piece of cloth round the person of another, shall be liable to a fine of a hundred Panas A man by assaulting another with a club or with a log of wood, should be liable to a fine of thirty-two Panas in the case where no blood would come out, whereas the fine should be doubled in the instance where the reverse would happen The punishment for the offence of breaking one's hands, feet, nose, or teeth, as well as for those of grievous hurt, or for bruising one's wound, or for cutting away the organs of one's smell or hearing, is a fine of the Madhyama class Similarly a man convicted of the offences of breaking one's neck, arm, or thighs, or of plucking out the eyes of another or of impairing the organs of one's locomotion, digestion or speech, should be punished with a fine of the Madhyama class (9—17)

Each of the several persons jointly assaulting a man, should be liable to a fine double in value of what had been laid before Articles stolen or forcibly taken away in the course of a quarrel or affray, should be caused to be returned to their rightful owners, while such stealers or takers should be liable to a double fine The aggriever or the assaulter in such a case, should bear all the costs incidental to the recovery of the wounded or the assaulted complainant in addition to the fine imposed on him in that particular case A ferry man taking, or asking for a road or land toll shall be liable to a fine of ten Panas A Brahmana attending a dinner party at the house of a Brahmana neighbour without being invited thereto, shall be punished with a fine equal in value to what had been said in the preceding line. For the offences of striking or cutting the person of a man as well as for that of house breaking, the punishment is a fine of fifteen or twenty Panas respectively, or thrice as much A man, by throwing an injurious or a fatal substance into the house of another, should be liable to a fine of sixteen Panas and upward, while the abettor should be punished with a fine of the Madhyama class A man by roughly handling a lower animal, or cutting one of the small appendages of its body, should be liable to a punishment of two Panas, whereas a similar fine should be imposed on the offender convicted with the charge of drawing blood on the body of such a creature A man, by cutting away the genitals of a lower animal, should be punished with a fine of the Madhyama class in the case where the animal would die of such a wound, while a double fine should be the penalty for a similar offence done in connection with any of the higher animals A fine of forty Panas is the punishment for lopping off the trunk, branches or the top of a growing tree, especially if it be such as to any way contribute to the maintenance of one's family (18—25)

The man who does any rush or violent deed, should be

punished with a double fine, whereas the man who induces another with money, to commit such a dreadful atrocity would be liable to a fine double in value of the latter Similarly a man who attacks an elder or a superior, or does any forbidden act, or lays hand on the person of a brother or a wife, or withholds a promise, or breaks a custom house situated at a sea-shore, or tries to estrange the feelings of the subject and the feudatory chiefs of his sovereign, should be punished with a fine of fifty Panas Likewise the man who visits a widow of easy virtues, or assaults a man who cries for quarter, or assaults without any reason at all, as well as a Chandala touching the holy person of Brahmana, or a Shudra participating in a meal prepared on the occasion of the ancestral or the divine Shraddha ceremony of a religious mendicant, or the man who takes an improper oath, or who though naturally incompetent to do any particular act, does that inspite of all prohibitions, or the man who deprives a tree of its fruit-bearing capacity, or castrates any of the lower animals, or robs any thing belonging to the public, or destroys the fœtus begot by him in the womb of a female slave, or deserts a father, a son, a sister, a brother, a wife, a preceptor, or a disciple not any way degraded in society, should be liable to a fine of a hundred Panas, whereas any of the relations not enumerated above, not helping or maintaining the others in times of difficulty, should suffer the same penalty (26—32)

A washerman, wearing the clothes given to him for washing, should be punished with a fine of three Panas, whereas the penalty should be extended to ten Panas in the case where he would solicit others to purchase or take them on here A man having any dealings with a manufacturer of false weights or with a counterfeiter of king's coins (Nānaka), should be punished with a fine of the greatest prescribed value (Uttama) The assay-master or the tester of king's

coins, should be liable to a fine of the third class, by passing off a spurious coin as a genuine one, and vice versa A man, by falsely giving himself out as a physician of birds and animals, should be liable to a fine of the third class, whereas the penalties would be fines of the intermediate and the first class respectively in cases, where the patients would be human beings, or the officers of the state The officer, who keeps in custody a man who should not be at all incarcerated, or lets off a man who should be kept in custody, or the man who suffers a criminal who has not been formally tried, to escape, should be punished with a fine of the greatest value A man, by stealing an eighth part of the real weight of an article by means of a false scale, or fraudulent measurement, should be liable to a fine of thirty-two Panas, no matter, whether by such stealing, the real weight has been increased or diminished by that much fraction A man by adulterating salt, treacle, or articles of perfume, or by mixing inferior stuff with paddy or medicinal drugs, should be liable to a fine of sixteen Panas (33—39)

Artisans making any strike, or seriously interfering with the business of their employer, to have their wages increased or the time of work shortened, should be severally liable to a fine of thousand Panas A trader is bound to sell an article at the price to be fixed for it by the king from day to day, whereas his profit should consist in purchasing the same at a lower or wholesale price A trader should charge his profit at the rate of five per cent, on all goods of indigenous manufacture, while his dues on foreign goods should be allowed at the rate of ten per cent A trader should add to the price of the goods to be vended, the cost incurred under all other heads in connection therewith, and then settle its price with the purchaser or the seller, and ask him the profit he would allow on such a gross outlay A trader by not delivering goods to a purchaser bought by him for

value, should be liable with his progeny, to refund the same even with the profits allowed on foreign goods, if made in that particular case A purchaser buying any goods and not taking delivery of the same, shall be liable to make good to the trader, the difference of price, if any, brought through his being obliged to sell it for a second time, and at an under rate Goods destroyed or any way damaged through a disturbance of government, or through any physical phenomena, as well as a loss sustained through not delivering the goods when asked for, should be laid against the account of the seller or the consignee A trader shall be made to refund to the purchaser, the double of the price, charged for damaged or apparently damaged articles sold by his agent or employee

A trader having purchased his stock without a knowledge of its actual increase or decrease, should not be entitled to reopen the negotiation, as otherwise he should be liable to a fine equal in value of a sixth part of the whole stock in trade purchased or indented for A company or a corporate body of traders, carrying on business in co-partnership, should be entitled to profits or bear the loss, rateably to their respective shares in the capital, or as would be agreed upon at the time of starting the concern A partner or an agent should make good the loss sustained through his folly, oversight, negligence, or through extending the authority vested in him, or through his acting contrarily to directions received, whereas a man (co-partner) should be entitled to a tenth part of the value of the goods saved by him from loss or destruction (40—50)

The king shall be entitled to a twentieth part of the value of abandoned goods as his due, whereas goods sold and lying unclaimed should be escheated to the royal treasury Similarly a thing fit for royal use should go to the king by his right of sovereignty A fraudulent saleman or a dishonest purchaser, trying to avoid the king's

dues by giving out false measures either at the toll office or at the customs house, should be liable to a fine equal in value to an eighth part of the entire price

The Vandhus or the co-heirs of a person should inherit the properties on his death, or on his permanently settling in a foreign country, whereas such properties or goods should go to the king in the absence of any legal heir (51—53)

A priest should deny his duties to a wicked or an unpaying Yajamana, or appoint others to work in his place, while a ploughman should abandon a barren and unyielding soil, or otherwise engage labourers to till the ground for him in the event of his physical incapacity Officers appointed for detection of crimes, and constables (Grāhakas) should apprehend a thief by his booty, foot-prints, his past misconduct and dirty clothes Persons going by fictitious names or concealing the true names of their parents and the families (Gotras) they belong to, as well as persons addicted to gambling, wenching, or drinking without any ostensible means, should be suspected and dogged in an enquiry in connection with a theft Persons turning pale or speaking in a dry low voice on such an occasion, should likewise be suspected (54—56)

Persons dealing in lost articles, or roaming about in disguise, or eagerly enquiring about the progress of a police-investigation, as well as those who are in the habit of spending largely without any ostensible means of income, should be also suspected and watched. A man failing to satisfactorily expiate himself of such a suspicion or accusation, shall be bound to restore the stolen articles, and shall be dealt with as a common thief Articles stolen should be recovered from a person duly convicted as a thief and he shall be put to death in a way laid down by a tribunal of competent authority A Brahmana convicted with the same offence, should be branded with the royal arms and banished from the country (57—59).

The owner or the headman of a village should be held responsible for acts of rapine and murder committed within its precints, especially where the perpetrator of the crime would remain within his own jurisdiction whereas the village or the place where he would go to, should be brought to account in tne case where he would make good his escape Similarly five or ten successive villages lying within a radius of two miles of the place of occurrence, should be held responsible in the theft of a horse or an elephant (60—61)

Miscreants charged with murder or such like deeds of atrocity, should be left to expire on the pointed end of a Shula, while the hands of an uplifter of a human body or of a breaker of joints, should be wrenched out with a pair of tongs Or in the latter offence a hand and a leg of the culprit should be cut off

A man by knowingly putting a thief to death by means of fire, water or incantations, should be liable to a fine of the Uttama class A man by bringing about the miscarriage of a fœtus by means of a weapon, should be liable to a fine of the Uttama class, whereas a man by accidently killing a woman, should be fiable to a fine of the Uttama or the Mandhyama class according to the superiority of her caste. A woman accused of administering poison in the cup of a man and-bringing about his end thereby or otherwise, should be fastly tied to a block of stone and cast into the water. The hands, ears, nose and the lips of a woman administering poison to her preceptors or offsprings, or attempting to put them to death by fire, should be cut off. Such a woman should suffer disfigurement of her person, and should be banished from the country with a herd of cows Persons charged with the offences of burning fields mansions, forests, villages or orchards, as well as those who would go unto a king's wife, should be burnt in a pan of boiling oil (60—67)

In a case of adultery, the male accused, should be proved to have lain side by side with the woman Such an offender should be punished with a fine of the Uttama class in the event of the woman being of the same caste as his, whereas the penalty would be a fine of the Madhyama class in the case, where the woman would belong to a caste inferior to that of his, while a person found guilty of defiling a woman of his superior caste, should expiate his guilt by life The woman should be deemed as an abettor in the case, and should suffer disfigurement of her person (cutting off of her nose, lips, etc) A man by forcibly taking away the cover of the waist, breast, umbilicus, or of the braided hair of a woman, or by forcibly exposing them to public view, or by indecently twisting or pressing them, should be liable to a fine of a hundred Panas A woman conversing with a person at a forbidden place, and on a forbidden topic, should be liable to a fine of a hundred Panas, while a man found guilty of such an offence, should be punished with a fine double in value of the latter A man and a woman visiting each other even after having been warned not to do so, should be punished as laid down in the case of actual adultery (68—71).

A man guilty of committing unnatural offence with a beast, or with a cow, or of going unto a woman of any of the low castes, should be punished with a fine of the Madhyama class. Similarly by going unto a slave girl, or unto a maidservant imprisoned for that end, though not otherwise standing in a forbidden degree of relationship, should be punished with a fine of fifty Panas A man by forcibly visiting a female slave, should be liable to a fine of ten Panas The same punishment should be inflicted on a man, forcibly going unto a woman who has adopted the life of a religious mendicant (72—73).

A copyist by adding to or omitting a line from a royal edict, as well as a seducer of other men's wives should be

punished with a fine of the Uttama class A man by mixing forbidden articles of diet in the food prepared for a Brahmana, should be liable to a fine of the Uttama class, like the seller of artificial gold or a person vending meat of unclean animals The owners of horned-cattle or fanged animals, should suffer disfigurement of persons, and should be also liable to pay a fine of the Uttama class, in the event of their letting loose such animals or cattle, though possessed of the wherewithal to keep them penned or kennelled. A man by quarreling on a public road, should be liable to a fine of the third class, whereas the fine should be doubled in the case where he would create any nuisance, or make any noise thereat A man by calling an innocent person a thief, should be liable to a fine of fifty Panas The tongueof a man speaking ill of his sovereign, or preaching edition in his kingdom, or laying rough hands on the person of his preceptors, or dishonouring or mutilating a dead body, or divulging the Mantra given to him by his spiritual guide, should be cut away, and he should be banished from the country as well (74—79)

A man having riden, or seated on a carriage or cushion devoted to the use of a king, should be liable to pay a fine of the Madhyama class A man acting hostility to the interests of a king, or carrying out his wishes in a hostile way, should have his two eyes plucked out A Shudra living like a Bramhana and performing religious rites exclusively belonging to the creed of the latter, should be liable to pay a fine of eighteen hundred Panas The man who having been fairly defeated in a contest, would give himself out as unbeaten, should be defeated a second time, and let off with a double fine. A king having unknowingly punished an innocent person with a fine, should refund thirty times of its value to the Brahmanas after having first dedicated it to the god Varuna The seven virtues of a king abiding by law and administering even-handed justice, are piety,

wealth, fame, maintenance of social orders, protection, the loving regard of his people and a perpetual residence in heaven (80—83)

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CHAPTER CCLIX.

SAID THE GOD OF FIRE —I shall now deal with the rites and ceremonies respectively described in the Rig, Saman, Yajush, and the Atharvan, Vedas, as narrated by Pushkara to Rama These Mantras made use of in a Homa ceremony or in a rite of Japa, grant enjoyment in this world and salvation in the next (1)

PUSHKARA said —I shall now describe the religious rites as described in each of the four Vedas First hear me discourse on the rites laid down in the Rig Veda, a due performance whereof grants enjoyment of comforts in this world and salvation in the next The Gāyatri Mantra repeated by a man under waters, accompanied by a practice of Prānāyāma, as well as a Homa ceremony performed with a repetition of the abovesaid Mantra, brings about a fulfilment of all the heartfelt desires of the repeater or the performer Oh thou twice-born one, the Gāyatri Mantra repeated ten thousand times by a man who breaks his fast in the night, or bathes many times in the day, is said to destroy all his sins and impieties

The Pranava Mantra is held identical with the supreme Bramha, and a repetition of such a Mantra is sure to expiate a man of all sins A man living on a Havishya diet each day, and repeating the Mantra a hundred thousand times, is sure to attain salvation A man standing in waist deep water and repeating the Pranava Mantra a hundred

times, should drink draughts of the consecrated water, whereby he would be purged off of all impieties A Homa ceremony performed by repeating the Maha Vyahriti Mantras and by offering three libations of clarified butter to the three Vedas, and three such libations to the gods constituting the Indian Trinity, and three such to the Fire-god, is sure to destroy all sins committed by a man in his successive incarnations in the seven regions (Saptaloka)

A man should mentally recite either the Pranava or the great Vyahriti Mantras Oh Rama, the Mantra known as the Aghamarshana (Expiator of sins) should be repeated by a man under waters (2—8)

The Sukta (verse) running as Agnimidhe Purahitam (I worship the Fire-god manifest in the shape of the priest) is sacred to the presiding deity of that element, and a man by reciting, all the year round, the abovesaid verse, while holding a pot of living fire on his head, and by performing the Homa ceremony by repeating the same Mantra, and by living on alms, is sure to blaze a light without fire The seven Riks, known as the Great Rik Mantras are sacred to the god of Wind, and a man by reciting them mentally, becomes able to witness the realisation of all his heart-felt wishes A man wishing to improve his memory, should repeat the three Rik Mantras running as Sadasanyam. The nine Riks beginning as Anvyas Yannibha, etc, are possessed of the virtue of arresting death

A man by reciting in solitude the Rik Mantra running as Shuna Shepham etc, is sure to enjoy the pleasures of unbrooken health, whereas a sick man is sure to get rid of his ailment by repeating the same A man bent on witnessing the realisation of all his wished for objects, should recite the sixteen Rik Mantras running as Mitram Rajnam Purandaram etc A man by mentally reciting the Mantra running as Hiranya Stupam, etc, is sure to acquire an ascendency over his enemies. A man proceeding on a

journey, is sure to safely reach the place of his destination, by mentally reciting, on the road, the Mantra running as "Ya te Pantha, etc" A similar result is obtained by worshipping every day, the god Ishana with the sixteen Roudri (Rik verses) A man by preparing sacrificial porridge every day in honour of the god Rudra, is sure to enjoy unbroken peace for all the days of his life (8—16)

By offering libations of water every day, with the verse running as "Udityudantam, etc," to the Sun-god, a man is sure to conquer all grief Similarly by repeating, for seven consecutive nights, the half Rik rnnning as "Dishantam etc," a man is sure to create animosities between a pair of fondly attached friends An invalid wishing to get rid of his ailment, should mentally recite the Mantra running as "Prasannyosyottamam, etc" The other half of the Rik may be repeated by sitting in any posture (Asanam) whatsoever The Rik running as "Udayatayu, etc," should be repeated at noon, whereas the Mantra running as "Dishantam, etc," should not be repeated in the evening (17—20)

A man by mentally reciting the Sukta running as "Na Vayas, etc," is sure to acquire a supremacy over his enemies, while a repetition of the "Ekadasha Suparna," crowns all the efforts of its repeater with success A man by mentally reciting the Rik running as "Adhyatmika, etc," is sure to attain salvation Similarly by repeating the Rik running as "A No Bhadrā, etc," a man is sure to enjoy a long life A man should hold the stems of sacrificial trees and look at the rising moon for nine consecutive nights by repeating the Sukta running as "Tvam Soma, etc," whereby he would be the possessor of many a costly garment A man seeking a long life, should constantly recite the Koutsa Sukta running as "Imam, etc" Similarly by worshipping the Sun-god at noon with the Mantra running as "Apo Nah Shushucha" (the water has purified us) etc., a man is sure to attain purification, the very moment he casts down the handful of

water used in rinsing his nostrils A man, by reciting the Rik running as "Jatavedasa, etc," is sure to have a safe journey on the road, as well as a peaceful and undisturbed hearth on his return A repetition of the same Rik guards against the advent of all evils and dangers The same Mantra, repeated on the break of dawn, neutralises the effects of all bad dreams dreamt in the previous night (21—26)

A repetition of the Rikrunning as "Pramandina, etc," ensures the safe delivery of a woman undergoing the travails of child-birth A man by performing the rite of ceremonial bath with the Mantra running as "Upannidram, etc," and by casting libations of clarified butter into the consecrated fire with the seven Vaishvadeva Mantras, becomes absolved of all sins and impieties A man, by reciting the Rik running as "Imam, etc," is enabled to witness the realisation of all his wished for objects and for eternal time, whereas the man who fasts for two nights, and recites the Rik running as "Ma Nostaka, etc," attains the purification of his spirit. The man who performs a Homa ceremony, by casting the stems of an Oudumvara tree dipped in clarified butter, into the sacrificial fire, is sure to break the trammels of death, and to live up to a good old age, free from grief and disease. A man having tied up the tuft of hair on his crown by repeating the Rik, "Nostoka, etc," should worship the god Shambhu, with uplifted arms, whereby he would be invincible to attacks from all creatures He should also worship the Sun-god at morning, noon, and evening, each day, in such a connection, by repeating the Rik running as "Chitram, etc" Similarly by repeating morn and noon each day, the Rik running as "Atha Svapna, etc," with the stems of sacrificial trees in his palms, a man is sure to become the master of his wished for wealth (27—32)

A repeater of the Riks running as "Ubha Pumana, etc," or "Rathaghna, etc," is sure to set at naught the effects

of bad dreams, and to get sumptuous repasts every day A man, by reciting the Rik running as "Ubha Vasa, gets" every thing he sets his mind upon, whereas a repetition of the Rik running as "Ma Syagan, etc," grants an immunity from (the attackss of) one's deadly enemies (Atatyain) By repeating the Mantra running as "Kathā Shubha, etc" a man is sure to be supreme over his own kinsfolks, whereas a repetition of the "Imam Nrisoma, etc," Mantra is sure to lead him to success and prosperity A man by daily worshipping his departed manes by repeating the Rik "Pitari, etc," is sure to acquire wealth every day A man about to proceed on a journey, should perform a Homa ceremony by casting libations of clarified butter with the Sukta running as "Agne Naya, etc" A man, by constantly repeating the "Sushloka" is sure to be blest with a progeny of heroes A man by reciting the Sukta running as "Kankhato Na, etc," enjoins an immunity from the effects of poison A man by repeating the Sukta of "Jata, etc," attains all his wished for objects A repetition of the Sukta, running as "Ganānām, etc," procures a lot of friends for a man The Rik running as "Yo Me Rājannit," sets at naught the ill effects of a bad dream A man, coming across an enemy on the road, should recite the Mantra running as "Kuvidanga Imam, etc" A man by repeating twenty-two times the "Adhyātmika Sukta" on the occasions of Parva ceremonies (rites performed on the occasion of a full or a new moon), becomes the happy possessor of all wished for objects (33—41)

A man, having practised self-control, should cast libations of clarified butter into the sacrificial fire and repeat the Sukta running as "Krinuvsha, etc," whereby he would be able to kill his adversaries, even if they were demons and monsters A man, by reciting every day the Rik Mantra running as "Upatisthat Svayam Vanhi Parita" (the fire rose up from all sides), etc, is sure to pass under the direct protection of the universal fire and all through the universe

A man about to cultivate a field, should look in a pure spirit at the sun by repeating the Mantra running as "Hansa Shuchi Sat, etc," and offer five oblations of pot-boiled porridge (Sthālipaka) with the Mantra of "Khani Svaha" A farmer before cultivating his field, should offer oblations to the gods of the element, as "I offer oblation to Indra" (the god of thunder), "I offer oblation to Marut" (the god of wind), "I offer oblation to Parjanya" (the god of rain) and "I offer oblation to Bhaga," the sun-god (41—45)

The ploughman should then drive his plough made after the sanctioned pattern, and worship the abovesaid gods for a good harvest of paddy, with garlands of white flowers and perfumes and other articles of offering, after which the god Sunāshira (Indra) should be invoked and worshipped The above ceremonies should be conducted on the occasions of transplanting or mowing down the rows of paddy plants, or on the occasion of unfastening the plough-share or removing the threshing plank, whereby a good harvest would be gleaned and gathered home, and agriculture would thrive (46—47)

A man by reciting the Sukta running as "Sumdrād, etc," is sure to obtain many a blessing from the fire-god, whereas by propitiating him with the two Riks running as "Vishvanara, etc," a man is sure to get rid of all sorts of danger, and to acquire unbounded wealth, fame and eternal victory Similarly by worshipping the fire-god with the "Agni-Stvam, etc, Mantra," a man is sure to become the possessor of a wished for fortune, whereas a man wishing to beget children should every day recite the three Varunas (48—50)

Each morning, a man should recite the three "Svasti Mantras," whereby all his household would have the blessings of the gods A man by reciting the Mantra running as "Svasti Pantha," is sure to have a safe and pleasant journey A man, bent on conquering his enemies, should recite the Sukta running as "Vanaspati, etc," whereby his enemies

would be laid up with ailments, whereas the same Mantra used on the occasion of confinement of a woman quick with child, would ensure a safe ushering in of the child into the world A man wishing to bring down a good shower of rain, should recite the Sukta, running as "Acchavad, etc" A man, observing a fast and reciting the abovesaid Sukta in dry clothes, is sure to be answered with a shower of rain in no time A man, wishing an increase of his domestic animals, should recite the Rik, running as "Manasā, Kama etc," whereas, a man praying to be blest with the birth of a child, should bathe with clay consecrated with the Sukta running as "Kardamena, etc," a clean spirit in a clean body being the essential condition of such a prayer A man aspiring to emoluments of sovereignty, should bathe by repeating the Sukta running as "Ashvapurva, etc" A Brahmana, on such an occasion, should bathe by standing on a piece of deer-skin, while a king, or a person belonging to the Vaishya caste, should respectively use a tiger or a goat-skin on the occasion. Ten thousand libations of clarified butter should be cast into the sacrificial fire to complete the ceremony in question (51—56)

A man, wishing to keep his herds of cattle perpetually full, should worship and follow his herd of cows,—the wet-nurse of the world,—in, and to, the pasturage, by repeating the Sukta running as "Agāra, etc" A king, by consecrating the royal trumpet with the three Suktas, running as "Upeti, etc," would acquire strength, prowess and an ascendency over his enemies A man having fallen amongst a gang of robbers, should mentally recite the Sukta running as "Rathoghnam, etc.," with blades of grass in his palm A man, by repeating the Rik Mantra running as "Ye Ke Cha Ushman etc," is sure to obtain a long life A king should enchant the persons of his soldiers in the field by reciting the Jimuta Sukta, whereby he would gain an easy victory over his adversary (57—60)

the pleasures of sound and unbroken health, whereas a man going on a journey after having taken his meal, would be pure by reciting the Rik, running as "Shanno Bhava, etc" A man who touches the region of his heart with his hand, enjoys an immunity from all diseases, while a man wishing to teach a lesson to his enemies, should bathe by reciting the Rik, running as "Uttamedam, etc," and by casting libations of clarified butter into the fire with the same Mantra (66—70)

A man by casting libations into the fire by reciting the Sukta, running as "Shanno Agna, etc," gets plenty of boiled rice to eat every day, while by a Homa ceremony performed with the Sukta of "Kannya Vārarshi, etc," a man becomes free of the evil influence of the quarter of his journey on a particular day A man, by mentally repecting the Rik, running as "Yadatya Kavya, etc," is sure to charm the whole universe, while, by reciting the Sukta, running as "Vacha Vidam, etc," a man becomes favoured with correct pronunciation A man by constantly repeating the Sukta, running as "Vach Vidam, etc," sure to have his words fulfilled The holiest of holies is the Rik, running as "Pavamana, etc" The thirty Riks, known as the "Vaikhānasas," are the most purifying ones ;O thou foremost of the holy sages, the sixty-two Riks, commencing with that of "Parasva, etc," are possessed of the same virtue The Suktas, running as "Svādista, etc," seventy seven times repeated, tend to destroy all sins of the repeater and to purify his innerself and fill him with bliss (71—75)

A repetition of the ten successive Riks as well as the hundred and six Pavamanis should be deemed as possessed of the virtue of warding off death A man standing in water and reciting the Rik, running as "Apo Hista, etc," becomes absolved of all impieties A man, crossing a desert or passing through a wilderness, should constantly recite the Rik, running as "Pratidevam, etc" Similarly in the last

moments of life, in sight of death and in the danger of physical extinction, a man should mentally recite the Rik, running as "Prabeyam, etc" By reciting the Rik, running as Ma "Pragama, etc," in the morning and with the rise of the god of day, a man is sure to win in gambling or to find out a path, if he had lost his way on the road A man touched in the head by a friend, who had bathed by repeating the Rik, running as "Yatteyam, etc," should be deemed as having run out the tenure of his life (76—80)

A man, having recited the Rik, beginning as "Sahasrakrit," for five consecutive days, should attain a long life, whereas the same result would be obtained by casting a thousand libations of clarified butter in the sacrificial fire with the Rik, running as "Idam Midhya, etc" A man wishing an increase of his wealth, or of domestic animals, should recite the Rik, beginning as "Vayas Suparna, etc," either at the crossing of four roads or at a pasturage, while by repeating the same Mantra, a man is sure to have a better turn in his fortune A man, by living on a Havishya diet and reciting the same Mantra, is sure to get rid of an incurable disease and gets flesh and rotundity of features A repetition of the Rik, running as "Ya Oushadhya, etc," is the best bliss-giving rite known, while a man wanting a good shower of rain, should recite the Rik, beginning as "Vrihaspati, etc," On all occasions a recitation of the Rik, commencing as "Pratiratha, etc," should be deemed as the best way of bringing god's peace on an individual, while a man seeking an increase of progeny should recite the Rik, known as the "Sankashyapam" (81—85).

A man, by constantly repeating the Rik, running as "Aham Rudra, etc," (I am Rudra) is sure to acquire an eloquence of speech A man by reciting the Rik, running as "Ratri, etc" in the night, becomes exempted from entering the mother's womb any more A man, by reciting the "Ratri Sukta," (the Rik verse sacred to the goddess of night) in the night, is

enabled to pass the night free from all harm, while by reciting, every day, the Mantra running as Kalpayanti, etc, a man is sure to destroy his enemies The Sukta composed by the great Daksha and known as the great Dākshāyana, increases one's duration of life, as well as gives a healthful glow to his complexion, whereas a repetition of the verses running as Uta Deva etc, makes a man (observing a vow) free from all diseases In a fear of general conflagration by fire, a man should mentally repeat the Mantra, running as Ayam Agni, etc, while in the darkness of a forest or in sylvan gloom haunted by weird and fitful shadows, a man should recite the Mantra, running as Aranyāni, etc (86—89)

On the occasion of a Brahmi, a man should repeat the two Suktas running Brahmi and Shatavari and cast separate libations of clarified butter with those two verses, whereby his wealth and memory would be increased A repetition of the Rik verses, running as Masam, etc, tends to destroy one's opponents and enemies in battle, while a Bramhana repeating the Rik verses, beginning as Bramhano Agni, etc, never mourns any premature death or the death of a child in the womb in his family A man should mentally recite the Sukta, running as Apaihi, etc, in a pure spirit and pure body, so as to counteract the evil effects of inominous dreams dreamt by him in the night, whereas a man by mentally reciting the verse, beginning as Yenedam, etc, at all times, is sure to attain salvation (90—92)

A repetition of the verse, running as Māyorbhuyat is the best bliss-giving rite that can be undertaken for the benefit of one's flocks and herds, and is a potent safeguard against all sorts of spells, charms, incantations and Sorcery (Shāmvari) A man proceeding on a journey, should mentally recite the verse, running as Mahitranam, etc, for a safe and uneventful journey, while he should repeat the one, running as Agnaeya Vidvisham, in order to have his enemies totally annihilated

The god of hearth (Vastu Devata) should be worshipped with the Mantra, running as Vāstosyata, etc, and a Homa ceremony should be duly performed by offering libations of clarified butter on the fire with the same Mantra After that, remunerations should be given to the Bramhanas, and another Homa should be performed for the expiation of sin The sacrificial fire should be bid adieu by casting in it bits of gold and oblations of boiled rice (93—96)

Blessings given by a Brahmana can never be barren, while a Homa ceremony performed with oblations of paddy, barley, white mustard, milk, curd, clarified butter, and the stems of a Kshira tree, is supposed to grant all sorts of boon The Samidhas usually used in connection with a Homa ceremony, are Kantakini, Rajika, blood and poison. In an act of incantation performed according to the rules of Rig Voda, the oblations or libations to be cast into the sacrificial fire, should be composed of curd, Bhaiksha, fruits, edible roots, powdered barley and poison found in hills (07—99)



CHAPTER CCLX

PUSHKARA said —O Rama, now I shall deal with the verses of the Yajur-Veda and the rites in which they are to be respectively used, a knowledge whereof grants enjoyment of good cheers in this world and salvation in the next. The Mantras known as the great Vyahritis should be used, preceded by a Pranava Mantra The wise should worship the gods by reciting the great Vyahritis, and cast a thousand libations of clarified butter into the fire in connection with the same, whereby all their sins would be expiated and

all their objects fulfilled O Rama, the verse running as Manasā Kankhitam (what the mind craves for) etc, brings about the realisation of one's heart's desires, when made use of in a Homa ceremony Such a Homa undertaken with a view to confer blessings on a particular individual, as well as the one performed for the expiation of one's sins, should respectively consist of oblations composed of barley and sesamum (1—3)

Oblations composed of paddy or white mustard-seeds, should be cast into the sacrificial fire, with the abovesaid Mantras, whereby the performer of the Homa would attain all his objects Such a Homa performed with a view to increase the number of one's cattle or domestic animals, should consist of oblations of the twigs of an Oudumvara, cast into the fire with the same Mantra A person, wishing to have an uninterrupted supply of boiled rice, should perform such a Homa with libations of curd, while a solicitor of earthly peace, should do the same with libations of milk A man eager to have gold in abundance, should perform a Homa with oblations composed of the twigs of an Apāmārga plant A man seeking a wife, should perform the Homa with oblations of Jāti flowers, threaded together in pairs, while a man praying for the proprietory right in a village, should do the same with oblations composed of grains of sesamum O Bhargava, in an act of necromancy, the oblations should consist of the twigs of a Shakhodha, a Vata or an Apamarga plant, while in fatal incantations or charms, practised to bring disease on an individual, the libations should consist of blood and poison mixed together A man, enraged and bent on bringing about the death of his adversary, should duly perform the abovesaid ceremony, while a man trying to subjugate the mind of his sovereign, should make an effigy of the latter of the seeds of Vrihi grass, and perform the abovesaid Homa with the preceding Mantra, by casting a thousand libations into the sacrificial

fire A man, praying for a full and varied wardrobe, should perform the Homa with flowers while such a Homa done with oblations of green grass, should be deemed as a panacea in its healing effect In a Brahma-Varcha-Homa, undertaken for the fulfilment of a definite object (Sakāma Bramha-Varcha), the libations sho ld be scented witn strong odours, while in the Pratyangiras, the oblations should be composed of husks, thorns or ashes In an incantation practised with a view to create animosities between a deeply attached couple, the oblations should consist of the wings of crows and owls stitched together and dipped in clarified butter made out of the milk of a Kapilā cow Such a Homa should be performed under the auspicies of a lunar eclipse and with the same Mantras as the above (4—11)

O thou twice-born one, a man wishing to have his memory sharpened, should take every day a bit of Vacha kept covered over with the powder or the same drug, and consecrated thousand times with the abovesaid Mantra A person wishing to distract the mind of his enemy, should bury underneath the floor of his house, (a spike) either made of iron or Catechu wood measuring eleven fingers in length, and charmed with the Mantra running as Dvishato Badhosi, etc, (thou art death to my enemy Oh thou twice-born one, the means disclosed to you above, is the most potent means of driving one's enemies mad or distracted (12—14)

A blind man would have his eyesight restored by constantly reciting the Mantra, running as Chakshushya, etc A repetition of the Anuvak commencing as Upayunjata, etc, provides the repeater with a copious supply of boiled rice each day A man by casting oblations of green grass into the sacrificial fire, and by repeating on the occasion the verse running as Tanupagne Sai, etc, is sure to get rid of any physical derangement A Homa ceremony performed with libations of curd and clarified butter and by repeating the Mantra running as Bhesajamsi

(thou art the medicine), tends to alleviate the physical sufferings of one's domestic animals, while a Homa performed by repeating the verse, running as Tryamvakam Yajāmahe (we worship the three-eyed Shiva), is sure to give a better turn to one's fortune A man by mentally reciting the Mantra, running as Kanyā Nama, is sure to be blest with a good wife, whereas by constantly repeating the Mantra of Bhayesmin (in this danger) etc, a man is sure come out unscathed of all difficulties By performing a Homa with oblations of Dushtura flowers dipped in clarified butter, a man is sure to attain all his wished-for objects, while, O Rama, a Homa performed with oblations of scented gum resin (Guggulu), ensures an interview of the god Shankara in one's dream A man by repeating the Anuvak running as Yunjate Manas, is sure to live up to a good old age, while a repetition of the one, running as Vishnoravātana, is sure to remove all obstacles in one's way

A repetition of the verses, respectively known as the Rathaghnam or the Jashasyam, grants victory, while the verse Avam No Agni (this our fire), etc, duly repeated, brings victory to one's standard in battle A man repeating the verses, Iyam Apas Pravahat (this stream of flowing water), etc, at the time of his bath, stands absolved of all sins and impieties (18—21)

A man wishing a bride for himself, should bury under the threshold of her room, an iron spike of ten fingers length and charmed with the Mantras Vishvakarmannan Havisha, etc, so that she might not be wedded to any body else A Homa ceremony duly perfomed by repeating the Mantra, running as Deva Savitas (Oh thou Sun-god), is sure to bring boiled rice in abundance to the performer O thou foremost of the twice-born ones, a man wishing to have offsprings of his loins, should perform a Homa ceremony by casting oblations of rice, barley, sesamum and twigs of Apamārga plant, and by repeating the Mantra Agnaye Svaha

(obeisance to the Fire-god) O thou foremost of the wise, O thou twice born one, a man wishing to secure the good will of others, should put on his nose a Tilak-mark made of yellow pigment (Gorochana), consecrated a thousand times with the proper Mantra A repetition of the Rudra Mantras, is sure to remove all sorts of misery, whether mental, physical or otherwise, whereas a Homa performed with the same Mantra, is sure to bring about the realisation of all desires, and is potent enough to work out peace under all circumstances (22—25)

O thou son of Bhrigu, a Rudra Homa performed with libations of sacrificial porridge or clarified butter, is the most soothing agent in stamping out and arresting the spread of plague or of any other epidemics among goats, horses, elephants, infants, women, men, kings or in checking any other disturbance, disease or foreign aggression, threatening or affecting a village, a town or a whole country O thou foremest of human beings, a Homa performed with slices of gourd and clarified butter by a man, breaking his fast in the night with powdered barley or wheat or with things obtained by begging, tends to atone for all sinful acts committed by him A man practising for a month, the ceremonial ablution known as the Vahis Snānam, is sure to be purged off of the sin incidental to his murdering a Brahmana, whereas a Homa perfomed by repeating the Mantras running as Madhu Vātā (May sweet winds blow) etc, makes the performer, the blessed possessor of all things. A man by casting libations into the sacrificial fire by repeating the Mantras, beginning as Dadhikrānna, etc, is sure to be blest with children, while a Homa performed with libations of clarified butter consecrated with the Martras, running as Ghritavati, etc, tends to increase the duration of the life of the performer (26—31)

A repetition of the Mantra, running as Sastin Indra, etc, removes all barriers both material and moral, standing in the

way of an individual, whereas the verse, commencing as Iha Gava Prajāyadhvam (Be fruitful here, O ye cows), etc, duly recited by a man, brightens his complexion and improves his general health By casting a thousand libations of clarified butter into the sacrificial fire, accompanied by the same Mantra, a man is sure to avert his ill luck, while the man who performs a Homa ceremony with oblations composed of rice and the twigs of an Apamarga plant, by repeating the verses, running as Sravana Devasya Pusti, soon recovers his lost complexion and dispels the gloom settled upon his person through the effects of an incantation A man by performing a Homa with oblations composed of the twigs of a Palasha tree and by reciting the verses, beginning as "May Rudra protect, etc, (Rudra pātu), is favoured with the boon of abundant gold In a fear of general conflagration by fire, a man should cast oblations of Vrihi grass into the fire, by repeating the Mantra running as Shivo Bhaba (Be pacified), etc, while a repetition of the Mantra, running as Ya Sena, etc, acts as a safeguard against depredations by thieves and robbers A Homa performed by casting a thousand oblations of black sesamum with the Mantra, beginning as Yo Asmabhyam, etc, is a potent charm against the ill-effects of incantations and whereby the performer would cast off the gloom settled on his person through that

Similarly a Homa ceremony performed with oblations of boiled rice and by reciting the Mantra, running as Annapati (O thou, the giver of boiled rice), etc, brings in an abundant supply of food every day, whereas a man by repeating, under water, the Mantra, running as Hansha Shuchi Sat, etc, is sure to become absolved of all iniquities Similarly a repetition of the verses, running as Chatvari Bhringa, etc, under circumstances mentioned above, produces the same result, while a man by repeating the Mantra, running as Deva Yajne, etc, is sure to be made much of in the region of Brahma after death

A man by casting libations of clarified butter into the sacrificial fire with the Mantra, running as Vasanta, etc , is sure to get a boon from the Sun-god Rites in which the verses Suparnasi, etc , are to be made use of, should be performed in a way similar in all respects to what had been laid down under the head of the Vyahritis (31—39)

A man, by seven times repeating the Mantra running as Namas Svaha, is sure to be liberated from captivity The verses Drupuda etc , being duly repeated under water, destroys all sins of the repeater The Mantra, running as "May cows be fruitful here, etc , (Iha Gava Prajayadhvam)," sharpens the intellect of its reciter A Homa ceremony should be performed in its connection, by casting libations of milk, curd, clarified butter, thickened milk, or of sacrificial porridge A man, by casting oblations of ripe fruits that have fallen from the boughs through their over-mellowness, and by reciting the Mantras, running as Shatam Ya, etc , acquires health, wealth and longevity A good harvest is sure to be gleaned and gathered in by a man, who recites the Mantras, running as Oushadhi etc , at the time of mowing or cutting A Homa performed by repeating the verses, known as the Ashvavati, and with libations of sacrificial porridge brings God's peace on the performer (40—45)

Similarly a due repetition of the Mantra, running as Tasma, etc , acts as a powerful agent in bringing about one's freedom from confinement, whereas a man, by duly repeating the Mantras, running as Yuva Suvasa, becomes the master of a splendid wardrobe A man, praying for an utter annihilation of his enemies, should recite the verses, commencing as Manchantu Ma, etc. while by casting into the sacrificial fire oblations of sesamum dipped in clarified butter and by repeating the Mantras of Ma Mam Hinsi (you shall not injure me), etc , a man is sure to keep his adversaries under a healthy control A Homa

performed with libations of porridge or clarified butter, and by repeating either the Mantra, running as obeisance to all the serpents, etc, (Namastu Sarva Sarpevyoh), or the one beginning as Krinudhvam, etc, neutralises the effects of all charms and incantations Similarly, a Homa should be performed with bunches of green grass, as well as with the Mantra, running as Kāndāt Kanda, etc, to stamp out or arrest the progress of a plague or of any other fatal epidemic in a village By such a ceremony an invalid is sure to regain his former vigour and health, and a miserable man to get rid of his misery (44—48)

O Rama, by casting a thousand oblations composed of the twigs of an Oudumvara tree with the Mantras running as Madhuman No Vanaspati (May our trees shed down honey), etc, a man is sure to gain prosperity and victory in a legal contest By casting libations into the fire with the Mantra running as Apam Garbham, etc, a man is sure to bring down a good shower of rain, while] by performing a Homa ceremony with the Mantra of Apas Piva, etc, a man is sure to innundate the earth with a continuous downpour A repetition of the verses beginning as obeisance to Rudra (Namste Rudra), etc, destroys all ruffles that he might have had, whereas a repetition of the Mantra running as Adhya-vocha, etc, is sure to protect a sick man from a further physical derangement A recitation of the Rathaghnam or the Yashyam, etc, by a man, heightens his complexion and increases the duration of his life A man by scattering mustard seeds on the road and by repeating the abovesaid Mantra at the meeting of four roads, is sure to become a happy man throughout the length of his days (49—53)

A man having practised self-control, should invoke and worship the Sun-god every day with the Mantras running as Asou Yastāmra, whereby he would enjoy a long and prosperous life, and an abundant supply of food every day A repetition of the six Mantras running as

Pramuncha Dhannan, protects a man as an armour from all harms, and especially in a field of battle, and such a thing will come to pass without the shadow of a doubt O thou, who art fully conversant with the laws of virtue, a repetition of the Mantra running as Māno Mahānta, etc, is sure to cure diseases peculiar to child-life A man praying for an utter annihilation of his enemies, should cast libations of mustard oil mixed with Rajika into the sacrificial fire, by repeating the seven verses (Anuvāk) beginning as obeisance to the Fire-god (Namo Hiranya-Vāhabe), etc A man, by performing a Homa ceremony with a hundred thousand oblations of lotus flowers, and by repeating the Mantras running as obeisance to Kirikas (Namo Kirikavyoh), is sure to be a minion of the goddess of sovereignty, whereas by casting oblations of Bela fruits into the sacrificial fire, a man is sure to obtain an abundant quantity of pure gold A Homa consisting of oblations of sesamum offered with the Mantra Ima Rudia, etc, brings wealth to its performer, while by a Homa performed with bunches of green grass, a man is sure to get rid of the disease he has been suffering from O Rama, the verses, running as Ashu Pishana, etc, should be used in taking up arms before the commencement of a battale, and an utter rout of the enemy's forces would result therefrom without any doubt whatsoever (54—60)

O thou foremost of the twice-born ones, O thou who art fully acquainted with the rules of good conduct, a Homa performed with five thousand libations of clarified butter and by repeating the Raj Sama Mantra, ensures a radical cure of an eye-disease A Homa performed with the Mantras running as Shanno Vanaspati Gehe (Stay in this room, O thou, the king of the fo est, etc, tends to remedy all defects incidental to one's choosing a bad site for his house, or to his raising a structure on a plot of charmed or inauspicious ground, whereas by performing a Homa with libations of

clarified butter and by repeating the Mantras running as Agna Ayunshi, etc, a man becomes a favourite with every body else A man by casting oblations of fried paddy into the sacrificial fire, and by repeating the Mantra of Apām Fena,' (foam of water) etc, is sure to achieve success in life, whereas a man cursed with a defective sense-organ, is sure to recover a full and unimpaired use of that by repeating the Mantras running as Bhadrā, etc

The best charm is cast by reciting the Mantra running as the Agnischa, Prithivi, (the Fire and the Earth,) etc, whereas a man entangled in a cumbrous law-suit, is sure to win his case by reciting the Mantra which runs as Adhvan, etc The Mantra beginning as Brahma Rājanyam, etc, should be repeated at the commencement of all religious undertakings, with a view to carry it to a safe and successful termination, while a man by pouring a hundred thousand libations of clarified butter on the sacrificial fire, enjoys a sound and vigorous health to the end of his life (61—65)

A repetition of the Mantra running as Ketum Krinvas, etc, ensures an easy victory in war, while an oath should be taken for fair play in a contest, by repeating the Mantra running as Indragni Dharma, etc A bow should be wielded by repeating the Mantra of Dhanva Naga, etc, whereas it should be charmed by reciting the Mantra running as Yajita, etc Arrows should be enchanted with the verses running as Ahiratha, etc, while a quiver should be slung down with the Mantra running as Vanhinam Pitari, etc, whereas, O Rama, horses should be harnessed with the Mantra of Yunjita, etc

A military expedition should be started by repeating the Mantra running as Ashu Pishana, etc, while a warrior should ride in his car by reciting the Mantra running as Vishno Krama, etc. The horses should be goaded to action by repeating the Mantra, running as Ajankha, etc, while the Mantra of Ya Sena Abhita should be repeated in the front

of a hostile army, with a view to demoralise its spirit Trumpets to be blown upon in the course of a battle, should be enchanted by repeating the Mantra running as Dundubhya etc Homa ceremonies should as well be performed by reciting the abovesaid Mantras, and a hundred thousand libations of clarified butter, should be poured on the fire with the one running as Yaman Dattam, etc, whereby the offerer, or the person on whose behalf the same would be cast would gain a sure victory in a battle In the alternative, a warrior should mount his war-chariot by reciting the Mantra of A Krishna, etc, the ceremonies to be performed before that, being everyway identical with what has been laid down under the head of the Vyahrities (66—72)

A man, by mentally reciting the Mantras sacred to the god Shiva, after having taken a solemn vow to that end (Shiva Sankalpa-Japa), is enabled to annihilate his mind A man by pouring five hundred thousand libations on the sacrificial fire with the Mantra, known as the Pancha Nadya (the five Rivers), is sure to be the master of a splendid fortune A man should put on his person a bit of gold consecrated thousand times by repeating the Mantra running as Yada Vadhum Dākshāyanam, etc, whereby he would be invincible to his enemies A man should cast all round the four corners of his dwelling house, bits of stone or pebbles charmed with the Mantra running as Imam Jivabhyoh, etc, whereby all access of thieves and robbers into the house will be barred for the night The best means of gaining ascendency over others, is a constant repitition of the Mantra running as Parimagāmanam, etc., so much so, that even a man coming to kill the repeater, would be held spellbound by its mysterious potency, and would turn a devoted ally. O thou who art fully initiated in the mysetries of religion, prepared betle leaves, flowers, or any other edibles, charmed with the above Mantra, and given to a man, are sure

to act as potent charms in holding his minds in perpetual thraldom (73—78)

A man, by constantly repeating the Mantra, running as Shanno Mitra, etc, shall have peace everywhere A man, by performing a Homa ceremony at the crossing of four roads and by offering oblations of all grains into the fire thereat, as well as by reciting the Mantras, running as Gananam, etc, is sure to enchant the whole universe The Mantras running as Hiranyavarna Shuchaya, should be made use of in connection with a royal inauguration A repetition of the Mantra, beginning as Shanno Devi, etc, contributes towards the attainment of one's heart-felt objects, and brings God's peace on the repeater by performing a Homa ceremony with libations of clarified butter offered in separate parts, and by repeating the Ekachakrā Mantra, a man is sure to be free from the baneful effects of a malignant planet A man, by performing a Homa ceremony with the two successive Mantras beginning as Gāvo Bhaga, is sure to have a large number of horned cattle The Mantra running as Pravadansha, etc, should be made use of in a sacrifice undertaken for the propitiation of one's malignant stars Similarly, the Mantras running as Devabhyo Vanaspati etc, should be used in sacrifices known as the Drumayajnas (sacrifices in connection with consecration of trees). The Mantras running as Tad Vishnu Paramam Padam, etc, should be deemed as the sacred Gāyatri to the god Vishnu, a recitation whereof tends to absolve the reciter of all sins and impieties (79—84)

CHAPTER CCLXI

PUSHKARA said —I have done with the rites and Mantras which appertain to the Yajur-veda, now I shall describe those which belong to the Saman A man, by repeating the Sanhita known as the Vaishnabi, is sure to witness the realisation of all his wished-for objects O thou of exemplary conduct, a man by repeating the Chhandasi Sanhita, is sure to win the good graces of the god Shankara, while by repeating those respectively known as the Paitri and the Skandi, a man is sure to enjoy the greatest self-complacence A repetition of the Mantras running as Indram Bhajamahe (we worship the god Indra), destroys the evil effects of dreadful incantations practised against a man A man in prison, would be liberated by repeating the Mantra running as Agni Stigma, etc A man having committed the sin of selling improper articles, should repeat the Mantra running as Ghritavati etc A repetition of the Mantra running as Ayāno Deva Savitri, etc , tends to neutralise the effects of a bad dream (1—5)

O thou best of the sons of Bhrigu, a woman suffering from repeated miscarriages, should use clarified butter consecrated with the Mantras running as Avodya Agni, etc , and by tieing a girdle of thread round her waist with the Mantras running as Abhukshya, etc The tuft of hair on the crown of a new-born babe, should be tied up with the Mantra running as Somam Rajanam, whereby he would be free of all diseases A man, by constantly reciting the Sarpa Saman, becomes safe from snake bites A Brahmana, by casting a thousand libations of clarifid butter with the Mantra of Medhya, etc , and by tieing up the tuft of hair on his crown with it, is sure to enjoy an immunity

from sword-cuts, or from blows of weapons in general. Similarly, by performing a Homa ceremony with the Mantra known as the Dirgha Tamasorka, a man is sure to have plenty of boiled rice every day A man, by repeating the Mantra running as Svamadhyanti etc, never dies of thirst Similarly, by repeating the Mantra running as Tvamima Oushadhi, etc., never he falls sick A man by practising the Prati Deva Vrata, is sure to get rid of fears, while a Homa ceremony performed by repeating the Mantras running as Yadindra Munaye, etc, increases the property of the performer Collyrium applied along the eyelashes by repeating the Mantra running as Bhago No Chitra, etc, is sure to give a better turn, O Rama, to the fortune of the applier, and not the least doubt should be entertained about the success of such a measure A similar result is obtained by repeating the Mantras running as Indreti Vargam, etc, (6—13)

A man seeking the love of a particular woman, should recite into her ears the Samans running as Paripriya, Hi Vah Kārih, etc, whereby he would surely win her affections A repetition of the Mantra running as Rathantaram, or the Vamadevyam, increases one's faith in, and knowledge of, the Supreme Brahma, while by daily reciting the verses known as Indramidgathinam, a man is sure to retain in his mind whatever would be spoken to him By performing a Homa ceremony with the Mantra running as Rathântaram, a man is sure to be blest with the birth of a son, while a repetition of the Mantra, running as Mai, Shri, etc, brings more and more good luck every day to its repeater A man, by daily repeating the eight verses known as the Vairupyas, is sure to become the master of unbounded wealth, whereas by repeating the Saptāshtakas, a man is enabled to witness the realisation of his heartfelt desires A man, having subjugated his senses, should worship the cows, each morning, with the verses beginning

as Gavyashuna, etc, whereby he would have numerous heads of cattle in his house

A man by casting oblations of vesselsful (Dronas) of barley, soaked in clarified butter, into the fire, and by repeating the Mantras running as Vāta Avatu, etc, is enabled to cast off all charms and incantations A man by performing a Homa ceremony with oblations of sesamum and by repeating the Mantras known as Pradeva Dasa followed by Voushats, becomes an expert in all trades (14—20)

A thousand libations cast into the sacrificial fire with the Mantras, running as Vaskedhāma, etc, grants a victory in war Effigies of pasted rice should be made of horses, elephants, car-warriors and principal leaders belonging to the enemy's forces, and should be cut with a razor by repeating the Mantras running as Abhi Tva Shurananumo, etc, after which the Brahmana engaged to practise the charm, should offer them, in anger, as oblations on the sacrificial fire, mixed with boiling oil A performance of the rite described above, is sure to grant an easy victory in war The Mantras known as the Garuda, the Rathāntara, the Vāmadevya and the Vrihadratha should be deemed as undoubtedly the best of sin-expiating Mantras (21—24)

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CHAPTER CCLXII.

PUSHKARA said —I have done with the Mantras of the Rik and the Sama Vedas, now I shall describe those which appertain to the Atharva Veda and are known as the Atharva rites and Mantras A man, by performing a Homa ceremony with the Mantras running as Shantatyam Ganam

realises God's peace in life, while libations of clarified butter cast with the Mantra, running as Bhaisajyam Ganam, etc, bring about a recovery from all persistent and lingering diseases A man by pouring libations on the sacrificial fire with the verses known as the Trisaptiyam Ganam, becomes purged off of all sins Similarly libations of clarified butter offered into the sacrificial fire with the verses known as the Abhaya Ganam, should be deemed as a safeguard against the advent of all evils and dangers, while, O Rama, a man by duly performing a Homa ceremony with the same Mantra, is sure to suffer no defeat in life A man, by undertaking a Homa with the verses known as the Ayushya Ganam (Life-prolonging Mantras), enjoys an immunity from a premature death, while a Homa performed by repeating the verses known as the Svastyanam Ganam, a man is sure to enjoy a blissful peace in all departments of life (1—4)

A man, by repeating the Mantras running as Shreyascha, etc, is sure to succeed in his practice of Yoga, while a mental recitation of the same Mantra, tends to produce the same result Defects incidental to one's choosing a bad or a forbidden site for his dwelling-house, are remedied by a Homa, performed by reciting the set of verses known as the Vastospatya Ganam A man, by casting libations of clarified butter in the sacrificial fire with the set of Atharva verses known as the Roudra Ganam, is sure to make good all defects and shortcomings on his part in life In a religious ceremony undertaken with a view to confer God's peace on an individual, the number of libations should be increased ten or eighteen times of the number prescribed for the abovesaid cases, according as the means of the performer of the Homa, or the person on whose behalf the same would be performed, would admit of (5—6)

The manifestations of divine energy respectively known as the Goddess Vaishnavi, etc, as well as the peace-giving

rites respectively undertaken in their honour, and known as the Vaishnabi Shanti, the Aindri Shanti the Roudri Shanti, the Brahmi Shanti, the Vayavya Shanti, the Varuni Shanti, the Kouveri Shanti, the Bhargavi Shanti, the Prajapatya Shanti, the Tvasta Shanti, the Koumari Shanti, and the peace giving rites done in honor of the Fire-god (Vanhi Devata), the god of wind (Marut-Gana), as well as those known as the Gāndhari Shanti, the Nairitiki Shanti, the Yāmya Shanti (done in honor of the god of death), the Pārthivi Shanti and the Angirasi Shanti, grant all sort of boons to the performer (7—9)

A repetition of the Mantra running as Yastvam Mrityu, on the occasion of casting libations of clarified butter into the fire, is sure to arrest the death of a person laid up with a fatal disease A Homa performed with the Mantras running as Suparnastu, etc, grants an immunity from snake-bites, while libations poured on the sacrificial fire with the verses beginning as Indrena Dattam (given by the god Indra), etc, should be deemed as possessed of the virtue of removing all barriers or obstacles standing in one's way A repetition of the Mantra running as Ime Devi, etc, should be deemed as possessed of a similar peace-giving virtue under all circumstances, while a repetition of the one beginning as Deva Marut, etc, should be held as the grantor of all objects A recitation of the Mantra running as Yamasya Loka, etc, neutralises the effects of all evil dreams dreamt by a man in the night A repetition of the Mantra running as Indrascha Pancha Vanija (the god Indra and the five Merchants) brings in a thriving trade A Homa ceremony performed by repeating the Mantras beginning as Kamo Me Vāji, etc, brings good luck to ladies for whose benefit the same is undertaken Libations poured on the fire with the Mantra running as Tubhyam Javiman, etc, as well as a repetition of the Mantra beginning as Agne Gobhinna, etc, enlarges one's mind and sharpens one's intellect (10—14)

A man by performing a Homa, and by repeating on the occasion the Mantras running as Dhruvam Dhruvena, etc, becomes the owner of an immoveable estate, while a repetition of the Mantras beginning as Alaktajiva, etc, ensures a prosperous agriculture A man seeking to improve his social status or fortune, should constantly repeat in his mind the Mantras running as Ahante Bhagna, etc, while a person any way incarcerated, or rotting in jail, would be liberated or set at large by repeating the Mantras, beginning as Ye Me Pāshā, etc, (the fetters that bind me) A man by repeating the Mantras, running as Sapatvāham, etc, and by pouring libations of clarified butter on the fire with the same Mantras, is sure to bring about an utter annihilation of his enemies, while a repetition of the Mantras running as Tamuttamam, etc, is sure to increase one's fame and to give a better turn to one's fortune (15—17)

A repetition of the verses known as the Mrigamati, is sure to give a better turn to the luck of a woman A repetition of the Mantra, running as Ayante Yoni, etc, (this is thy womb) is sure to impregnate a woman Similarly a recitation of the Mantra, running as Shivā Shivabhi, etc, brightens the prospect of the repeater A recitation of the Mantra, beginning as May Vrihaspati protect us (Vrihaspatir No Patu) is the greatest peace-giving rite known, while a repetition of the Mantra, running as Munchāmi Tveti, acts as a safe-guard against all premature death The man who recites the Mantras known as the Atharva Shiras, is sure to become absolved of all sins (18—21)

I have spoken of several principal rites, to be performed according to the rules of the Atharva Veda The oblations to be cast into the sacrificial fire, should firstly consist of the tender shoots of the sacrificial trees, while the oblations or libations respectively composed of clarified butter, Vrihi, white mustard, sun-dried rice, sesamum, curd, thickened milk, bunches of green grass, Bel fruits

and lotus flowers, should be deemed as the most bliss-giving O Bhārgava, O thou, foremost of the erudite ones, mustard-oil, blood, poison and Rājika, should be cast as oblations into the sacrificial fire, in cases of incantations and spells The names of the metre and the composers of the verses as well as the purposes for which they are to be used, should be mentioned at each instance (22—25)

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CHAPTER CCLXIII.

PUSHKARA said —Now I shall describe the Mantras known as the Shri Suktas as contained in each of the Vedas, and a repetition whereof is sure to increase the possessions of the repeater The fifteen Riks commencing as Hiranya Varnā Harini, should be deemed as possessed of the same virtue as the Shri-Sukta, while the four verses running as Ratheshvekshu would serve the same purpose in rites performed according to the directions of the Yajurveda The verses running as Sravantiyam, should be used by Brahmanas who are the chaunters of the Sāma Veda, on occasions and for purposes identical to what had been laid down above The werses of the Atharva Veda, known as the Shriyam Dhatarmaye, should be recited by a Brahmana, guided by the same, and for purposes similar to the one occurring in the immediately preceding line A man by constantly reciting the Shri Sukta, and by performing a Homa with the same, is sure to be a fond darling of the goddess of fortune Oblations composed of lotus flowers, Bela fruits, or sesamum orientale, or libations of clarified butter, should be cast into the sacrificial fire on the abovesaid occasion, and an

unbounded and imperishable wealth would follow therefrom as its inevitable consequence (1—4)

A single repetition of the Pourusha Sukta as contained in each of the Vedas, would absolve the repeater of all sins and impieties, and a single libation of water should be offered after each such recitation

A man having bathed with the same Mantra, and offered a flower to the god Vishnu by repeating the same, is sure to become absolved of all sins and iniquities Similarly the man who bathes and daily offers a fruit by repeating the abovesaid Mantra, is sure to attain all his wished-for objects A man, who daily recites the Pourusha Shukta, is sure to be pardoned for the commission of all deadly sins The man who bathes, repeats and performs a Homa ceremony every day with the Krichha Mantras, is sure to attain all his objects Of the eighteen verses possessed of the power of conferring god's peace on their reciters, the best are the verses known as the Trisra Shanti The eight protection-giving Soumya Mantras, duly repeated, tend to pacify all disturbances Similarly a repetition of the Amrita and Sarva-Devatya Mantras, enables the repeater to witness the realisation of all his heart-felt desires

O thou foremost of the sons of Bhrigu, the wristlet in connection with a Manivandha ceremony, should be consecrated with the Mantra, running as Abhayaya Varunasya, whereas a Mani made of conch-shell, should be purified with the Mantra running as Shatakanda Amritāya and Soumya, etc, while the ceremony should be closed by repeating the same Mantras The unusual and inauspicious phenomena occurring in Heaven, atmosphere or in earth, can be subsided by repeating the Mantras sacred to the presiding deities of each of them (9—11)

Now hear me discourse on the wonderful phenomena which occasionally make themselves visible in the regions ennumerated above The heavenly disturbances (Daiva

Utpāt) are the strange and unnatural aspect of the stars, and planets, while those which confine themselves to the atmospheric region, are the meteoric glow, which sometimes extends to the zenith of a place (Digdāha), the appearance of mirages and fairy towns in the air, the gathering of rain clouds and the appearance of circular halos or rings round the moon or the sun. The dangerous phenomena affecting this terrestrial globe are the shaking of this solid Earth, firmly fixed in her orbit

A downpour falling within a week, tends to neutralise the ill effects of these portentious appearances Such appearances, not remedied by a proper peace-giving ceremony, are sure to recur for three successive years A Homa should be performed in honour of the god Prājapati to avert the boding evils of a perilous time, fore-shadowed by such incidents as the dancing, laughing, weeping, crying or spontaneous burning of idols and divine images (12—16)

O thou son of Bhrigu, the country where fire burns with roaring fury and without any natural exciting cause, or where a fire duly fed with fuels, goes out without any perceptible cause, should be deemed as to have been harassed by a tyrannical sovereign Such portentious incidents should be remedied by a repetition of the Mantras, sacred to the Fire-god The god Shiva should be duly worshipped, to avert the evils foreboded by trees blossoming in improper seasons, or shedding gums of blood colour A famine should be ascribed to either of the two causes of absolute draught, or excessive rain A downpour commencing from the Anriti and lasting continuously for three days, should be deemed as auguring evil The god Parjanya, the Sun and the Moon-god, should be worshipped to guard against any disturbance affecting the annual rainfall of a country The Mantra sacred to the god Varuna, should be repeated on the occasion of a river's changing its former channel, or receding form, or encroaching upon the site of a

village or a town, or on the occasion of a fountain, tank, pool or any other natural reservoir of water having run dry The wives of Brāhmanas should be worshipped and propitiated, whenever there would a case of premature delivery, or twin-birth, or of sterility in a woman in the country, or whenever there would be anything amiss regarding the increase of population and child-births A cow, a mare, or a she-elephant producing twin offsprings, or giving birth to any sort of monstrosities, is sure to die within six months of such delivery, and forebodes an invasion by a foreign monarch A Homa ceremony should be performed to avert the evils foreboded by such unnatural phenomena, and the Brāhmanas should be propitiated as well for the purpose Similarly peals of unearthly trumpet-sounds in the air, as well as the refusal of carrying animals to take the harness, should be deemed as protending great danger (17—26)

Wild animals or birds madly rushing into a town or a village, or domesticated creatures flying to the wilderness, or animals that are aquatic in their habits seeking land and sheltering on dry ground and vice versa, jackals roaming about and howling at the threshold of a palace, cocks wildly crowing at nightfall, or jackals howling in packs at morning, or howling at the midday sun, pigeons rushing into the chambers of a palace, or carnivorous birds stooping down upon its terrace, bees humming about in wreaths, and crows visiting their mates in the sight of men, or tumbling down of walls and battlements around the mansion of a king without any apparent cause, should be deemed as auguring the death of the king (27—30)

A country possessing an atmosphere excessively charged with particles of dust, or laden with smoke, or which lies under the inauspicious influence of the descending Nodes, or from which spots in the discs of the sun or the moon become visible, or in which stars and planets suffer dreadful

occultations, or present distorted aspects to the onlookers, should be deemed as a doomed place The country where fire does not fully burn, and water-pitchers spontaneously burst out, should be deemed as a country, soon to be invaded by plague, pestilence and other visitations of Nature The gods and the Brāhmanas should be worshipped, and Homas should be performed, and the peace-giving Mantras should be repeated, with a view to avert the abovesaid evils (31—32).



CHAPTER CCLXIV.



PUSHKARA said —Now I shall describe the procedure of worshipping the gods, whereby the dreadful visitations of Nature can easily be warded off A man having bathed and washed himself, should offer the Argha-offering to the god Vishnu, by repeating the three Mantras running as Apohista, etc, while, O thou, twice-born one, the water for washing his feet (Pādyam) should be offered with the three verses beginning as Hiranya Varnā He should rinse his mouth (Achamanam) with water by repeating the Mantra running as Shanno Apo, while he should sprinkle water over his head with the Mantra, running as Idam Apo The perfume should be offered by repeating the three Mantras, running as Rathe Akshe, etc, while the cloth should be offered by repeating the Mantra running as Yuvan, etc Flowers should be offered by repeating the Mantras known as the Pushpavati, while the burning incense-stick should be offered with the Mantras, running as Dhuposhi The lighted lamps should be waived before the image, and Madhuparkas (small metal cups containing honey), should be offered by

repeating the Mantras, respectively running as Tejoshi Shukram and Dadhi etc, (1—4)

O thou foremost of human beings, the eight Rics beginning as Hiranya Garbhas, should be used on the occasion of offering boiled rice, cordials, shoes, cushions or carriages, or at the time of blowing chowries unto, or holding an open umbrella over a divine image The other articles of worship should be offered to the deity by repeating the Savitra Mantras The verses known as the Pourusha Sukta, should be mentally recited and made use of in connection with a Homa Ceremony In the absence of any image or idol, the articles of worship, should be offered on the alter or on the full sacrificial pitcher, or on the foreshore of a stream, or on a lotus flower, whereby a votary would win the good graces of the god Vishnu and attain infinite peace on earth

Then the libations of clarified butter should be poured on the blazing sacrificial fire, lighted on the cushion of sand laid on the well cleansed ground, and spread over with the blades of holy Kusha grass and sprinkled over with consecrated water Then the self-controlled votary should pour libations on the fire as, "libation to the god Vasudeva — libation to the Deva, libation to the almighty god (Prabhu) libation to the god who knows no change nor suffers any diminution (Avyaya), libation to the god of fire, libation to the Moon-god, libation to the gods Mitra and Varuna, libation to the god Indra, libation to the gods Indra and Agni" O thou of a generous spirit, then the libations should be offered in honour of the gods, such as the Vishvas, the gods, and the lord of the created beings O Rama, the subsequent libations should be cast by addressing the goddess Anumati, the god Dhanvantari, the presiding deity of households, the goddess of energy and the fire that created the universe Then offerings should be made to the abovesaid deities by addressing their names in the dative case, singular Similar oblations should be offered to Nerundhi, Dhumrinika, Asva-

panti, Meghapatni and the goddesses of energy known as Nandini, Subhaga, Sumangala, Bhadrakali, Sthuna, Shri, and Hiranyakeshi, as well as to the Vanaspatis (5—16)

Offerings should be made to the gods of good and evil at the threshold of the temple, to the god of eternal truth (Dhruva) at its centre, to the god of death at the outside to the god of wealth at the path way, to the god Indra, and his companion deities at the east, to the god of death and his colleagues at the South, to the god Varuna and his comrades at the west, and to the Moon-god and his attendants at the north Similarly O thou son of Bhrigu, offerings should be made to the god Brahma and his attendant deities at the centre of the temple, and to the spirits that wander in the day light on its floor, ceiling and altar, while in a night-worship, offerings should be made to the spirits that roam about in the dark (17—21)

The offerings should be made to the spirits, night and morning at the outside of the temple, and since oblations should be offered to one's manes, one should take special care to avoid the night fall A man should offer the first oblation to his deceased father, then to his grandfather, then to his great grandfather, then to his own mother, then to his father's mother, and then to the mother of his grand-father He should worship the souls of his departed fathers on the tips of the Kushagrass spread out on his right hand side (22—24)

Then oblations should be offered to the crows by repeating the Mantra running as " May the crows who live in the east, west, north west, south and the south west, take and accept this feast, spread out for them ', Then similar oblations should be offered to the dogs, by repeating the Mantra—"Two dogs were born in the family of the sun, one black and one white I offer them oblations, may they guard my way to the next world" Then oblations should be

offered to the cows by repeating the following Mantra" "Accept these oblations, O cows, who are the daughters of the celestial Surabhi and are the mothers of the inmates of the three worlds and who are holy, and given to the good of all, and whose very touches are purifying" (25—27)

Then having offered the above said oblations and doled out alms and charities to the poor, and feasted the assembled guests, a man should perform a Homa ceremony as follows "Om, libation to Bhu, Om libation to Bhuva, Om, libation to Sva, Om, libation to Bhu, Bhuva and Sva Om, I pour this libation which is an expiation for sins done to the gods I offer this libation which is an expiation of sin done to the Petris Om, I offer this libation which is an atonement for sins done by me Om, May the sins of mankind be pardoned by the libation I pour on the fire Om, May the sin of sin be pardoned through my offering this libation Om, I pour on fire this libation of clarified butter which is an atonement for sins wilfully committed by me Om, I pour on fire this libation to atone for sins unwittingly committed by me Om, obeisance to the Fire god who is the creator of sacrifices Om, obeisance to the lord of created beings" I have already dealt with oblations known as the Vaishva Deva-Valis and the process of worshipping the god Vishnu (28—29)

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CHAPTER CCLXV

SAID THE FIRE GOD —Now I shall deal with ceremonial ablutions in general, a knowledge whereof is sure to prove beneficial to mankind, The wise should bathe an image of the god Vishnu or that of any of the planets, on the bank of a

stream A man laid up with fever, should bathe it in a temple, as well as a man labouring under the inauspicious effect of a malignant star A man wishing to acquire a proficiency in his studies, or a man seeking victory, should perform the ceremonial ablution on the banks of a lake, or at a holy shrine, or at his own dwelling house A woman suffering from incessant miscarriage of foetus, should bathe an image of god Vishnu placed on a lotus flower A woman, whose issues die in childhood, should perform the rite under the boughs of an Ashoka tree A man praying for a profuse blossoming in his garden, should bathe the image midst a heap of flowers, while a person wishing to have an offspring of his loins, should bathe it in sea, whereas a person praying for a general amelioration of his fortune, should perform the rite near an image of the God Vishnu (1—4)

The above-mentioned rite should be performed under the auspicies of the asterisms, Revati, Pushya, etc A person having determined to do the same, should practise a vow for seven days before the day of its performance A man should rub his body with powdered Punarnava, Rochana, Shatanga, Guruni, Tvacham, Maddhikam, the two sorts of Rajani, Tagara, Nagakeshara, Amvarisha, Mangista, Mansi, Yasaka, Priyangu, Sarsapa, (Mustard), Kustha, Valam, Bramhi, Saffron, Pacnhagavya and powdered barley, and then immerse his body in water The gods Vishnu and Brahma should be respectively worshipped in the right and the left petals of the lotus-shaped mystic diagram. Similarly the gods Hara, Indra, etc, together with their respective weapons and attendant deities should be worshipped on the petals commencing from the east Again the gods such as Vishnu, Brahma, Isha, Shakra, etc, should be worshipped in the petals occupying the angular points of the lotus, and libations of clarified butter containing seeds of Sesamum should be poured eight hundred times on the sacrificial fire in honour of each of the abovesaid divinities (5—6)

O thou twice-born one, the sacrificial pitchers, respectively known as the Bhadra, the Subhadra, the Siddhartha, the Amogha, the Chitrabhanu, the Parjanya, and the Sudurshana should be duly stowed along the sacrificial shed in honour of the gods Ashvis, Kudrus and the Maruts etc, with a view to ensure good health to the bather

The gods should be invoked within the pitchers by reciting the Mantra running as "Rest in content in these pitchers, O ye Vishedevas, O ye demons, O ye Vasus, O ye gods, O ye holy sages whose pieties uphold the divine order in the three worlds, and lead the universe in the path of light and duty" Then the cereals and drugs known as the Jayanti, the Vijaya, the Jaya, the Shatavari, the Shatapushpa the Vishnukranta, the Aparajita, the Jyotishmati, the Ativala, the Sandal, the Ushira, the Keshara, the Kasturika, the camphor, the Valaka, the Patraka, the Tvacham, the Jatiphalam, the Clove, earth and the composition known as the Panchagavya should be put in them, and the Brahmanas should pour water on the head of the performer of the religious ablution, seated on the sacrificial platform Then the Homas should be separately performed in honour of the gods mentioned in the Mantras prescribed for ablution in connection with a royal inaugeration Then the final libation should be poured on the sacrificial fire, and remunerations should be paid to the preceptor and the priests officiating at the ceremony The god Indra having been thus bathed by his preceptor Vrihaspati, was enabled to kill the demons in battle, and a performance of such a religious ablution rite in honour of the presiding deities of the different quarters of the heaven, is sure to grant an easy victory in war etc (11—18)

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CHAPTER CCLXVI

PUSHKARA said —Now I shall deal with the rite of ablution which is to be performed for the purpose of exorcising a Vinayaka (a sort of malignant spirit) The spirit Vinayaka was placed by the gods Keshava, Isha and Bramha at the head of the lesser and subordinate gods known as the Ganas, his function being to baffle the ends of men and to frustrate their efforts in general A man possessed by Vinayaka, sees shaved heads, or fancies himself bathing, or riding on the shoulders of demons or monsters in sleep He hears the sounds of unseen footsteps closely following his heels in a walk All his efforts dwindle into nothing at the end, the mind becomes sad, dejected and vacant and loses the power of concentrating itself on any definite subject, and the body withers without any posititive ailment Such a person, if happens to be an unmarried girl, discards all offers of marriage and prefers to continue single, on the contrary a married woman, taken by Vinayaka, refuses the bed of her husband and lives sterile and separate to the end of her life A disciple under a similar circumstance, becomes averse to his studies and refuses the lessons of his preceptors, whereas in the same predicament a trader foregoes all profits, a cultivator becomes apathetic to his vocation, and a monarch neglects the duties of his sovereignty (1—5)

Such a person should take his seat on the sacrificial platform and perform a rite of religious ablution under the auspicies of the asterisms known as the Hasta, the Pushya etc, or of those presided over by the Moon-god, Vishnu, or on the occasion of the sun's passing over to a new zodiacal sign, known as the Ashvayuk He should rub his body with the cake of white mustard

and clarified butter, and rub his head with the powders of drugs respectively known as the Sarvoushadhi and Sarvagandha Then the contents of four pitchers of water containing earth respectively obtained from a stable, an elephant-enclosure, an ant-hill and a confluence of running streams, as well as Rochona, sandal and scented gum-resin, and consecrated with the Mantras running as Sahasraksha, and Shatadharam Rishi etc, should be emptied over his head The Mantra which should be recited on the occasion, runs as follows —"I wash thee with waters obtained from a hundred running streams, hallowed by the touch of the holy sages and the lord of the celestials May such waters purify thee May Varuna, the sun-god, Vrihaspati, Indra, the windgod and the seven immortal sages give thee wealth and peace May the evil fate that sticks to your hairs and the ill luck that hangs over your brows and blightens your eyesight, be removed by the efficacy of this consecrated water" (6—12)

Then the preceptor having caught hold of a vessel of Kusha grass, containing mustard oil, should pour out of that on the head of the possessed person, ladlesful of the same substance with his right hand, by repeating the Mantras running as "Libation to Mita, libation to Sanmita, Libation to Shalaka, Libation to Tankata, Libation to Kushmanda, and Libation to Rajaputra", and the term obeisance (Svaha) should be coupled at the end of each of them Then oblations composed of rawfish, Chitra flowers, cooked fish, boiled rice, radish, cake, curd, thickened milk, Payasa, Modaka and treacle should be offered on a winnow placed at the crossing of four roads, and over a cushion of holy Kusha grass (13—17)

Then the mother of Vinayaka should be invoked and offerings of Durva grass, mustard seeds and flowers should be made to her Then the final libation should be poured on the sacrificial fire, and the following prayer should

be read, "Grant me, O thou, goddess of good luck, the boon of beauty, wealth, progeny and fulfilment of all desires" Then the Brahmanas should be feasted and a pair of cloth should be presented to the ritualist, officiating at the ceremony A man by worshipping Vinayaka, becomes prosperous, and all his attempts are crowned with success (18—20)



CHAPTER CCLXVII

PUSHKARA said —Now I snall deal with the rite of ablution known as the Maheshvara Snanam, which being duly performed, brings victory to the standard of a sovereign, and which was disclosed by the holy sage Ushana to Vali, the king of the demons The performer of the ceremony should be bathed on the sacrificial platform before sun-rise, and the following Mantra should be read on the occasion. "Om obeisance to the Rudra incarnation of the god and to Vala the (powerful one), whose body is smeared with the ashes of grey colour Victory and victory thee, O god, trample down all those who would act hostilely to so and so in the quarrel or war that would break out with him Om, trample down and trample down all comers that are fastly approaching to attack May the god of white-light, may the god of thousand beams who would burn down the Universe to ashes at the Millemum, accept this worship and protect thy life May the god Shiva, the destroyer of the demon Tripura, and who is possessed of the essence of all the celestial beings, and who, in his Samvarta manifestation, is effulgent like the god of Fire, protect your life Om obeisance, Likhi, Likhi Likhi," (several editions read Likhi, Lili, Khili). Then having

bathed as above indicated, the votary should cast oblations of rice and sesamum into the sacrificial fire, by repeating the above-said Mantra, and bathe the image of the god Shiva with the composition known as the Panchagavya, and worship him thereafter (1—3)

Now I shall describe the other sorts of religious ablutions which grant success to their performers A bath, after having lubricated the body with clarified butter, tends to increase the duration of life of a man, while by bathing with cowdung, a man becomes a favourite with fortune Similarly, a bathing, done by rubbing the body with the urine of a cow, makes the bather free from all impieties, while a lubrication of the body with thickened milk before a bath, tends to increase one's mental and physical vigour By rubbing curd over his body before bath, a man is sure to improve his complexion, while a bath in the washings of the sacred Kusha grass, tends to absolve the bather of all iniquities A man by using the composition of Panchagavya at his bath, becomes possessed of all desirable goods, while a bath in the washings of Asparagus (Shatamuli) or Shringa, respectively ushers in a good fortune, or an unsullied conscience A bath in the washings of Palasha, Vilva, lotus and Kusha grass, should be deemed as the harbinger of all wished for goods, while the drugs known as the Vacha, the two sorts of Haridras and the Musta, used by a man at his bath, grant him an immunity from the influences of malignant spirits A bath in the washings of gold, silver or copper, grants longevity and increases the fame, piety and intellectual capacities of the bather. A bath in the washings of gems vouchsafes success in life, while an ablution in water scented with the drugs known as the Sarvagandha (universal perfume), is sure to give a better turn to one's fortune A daily immersion in a basin of water containing fruits, as well as the use of pulverised Dhatri fruits at the bath, brings in health and beauty By cleansing the body with powdered

sesamum and sun-dried rice at the time of bathing, a man is sure to improve his complexion, while a similar use of the creeper Priyangu, ensures a daily expanding purse A bath in water saturated with the leaves of Kadamva, Padma and Utpala, brightens one's complexion, while a similar use of the washings of the Vālā plant, increases one's physical strength (4—10)

Of all sorts of bath, the best is that which is done in the washings of the sacred feet of Vishnu Alone, the bather should pass an entire day in meditation, for the realisation of a single object He should tie round his wrist a bracelet made of Kustha, Vacha, Shunthi, Conch-shell, or of iron, and by repeating the Shukta, running as Akrandaya, etc, The gift of all sorts of boons is in the hand of the god Hari, and by worshipping him, a man becomes possessed of all wished-for good (11—13)

By bathing the image of the latter deity in a composition of thickened milk and clarified butter, and by duly worshipping it, a man is sure to get rid of all sorts of bilious distempers, while an offering of the five species of Mudga pulse, made to the same deity, should be deemed as an unfailing remedy for all gastric complaints An immersion of the image of Vishnu in the composition known as the Dvi-Sneha (water and clarified butter), is the best cure for all diseases incidental to a deranged condition of the bodily phlegm A bath of the abovesaid emblem in the composition known as the Trirasa, signifies its immersion in a mixture of oil, honey and clarified butter, while an ablution in Dvi-Rasa means its bathing in water and clarified butter only A Samala Snanam expresses the fact of its being immersed in oil and clarified butter The composition, known as the Tri Madhuram (the three sweets), consists of honey, juice of sugar-cane and thickened milk, and a bathing of the divine image of Vishnu in it, should be deemed as one of the best of peace-giving rites A mixture

composed of oil, clarified butter and sugar-cane-juice, and used for the same purpose as the above, confers prosperity on the performer of the ceremony An unguent made of the three white substances (Trishukla) *viz*, camphor, Ushira, and Sandal, as well as the one composed of Sandal, Agollochum, Camphor, Musk, and Saffron, applied by a votary on the body of an image of Vishnu, enables him to witness the realisation of all his heartfelt objects (14—20)

O thou son of Bhrigu, the three cooling substances usually made use of in a worship of Vishnu, and technically known as the Trisheetas, are the Jati fruits, camphor and sandal O thou foremost of the race of Bhrigu, articles of five different colours such as the yellow, the grey, the white, the black and the red, are usually employed in the service of the abovesaid deity The three white articles are the Utpala, the lotus and the Jati flowers Saffron, the red lotus, and the red Utpala flowers form the three red and so on By worshipping the god with lighted lamps and burningi ncense-sticks, a man is enabled to enjoy god's peace in life The Brahmanas should perform a Homa ceremony in such a connection, in a quadrilateral fire-hole, and respectively pour a hundred thousand, or a million libations of barley, sesamum, paddy and clarified butter on the sacrificial fire, and thereafter worship the planets with the Gayatri Mantra, whereby the greatest bliss would be brought about (21—24)

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CHAPTER CCLXVIII.

PUSHKARA said —The celebration of the king's birthday, should be observed, each year, in the month of his

nativity and on the day marked by his natal asterism The king should worship the Sun-, and the Moon-, god, each month, on the occasion of the former's passing over to a new sign of the zodiac For four months, the god Hari, manifest in the shape of the holy Augusta, should be worshipped with festivities, since the rising of the constellation of that name,—the festivities continuously lasting for five days only (1—2)

In the month of Bhadra (Prosthapad) and commencing from the day of the first phase of the moon's increase, a mansion should be caused to be built in honour of the god Indra, to the east of the royal mansion, and a flagstaff should be raised at an angle of the house, and the lord of the celestials and his queen of immortal youth, should be worshipped on the occasion The post should be taken to its proper place, on the day of the eleventh phase of the moon's increase, the performer of the ceremony observing a fast that day On the day following, the flag should be unfurled from the top of the mast, and the lord of the celestials and his beloved Shachi, should be invoked and worshipped in the sacrificial pitcher, covered over with a piece of cloth, and the following prayer should be recited "Thou hast come into being in this pitcher, O thou god of the gods O thou the wielder of a splendid destiny, grow from day to day, O Indra, in thy full vigour of immortal youth, O thou the killer of the demon Vritra,—O thou who destroyest the enemies of light Thou art the eternal god,t he absolute sovereign divinity given to the good of all created beings, the infinite energy, the all pervading reality, the promoter of fame and victory. May the eternal gods, O Shakra, strengthen thy arms and increase thy prowess which shows itself in seasonable and goodly showers of rain May the gods Brahma, Vishnu, Mahesha, Kartickeya, Vinayaka, the Adityas, the Vasus, the Rudras, the Sadhyas, the Bhrigus, the quarters of the sky, the Maruts, the Lokapalas, the

planets, the Yakshas, the mountains, the rivers, the oceans, the goddess of fortune, the Earth goddess, the goddesses Gouri, Chandika and Sarasvati, spread thy conquest and glory O Shakra, O thou the beloved husband of matchless Shachi, may I be blest through thy victory, and may the Brahmanas, kings and the people at large, be benefited by thy conquest Through thy grace, verdure covers the bosom of this gladsome Earth, and corn grows in abundance in the field May peace reign supreme all over the universe and the evil hide its face for good!" By worshipping the god Indra with the abovesaid Mantra, a king is sure to ascend heaven after death (3—13)

A picture of the goddess, Bhadrakali, should be worshipped in the month of Ashvina, with a view to achieve success in all departments of life Similarly, the bow, the banner, the umbrella, as well as the royal arms and other insignias of royalty, should be worshipped on the day of the eighth phase of the moon's increase in the same month The votary should keep a vigil in the night following the day of worship, which should be repeated on the morrow, and the goddess should be addressed as follows "O thou goddess Bhadrakali, O thou Supreme Durga, O thou goddess Durga who deliverest all beings from dangers and difficulties, O thou the invincible energy presiding over the three worlds, O thou dreadful, undaunted energy of the supreme Absolute, grant me victory" (14—15).

Now I shall deal with the rite of Nirājanam, (a ceremonial farewell to a king before starting on a military expedition), which should be performed in a chamber, situate at the north-east angle of the palace Three triumphal arches should be erected before the chamber of ceremony, and the gods should be constantly worshipped therein The gods Brahma, Vishnu, Sambhu, Indra, the fire-god, the Wind, Vinayaka, Kumara, Varuna, Dhanada, Yama, the Vishvedevas, Vaishvanara, the eight celestial elephants who guard

the eight approaches of the sky, such as Kumuda, Airavata, Padma, Pushpadanta, Vamana, Suprita, Anjana, and Nila, should be worshipped in the chamber, during the stay of the sun at the mansion of the asterism Svati, first commencing from the day of the former's leaving the asterism Chitra and passing over to the sign of Virgo The priest should pour libations of clarified butter on the sacrificial fire, mixed with oblations of sundried rice and sesamum orientale, worship the sacrificial pitchers filled with consecrated water, and stowed in due order on the sacrificial platform, and wash the royal horses and elephants with the contents thereof

The horses should be first bathed and then the elephants should be taken out of the royal stud through the portal arch of the palace, but not beyond the first or the principal gate-way leading to the palace, and should be paraded within the enclosures of the palace-grounds Then the royal arms and the insignias of his sovereign authority should be worshipped in the chamber of the castle (16—22)

The god of oceans (Varuna) should be worshipped under the auspices of the asterism presided over by the same deity, and offerings should be made to the malignant spirits on the night following the day of the worship The king should keep at his home during all the time the sun would be at the asterism of Vishakha (the sixteenth lunar mansion), when the royal animals and vehicles should be decked and decorated with ornaments The arms and insignias of royalty should be worshipped on the occasion, and then placed under the charge of the royal equerry and the commissioned custodians of the same The royal astrologer should then consecrate the royal arms and the emblems of his kingly office, such as the elephant, the horse, the umbrella, the sword, the bow, the trumpet, the banner and its rod, and then place them on the back of the royal elephant The royal priest and the astrologer should then ride on the elephant and drive out through the principal gate-way

Then the king, riding on a consecrated elephant, should offer oblations to the gods, and circumbulate the palace grounds, illuminated by flash-lights shed by the fire works round the horizon Then the king, humble and self controlled, should drive out on his elephant, accompanied by his four army corps, the different regiments and squadrons shouting victory to his self and standard Thus having returned home he should offer libations of water to the gods The peace-giving rite described above, consists what is technically known as the Nirajanam, which materially contributes to the prosperity of a king, and inspires terror in the hearts of his enemies and antagonists (23—30)

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CHAPTER CCLXIX.

PUSHKARA said —Now I shall narrate the Mantras with which the royal umbrella should be consecrated, and victory is sure to follow from worshipping it with them "May thy splendour and majesty grow from more to more every day, with the dynamics of truth which is the essence of the god Brahma, and the light and energy that burns within the suns and moons, and the force that moves in the spirit of the mighty Water god May thy paramount authority be consolidated more and more every day, O thou the Royal Umbrella, the source, the centre of all nobleness and lofty aspirations May the king repose in health and victory beneath thy blissful shade, as the earth rests in bliss under the shadow of a pregnant rain-cloud O thou grey-coloured emblem of law and order, O thou whose lustre resembles the mellow beam

of a snow-ball or autumn-moon, O thou who art born of the race of Gandharvas, mayst thou never defile the race of our sovereigns Increase in majesty and splendour, O thou the Royal horse, with the undying truth which is the self of Brahma, with the immortal energy that burns in the sun and moon and fire, with the pieties and penances that have made their sanctuaries in the hearts of the holy sages, with the annihilation of animal propensities that characterises Rudra, and with the force that sets the winds in motion Recollect thy royal birth, O thou horse, the metamorphised son of a sovereign, and the gem Koustabha that was churned out of the primeval ocean with thy honoured self The sin that appertaineth to a killer of a Brahmana, the sin that is incidental to a patricide or matricide, the sin that sticketh to the cursed throat of a liar, making a false claim to a plot of ground, the sin that dogs the fugitive foot-steps of a cowardly Kshatriya, showing his back to his enemies in battle, may never lie on your lofty head, and may they fly before thy bold and courageous front In road, in battle, may you never belie your noble origin and descent, and may you kill the enemies of your royal master in battle, and live happily with him in his service" (1—9)

"I lay myself at thy feet, O thou lord of the celestial birds, O thou Guruthmana of mighty pinions, O thou son of Vinata who sittest perched on the standard of Narayana, and movest like a banner before the armed hosts of the lord of the celestials Lead me to new victories every day, O thou whose movements are swifter than those of the wind. O thou immense bodied quaffer of divine ambrosia who destroyed the serpents and the enemies of god-head in battle, and didst steal away the bowl of nectar for the benefit of the universe Fill in the ranks of any battled legions, O thou god of matchless prowess Never leave my lines, O thou invincible spirit of immense agility Protect me and my soldiers, clad in mailed armours, O thou whom the

supreme Vishnu appointed to shield the person of the celestial king, and burn the ranks of my hostile forces" (10—13)

The eight elephants known as, Kumuda, Airavata, Padma Pushpadanta, Vamana, Supritaka, Anjana and Nila, are of divine origin Their sons and sons' sons such as, Bhadra, Manda, Mriga, etc, multiplied themselves in the forests of the earth "O you royal elephants, recollect your divine progenitors and the celestial blood that courses in your veins May the Vasus, the Rudras, the Adityas, and the Maruts protect you all O thou king of the elephants, protect thy sovereign master and rigidly discharge the obligation he has laid thee under May the king of the gods riding on his mighty Airavata (elephant), follow thee in battle and guard thy rear Win victory in battle and enjoy perpetual health May you wax as hot in battle as thy divine cohort Airavata May you acquire beauty from the moon-god, strength from Vishnu, energy from the sun, speed from the god of wind, steadiness from mountains, victory from Rudra, and fame from the god Purandara May the divine elephants with their respective celestial riders, protect thee in battle May the Ashvinis, together with the Muruts, the Gandharvas, the Vasus, the Rudras, the immortal sages, the wind, and the moon-god protect thee in all the quarters of the globe May the Nagas, the Kinnaras, the Gandharvas, the Yakshas, the ghosts, the planets, the Pramathas, the presiding deities of malignant spirits, and the Matricas, the god Indra, the Commander-in-Chief of the heavenly forces, and the god Varuna strengthen thy limbs with their respective essences, and burn down to ashes the battled hosts led by the enemy of this victory-seeking monarch" (14—22).

"Recollect the debt you owe to thy sovereign, O streamer, float in victory and gladness to-day, as thou didst flutter in battles which led to the falls of Kalanemi, Tripura, Hiranya-

Kashipu, and other demons May the ornaments with which the enemy's standard has been decorated, fall to the ground, struck by thy unbearable energy May the enemies of the king be totally annihilated, affected by thy blue, and white, colours May pestilence and virulent epidemics break out in the ranks of the enemy's forces, and may Putana, Revati, Lekha, Kālarātri and other monstresses follow in their wake and devour them all" (34—28)

"O sword, the god Sharva created thee of yore in the great religious sacrifice known as the Mahayajna, and out of the essence of the universe The eight appellations by which thou art known are, (1) Krishna, (2) Shrigarbha, (3) Vijaya, (4) Dharmapala, (5) Asi, (6) Khadga, (7) Tikshna-Dhara and (8) Durasada O thou destroyer of the evil disposed, O thou, who dost neutralise the effects of bad dreams, O thou, whose colour resembles the hue of a blue lotus, these are the eight epithets given to thee by the god Shambhu of yore Remember when thou wert manifest in the shape of the god Nandaka, O thou, whose entire length exceeds the measure of thirty fingers (Nistrinsha) Thy nativity is marked by the asterism Krittika, the god Maheshvar is thy preceptor, thy body is made of gold, and the god Janardana is the presiding deity of thy existence Protect the king, O Sword, with all his household and subject-people and army Out of thee, the universe has evolved into its present shape I make obeisance to thee, O thou sinless one, O thou who dost help thy votaries to bring a battle to a glorious and happy termination O thou, who dost protect the soldiers as a mailed coat, save my honour, army and prestige to-day, I am a fit object of thy pity" (29—34)

"O thou trumpet, whose dreadful flourishes strike terror into the hearts of one's enemies, dost thou add to the signal glory of the royal arms As the mighty tuskers rejoice at the deep rumbling sound of a rain-cloud, so may the thrilling peals of thy soul-stirring notes fill our men with joy,

animation and a maddening thirst for martial glory As a timid and forlorn wife trembles in her lonely bed, at the clap of thunder in a dark and drizzling night, so may our hostile army tremble at thy fatal or death-dealing note" (35—37)

Each year, the royal arms and insignias should be worshipped by repeating the above-said Mantras, which should be used as well on the occasion of a royal inauguration by the king's astrologer Similarly, the image of the god Vishnu should be consecrated with the offerings of blankets, etc, dedicated to his divine use (38)

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CHAPTER CCLXX

PUSHKARA said —O thou foremost of the twice-born ones, the god Brahma employed the Mantra known as the Vishnu Panjaram, for the protection of the god Shankara, bent on killing the demon Tripura Again the same Mantra was used for a similar purpose by Vrihaspati, in connection with Indra's setting out on a war against the demon Vala, in which the latter was slain Now I shall describe the real nature of the incantation to be practised on the occasion, and the Mantras that are to be used in connection with the same (1—3)

The god Vishnu, wielding a discus in his hand, should be contemplated as occupying the eastern portion of the circle of incantation (Mantra Chakra), the mace-wielding Hari as situated at its south, the god Vishnu holding a bow in his hand, as occupying the western part of the circle round the warrior, the god Janardana with a sword in his hand in the north, the god Hrishikesha at the angular points of the circle, and the god Janardana as occupying their intervening

spaces Similarly he should contemplate the god Vishnu, manifest in the shape of Kroda, as filling in the ground he stands upon, and the god Nrisinha as pervading the span of heaven above his head Then the following Mantra should be repeated —The discus Sudarshanam, burning with the effulgence of the mid-day-sun, is revolving over my head May its scorching and unbearable light, kill the ghosts and monsters that are conspiring to bring about my destruction May the mace of the god, resplendent as the sun of the millennim, or burning with the glow of living fire, kill the demons, monsters, Pishachas and Dakinis that are concocting evils for my ruin. May the bow of the god Vasudeva, cast ruin and confusion broadcast among the ranks of my enemies, and men, and Kushmandas and Pretas and fiendish creatures that are brewing mischief for my fall May the sworn brotherhood of demons be defeated, frustrated and dispersed by the moon-shine-lustre of the irresistible sword of Vishnu, as serpents are routed by the mighty presence of the invincible Guruthmana May all the Kushmandas, Yakshas, Daityas, Nishacharas, Pretas, Vinayakas, wicked men, lions, tigers, serpents and birds of prey, change their vicious nature, and be amiably disposed towards me May all those who are practising dreadful incantations to obliterate my memory, or to deaden my intellectual faculties in general, as well as the Kushmandas who are attempting to deprive me of my comforts and enjoyment, or to screen my signs of auspicious omen, perish root and branch, struck by the almighty discus of Vishnu May my body, mind and senses harmoniously act in healthy unison, through the favour of the ever-kind Vasudeva" (4—13)

"The god Hari is guarding me both at the back and the front. The god Hari is protectiug me at the north and the south. Thou art the infinite, worshipful, changeless god The man who bows down to thee, knows no affliction The god Keshava is indentical with the supreme Brahma. The

universe is the embodied self of the god Hari I, with a whole heart, sing the name of the god May my three sorts of sin be pardoned" (14—15)

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CHAPTER CCLXXI.

PUSHKARA said —The Mantras as contained in the Rik, Atharva, Saman and Yajur Vedas number hundred thousands in all They were divided into two main branches, *viz*, Ashvalayana, and Voudhayana The ten thousand Mantras contain two thousand Brahmanas The holy sages Dvaipayana, etc., remembered the Rikveda The Yajurveda contains one thousand nine hundred and ninty-nine Mantras The ten thousand Brahmanas are divided into eighty six branches, such as the Kanva, Madhyandini, Kathi, and Madhyakati, etc The Shakhas (branches) known as the Maitriyani, Taittriya, Vaishampayanika, etc, belong to the Yajurveda The first Shakha, belonging to the Sama Veda, is called the Kouthumi, the second is known as the Atharvanayani, and the four Ganas are the Aranyakas belonging to it The Ukthas and the Mantras such as the four Uhas number nine thousand in all The Brahma Sankatas number hundred and four in all, out of which twentyfive appertain to the Sama Veda (1—8)

The sages, such as Shounaka, Pippalada, Munchakesha, Sumanta, Javali, etc, were the first rhapsodists who sang the verses of the Atharva Veda The holy Vyasa, an incarnation of the Supreme Brahma, divided the Vedas into different groups or Shakhas, each containing ten thousand and six hundred Mantras and a hundred Upanishads The god Vishnu, manifest in the shape of the holy Vyasa also

composed the books known as the Puranas and the Itihasas The six sages such as Suta, Lomaharsana, Sumati, Agni-Varcha, Mitraya, Shanshapayana, Kritavrata and Savarni, having received the Puranas from the holy Vyasa, became his disciples The sages, such as Sanshapayana, etc, made Sanhitas of the eighteen Puranas, such as the Brahma, etc The god Hari who is beyond all illusion, and of whom has evolved out this illusory universe, and who though shapeless, sometimes assumes a definite form, and who is the fountain source of all knowledge, is the pervading spirit of the present work (Agni Puranam) A man by worshipping and singing hymns in praise of the god (Vishnu), is enabled to enjoy all the creature comforts in this life, and to work out his salvation in the next (9—17)

The Almighty, ever victorious Vishnu, is manifest in the fire and in the sun As fire, he serves as the mouth of the gods, by receiving the libations offered in the course of a sacrifice The god (Vishnu), as manifest in the shape of the religious sacrifice, forms the theme of the Vedas and the Puranas The present work (Agni Puranam) is the best of all shapes that had ever been assumed by the infinite Vishnu The god Janardana is the author and hearer of the present Agni Puranam Therefore, the present work is full of the essence of all the Vedas, and ranks supreme among its sister compositions The Agni Puranam is replete with all knowledge worth acquiring, is holiest of the holies, and is great with the infinite greatness of the god Hari One in quest of wisdom, should read and hear the verses of the present work recited, whereby he will gain proficiency in learning, since it (Agni Puranam) is but another manifestation of the god Hari running through all as universal soul The seekers of beauty, wealth, kingdom, virtue, fame learning, cow, village and attributes of good fortune in general, are sure to attain their respective objects of solicitation by a single perusal of the present work The Agni

Puranam grants salvation to those who earnestly strive for liberation of their encaged souls, whereas by going through it, the worst sinners may purge off the sins that lie thick on their souls (18—22)



CHAPTER CCLXXII.

PUSHKARA said —The Puranam, which the god Brahma narrated of yore and which contains fifty thousand verses, is known as the Brahma, and a man, seeking a residence in heaven after death, should make a gift of it to a Brahmana, together with the gift, falling under the category of Jala Dhenu, on the day of the full moon in the month of Vaishakha The work, entitled the Padma Puranam and which contains twelve thousand verses, together with a cow, should be given to a Brahmana under the auspicies of a similar moon in the month of Jaistha (1—2)

The holy sage Parashara narrated the Puranam known as the Vaishnaba, dealing with incidents that occurred in the cycle of time called the Varaha Kalpa, and containing twenty thousand verses A gift of the above-said work together with the articles forming the gift of Jala-Dhenu should be made over to a Brahmana on the day of the full moon in the month of Ashada, whereby the giver would go to heaven after death The Puranam narrated by the god of wind and known as the Vayaviya Puranam, which contains fourteen thousand verses and deals with incidents of the age known as the Shveta Kalpa, and the virtues and rules of conduct that ought to have been followed and observed in that cycle of time, is a favourite work of the god Hari. This sacred work should be caused to be copied out and

presented to a Brahmana, on the day of the full moon in the month of Shravana, together with the articles which form the gift of Guda Dhenu The Puranam which begins with the Gayatri* and contains eighteen thousand Slokas and Mantras which describes the fall of the demon Vritra and the annals of the cycle of time known as the Sarasvati Kalpa, and wherein the articles of faith and rules of conduct have been fully discussed is known as the Bhagavatam A copy of the work should be presented to a Brahmana on the day of the full moon in the month of Bhadra, (Prosthpad), together with the gift technically known as the Golden Lion (3—7)

The Puranam in which the holy sage Narada discussed the rules of conduct that prevailed in the cyle of time known as the Vrihat Kalpa, and which contains twenty five thousand verses in all, is known as the Naradeyam Puranam A man by making gift of a copy of such a work, together with a cow to Bramhana, attains the highest religious merit in life A copy of the work, entitled the Markandeyam Puranam, and which is composed of nine thousand verses, should be presented to a Bramhana on the day of the fool moon in the month of Karticka The Puranam which the god of fire narrated to the holy sage Vashishtha, and which contains twelve thousand verses, is known as the Agni Puranam A copy of this wonderful work which is replete with informations on all subjects worth-knowing, should be given to a Bramhana under the auspices of a full moon in the month of Magha, whereby the giver would attain all his heartfelt objects The Puranam which owes its origin to the Sun-god and which Bhava narrated to Manu and which deals in fourteen thousand verses with the incidents which are to come, is known as the Bhavishya Puranam A copy of the said work together with a quantity of treacle, should be made

* धाम्नास्वेन सदा निरस्तकुहकं सत्यं परं धीमहि। भागवतम्।

over to a Brahmana in the month of Pousha The Puranam narrated by Savarni to the holy sage Narada, and which deals with the history of Rathantara and the Varaha-manifestation of Vishnu, is known as the Bramha-Vaivarta-Puranam A man by presenting a copy of the abovesaid work to a Bramhana in the month of Phalguna, ascends the region of Bramha, The Purunam in which the god Maheshvara, wrapped up in the flame-manifestation of his divine self, laid down the rules of conduct to be observed in the fiery cycle of time (Agneya Kalpa), and which is composed of eleven thousand verses, is known as the Linga Puranam A copy of the abovesaid-work, together with the gift falling under the category of Tila-Dhenu, should be made over to a Brahmana in the month of Phalguna, whereby the giver would ascend the region of Shiva, after death The Puranam narrated by the god Vishnu, and which deals with the doings of the Varaha-manifestation of his own self on earth, is known as the Varaha Puranam A copy of the abovesaid work, together with a golden image of the celestial Garuda, should be gifted to a Bramhana in the month of Chaitra, whereby the given would attain the beatitude of the god Vishnu The great Skanda Puranam was narrated by the god Skanda, and contains eighty-four thousand verses The Vamana Puranam which is replete with the anecdotes of the earthly life of the god Hari, is composed of ten thousand verses A copy of the work, dealing with all sorts of pious acts, should be presented to a Bramhana on the occasion of the sun's passing over the point of autumnal equinox The Kurma Puranam narrated by the great tortoise-manifestation of the god, contains eight thousand verses, and deals with the history of the king Indradumnya The Matsa Puranam narrated by the fish incarnation of Vishnu to Manu in the cycle of Time known by the same epithet (Matsa Kalpa), contains thirteen thousand verses A copy of the book should be presented to a Bramhana under the auspices of Vishuva

together with a golden image of the fish incarnation The Garuda Puranam narrated by the god Vishnu in the cycle of Time known as the Tarksha Kalpa, contains eight thousand verses and describes the birth of Garuda out of the egg of the primordial universe A copy of the work should be presented to a Bramhana together with a Swan of gold The Bramhanda Puranam narrated by the god Bramha and describing the glory of the universe, contains twelve thousand verses, and copy of the work should be presented to a Bramhana as well (12—23)

The reader of the Mahabharatam should be worshipped with garlands, perfumes and wearing apparels as he would finish reading each canto (Parva) of that great epic, and the Brahmanas should be sumptuously feasted with Payasa on the occasion, as well as cattle, gold and proprietory right in lands and villages, should be given to the Brahmanas at the end of each canto The readers of the book (Mahabharatam) wrapped in a silk cover and placed in a sacred receptacle, should be worshipped at the end of its entire recital Nara, and the god Narayana should be likewise worshipped on the occasion with flowers, etc The Brahmanas should be propitiated with gifts of cow, boiled rice, gold, land, and a sumptuous repast The different sorts of gems as well as the gifts known as the Mahadanam, should be made over to the Brahmanas within the first two or three months of the end of the recital The Brahmanas who had been present in the assembly of recitation and heard the entire work recited from beginning to end, should be presented with gifts on the occasions of the sun's changing its course O thou twice-born one, those who had heard it recited should make gifts to the Shravakas (Listeners) A man by making gift of a work of Itihasa, or of one belonging to the Pouranic literature, enjoys a sound and unbroken health in life and ascends heaven and attains salvation after death (24—29)

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CHAPTER CCLXXIII

SAID THE GOD OF FIRE —Now I shall narrate to you all about the dynasties of kings and sovereigns who belonged to the solar or the lunar race The god Hari begat the lotus born Brahma, who in his turn begat the holy sage Marichi, the father of the patriarch Kashyapa,—the god of day being the son of that patriarch The great luminary married Sanga, Prabha, and the daughter of Raivata He begat Revantam on his last-named queen, Pravatam on Prabha, and Manu aud the twins Yama (the god of death) and Yamuna (the presiding goddess of the river of that name) The shadow queen of the god (Chhaya) in her turn gave birth to Vaivasvata Mann, Visti, the daughter named Tapati, and Shani (the patron deity of the planet Saturn) The Ashvinis on the other hand, were the sons of the sun-god by his queen Sanga (1—5)

The Vaivasvata Manu had eight sons, each of them, his peer in majesty and prowess who ruled the kingdom of Ayodhya and were named Ikshaku, Nabhaga, Dhrista, Sharyati, Narishyanta, Pranshu, Dista, Sattama, Karusha, and Prishadra Ila was the name of the daughter of Manu, and Budha, (the presiding deity of the planet Mercury) begat Pururava on her After the birth of Pururava, Ila became the wife of Sudumuna, Sudyumna begat the three kings Utkala, Gaya, and Vinatashva on her Utkala became the king of the territory named after him, the country of the west was allotted to the share of his brother Vinatashva, while Gaya who ruled the different quarters of the globe, established his capital in the city since memorable after his name Sudyumna obtained the kingdom of Pratisthanam by the advice of the holy Vasistha Thereafter Sudyumna made over the kingdum to Pururava (6—10)

The Shakas were the sons of Narishyanta Vaishnava and Amvarisha were the sons of Nabhaga, whereas the race of Dharashtaka first started from the king Dhrishta The kings Sankalpa and Anarta were the sons of Sharyati, while Revata was the son of Anarta, who became the ruler of the country named after him and established his capital in the city of Kushasthali (11—12)

The virtuous Raivata Kukudmin was the eldest of the hundred sons of Reva, and hence ascended the throne of Kushasthali Kukudmin in the company of his wife went to hear the song of the great Bramhan, and his soul became so deeply wrapt in music, that cycles after cycles of time rolled on earth quite unheeded and all the time passed as one moment But the trance broke, and Kukudmin hastily repaired to his capital, followed by the Yadavas His capital was at Dvaravati the city of many palaces (*lit*, doors), well-guarded by Vasudevas and others at the head of the Bhojas, the Vrishnis, and the Andhakas Kukudmin gave his daughter Revati, the virgin of spotless beauty, in marriage with Valadeva, and subsequently practised austere penances on the summit of the mount Meru, whereby he ascended the region of Vishnu (13—16)

The two Vaishya sons of Nabhaga took to the life of a Bramhana, while the Kārushas, the sons of Karusha elected to remain Kshatriyas and were invincible in battle The sons of Prishadhra who killed a cow of their spiritual preceptor, were degraded to the low status of a Shudra. Ikshakku the son of Manu, begat Vikukshi who in time graced the royal throne of heaven Kukutstha was the son of Vikukshi. His son was Suyodhana. His son was Prithu. His son was Ayus His son was the redoubtable Yuvanashva His son was Shravanta and his capital was in Shravanti and his capital was situated in the east. His son was Vrihadashva His son was Kuvalayashva. The latter prince formerly known by the name of Dhundhu, was invested

with the dignity of a Dhundhumara Dhundumara had three sons, *viz*, Dridhashva, Danda and Kapila Haryashva and Pramodaka were the sons of Dridhashva (17—22)

Haryashva begat Nikumbha, whose son was Sanhatashva. His sons were Akrishashva and Ranashva Ranashva begat Yuvanashva whose son was Mandhata Mandhata had two sons, *viz*, Purukutsa and Muchukunda Purukutsa begat Trasadasyu and Sambhuta on his queen Narmada Sambhuta was the father of Sudhanva, who in his turn begat Tridhanva His son was Taruna His son was Satyavrata His son was Satyaratha His son was Harishchandra Harishchandra begat Rohitashva, and Rohitashva begat Vrika Vrika, begat Vahu Vahu begat Sagara and his queen Prabha gave birth to sixty-thousand sons Bhanumati gave birth to Asamanja The sons of Sagara were killed by the god Vishnu, while engaged in excavating the nether region Asamanja begat Anshumana His son was Dilipa His son was Bhagiratha who brought down the Ganges on earth His son was Nabhaga (23—30)

Nabhaga begat Amvarisha His son was Sindhu-Dvipa, His son was Shrutayu His son was Rituparna His son was Kalmashapada who begat Sarvakarma Sarvakarma begat Anaranya, who begat Nighna, who begat Anamitra, whose son was Raghu Raghu begat Dilipa His son was Aja Aja begat Dirgha Vahu and Kala, who begat Ajapala, whose son was Dasaratha (31—34)

Dasaratha had four sons, all born of the essence of the Supreme Bramha and who were the incarnations of God Rama was the eldest of them all, and killed the demon king Ravana of Lanka, and so became the foremost of his race Rama ruled the kingdom of Ayodhya, and his life forms the theme of the immortal epic of Valmiki, composed at the request of the holy Narada. Rama begat Kusha and Lava on his beloved Sitā. Kusha begat Atithi whose son was Nishada. Nishada was the father of Nala, whose son was

Nabhoh Nabhoh begat Pundarika Pundarika begat Sudhanva Sudhanva begat Devanika, whose son was Ahinashva who begat Sahasrashva Sahasrashva begat Chandraloka Chandraloka begat Tarapida, whose son was Chandra Giri Chandragiri begat Bhanuratha, and Bhanuratha begat Shrutayu The kings enumerated above were the descendants of Ikshaku and belonged to the Solar race (35—39)

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CHAPTER CCLXXIV

SAID THE GOD OF FIRE —Now I shall enumerate the names of kings who belonged to the lunar race, and a perusal of whose history tends to absolve the reader of all impieties The god Brahma came into being on the mystic lotus flower that sprang from the umbilical region of the Supreme Vishnu Brahma, begat Atri Atri begat Soma (the Moon god) who performed a Rajshuya sacrifice and made over his proprietory right to the three worlds, to the preceptor as his remuneration (Dakshina) for officiating thereat As the Moon god was rising out of the primeval ocean, just having finished his bath after the sacrifice, behold, the damsels of heaven (*lit*, the goddesses) who were always eager to feast their eyes with his matchless beauty, were smitten with the arrows of Cupid at his presence Passion clouded their sense of dignity, and they all surrendered their honour and matronly virtues to the Moon-god The goddess Lakshmi forsook the bed of Narayana and nestled herself round the neck of the beautiful Moon And so did Dyuti forsake her lord Bhivavasu, and Pusti her wedded lord (the god of fate), and Prabha her god of day, and Kuhu her fire-god and Kirti her

husband Jayanta, and Dhriti her husband Nandi, etc, and all bartered away their honour for the beauty of the god The Moon-god ravished them all, nor could the husbands of the goddesses dissuade him from the act with their arms and curses, as by the merit of the Rajshuya sacrifice he had paramount sway over the seven worlds (1—7)

But by a subterfuge, the gods managed to bring about his downfall Proud of his irresistible charms, the Moon-god had taken a fancy of the beautiful Tara, the wife of the holy Vrihaspati (Jupiter), the preceptor of the gods, and seduced her away from the custody of her lawful husband Jupiter would have avenged the insult done to his house, had not a war broke out between the gods and the demons, regarding the possession of stars and constellations that had taken advantage of the interregnum that followed, and had made head to an open revolt The universe shook to its very core, when the god Brahma intervened, pacified the wrath of Ushana and gave the beautiful Tara to the holy Angirasa, Vrihaspati, who had found her to be near her time with the child, asked her to be safely delivered thereof Tara gave birth to a male child, all effulgent with celestial beauty, who gave himself out, on delivery, as the son of the Moon-god This son of the Moon-god is known as the Budha (Mercury) Budha begat the king Pururava, whom the nymph Urvasi had elected to marry at the cost of an exile from heaven (8—12)

O thou foremost of the holy sages, the king enjoyed the beauty of the nymph for five, six, seven, eight, nay for fourteen thousand years together and the sacrificial fire, which had been manifest in three different shapes, was then reduced to one, a circumstance which ushered in the cycle of Time, known as the Treta Whereupon, the king began to practise austere penances, and was ultimately merged in the essence of the Supreme God The king Pururava had eight sons by his nymph-queen, named Ayu, Dridhayu,

Ashvayu, Dhanayu, Dhritimana, Vasu, Divigata, and Shatayu Ayu had five sons, *viz*, Nuhusha, Vriddha, Sharma, Raji, Darbha, and Vipapma Raji, by the grace of Vishnu had a hundred sons known as the Rajeyas In the war that broke out between the gods and the demons, the gods asked Raji for help, wherein he killed the demons

The king Raji made over his own kingdom to the god Indra and ascended the heaven thereafter to fight his demon-foes In the interim the sons of Raji revolted and ousted the lord of the celestials of his assigned territories, whereupon Vrihaspati, the spiritual guide of the celestials, pacified the wrath of the malignant planets, recovered the lost possessions of Indra, and made them over to him in due time The sons of Raji were degraded in their social status and took to demeaning professions (13—19)

King Nahusha had seven sons, *viz*, Yati, Yayati, Uttama, Udbhāva, Sharyati, and Meghapalaka Yati led the life of celibacy, and while yet a boy took to the wilderness, to practise austere penances and afterwards became merged in the essence of Hari Devayani, the daughter of Shukra (the planet Venus) was joined in lawful wedlock with Yayati The king Yayati was afterwards wedded to Sharmistha, the daughter of Vrishaparva, on whom he begat three sons in succession Yadu and Turvasu were the sons of Yayati by his queen Devayani, while Sharmista gave birth to Druhya, Anu, and Puru, of whom Yadu and Puru became the founders of royal dynasties (20—22)

CHAPTER CCLXXV

SAID THE GOD OF FIRF —Yadu had five sons, named Nilanjika, Raghu, Krostu, Shatanjit, and Sahasrajit of whom, Saharsrajit was the eldest Shatajit had three sons, *viz*, Haiheya, Venuhaya and Haya Haiheya begat Dharma-netra whose son was Sanhana Sanhana begat Mahima whose son was Bhadrasena His son was Durgama His son was Kanaka His sons were Kritavirjaya, Kritagni, Karaviraka, and Kritanja Kritavirja begat Arjuna, the memorable Karta virjarjuna of the Pouranic literature Arjuna practised austere penances and obtained the boons of sovereignty of the seven continents of the earth, possession of a thousand arms, and invincibleness in battle, on condition that he would meet his doom at the hand of the god Vishnu in the event of his living an unholy life The king, (thousand-armed) Arjuna performed ten thousand religious sacrifices The very mention of his name was enough to hold the thieves and robbers in check His powerful hands could be perceived everywhere in the realm, and a thing left on the road was as much as safe as it would have been, if kept in a strong room In the merit of gift, in penances or in the performance of religious sacrifices, in prowess, in learning or in wisdom, no king can be reckoned a peer of the redoubtable Kartavirjarjuna (1—8)

Of the hundred sons of Krita-Virja, the five named as Shurasena, Shura, Dhrista, Krishna and Jayadhvaja were the most famous, and their names only have been handed down to posterity Jayadhavaja begat Talajangha The sons of Talajangha formed the race of the Haiheyas, which was divided into five main clans or branches, such as the Bhojas, the Avantas, the Vitihotras, the Svayam-Jatas, and the

Shoundikiyas Vitihotra begat Ananta, and the name of his son was Durjaya (9—11)

Now I shall give you a history of the race of Krostu, in which the god Hari was incarnated Vrijinivana was the son of Krostu Vrijinivana begat Svaha, whose son was Rusudga His son was Chitraratha, who begat Shashavindu, who was a staunch votary of the god Hari Of the hundred thousands sons of Shashavindu, all famed for their intelligence, valour, personal beauty and generosity, the foremost was Prithu-Shrava who begat Suyajnaka The latter begat Ushana His son was Titikshu His son was Marutta His son was Kamvala-Vahri Thence followed a line of fifty kings, known as the Rukma-kavachas (of golden mail), and belonging to the race of Rukma, of whom Havira, Jayamagha, and Papaghna were the foremost Jayamagha was over-fond of his wife and was an oxorious sovereign Vidarbha was the son of Jayamagha by his queen Shaivya His sons were Kashika, Lomapada and Kratha Lomapada begat Kriti Chedi was the son of Koushika, from whom the race of kings, known as the Chaidyas had sprung Kratha the son of Vidarbha begat Kunti, whose son was Dhristaka His son was Nidhriti His son was Udarka (12—19)

Then Vyoma, the son of Dasharha became king, whose son was Jinsuta His son was Vikala His son was Bhimaratha His son was Avaratha His son was Dridha-Ratha His son was Shakuni His son was Karambhaka His son was Deva-Rata His son was Deva-Kshetra His son was Madhu His son was Dravarasa His son was Puruhuta His son was Jantu, whose son Satvta was a virtuous and powerful monarch of the race of Yadu Satvata had four sons named Bhayamana, Vrishni, Andhaka, and Devavriddha, from each of whose loins has started a long and mighty race of kings (20—24)

Deva Vriddha had a son named Vabhru, and the following distich in his praise is still current among men "The king

Deva-Vriddha is like the gods, and his son is the foremost of human beings His virtues are equally trumpted in regions which acknowledge his sway, as well as in those which are far remote" The king Vabhru had four sons such as Vasudeva-Kukkura, Bhajamana, Shini and Kamvala-Vaharisha Dhrishnu was the son of Kukkura His son was Dhriti His son was Kapotaroma His son was Tirthi His son was Nara His son was Chandana Dundubhi His son was Punarvasu His sons were Shuka and Vahuka Shuka begat Devaka His sons were Ugrasena, Deva and Anupadeva They had seven sisters who were given in marriage to Vasudeva Their names are Devaki, Shruta-Devi, Mitra-Devi, Yashodhara, Shridevi, Satya Devi and Surapi Kansa was the eldest of the sons of Ugra Sena, the names of his other sons, being Nyagrodha, Sunama, Kanka, Shanku, Satanu, Rashtrapala, Yudhamushti, and Sumushtika (25—33)

Rathamukha and Vidu-ratha were the sons of Bhagamana The sons of Viduratha were Rajadhideva and Shura, while the former begat two sons named Shonashva and Shveta-Vahana Shonashva had five sons, such as Shami, Shatrujit, etc Shami begat Patithratra His son was Bhojaka His son was Hridika Hridika had ten sons such as Krita-Varma, Shatadhanva, Devarha, Bhishma and others Devarha begat Kamvalavarhi His son was Asamanja The sons of Asamanja were Sudanshtra, Suvasa and Dhrista Dhrista married two wives Gandhari and Madri Gandhari gave birth to Sumitra, while Madri became the mother of Judhajita Dhristha had other sons such as Anumitra, Shini, and another Anamitra begat Nighna His son was Prasena, and Shatrajit (34—39)

Prasena obtained the gem known as the Samantaka from the sun-god One day while Prasena was walking in the forest with the gem, a lion killed him and carried away the precious stone The lion in his turn was killed by Jambuvana,

who met his doom at the hand of Hari Hari obtained the gem from Jambuvana, as well as the hand of his daughter Jamvuvati, and went with the gem and his newly married spouse to the city of Dvaraka The gem was given to Shatrajita, who was killed by Shata-Dhanva Krishna killed Shata-Dhanva and recovered the priceless jewel, and placed it before Vala, the chief of the Yadus, through the hands of Akrura Thus Krishna was acquitted of the charge of stealing the diamond Syamantaka The man who reads these couplets, is sure to be cleared off of all false accusations, and to ascend heaven after death Shatrajita had a son named Bhayankara, and a daughter named Satyabhama, who was wedded to Krishna and became one of his most beloved wives (40—44)

Anamitra begat Shini His son was Satyaka His son was Satyaki, while Dhuni was the son of Yuyudhana His son was Yugandhara, while Svajhya was the son of Yudhajit His sons were Rishava and Kshetraka, while Shafalka was the son of the former His son was Akrura His son was Sudhanvaka Vasudeva and others were the sons of Shura, whose daughter Pritha (Kunti) was wedded to the king Pandu (45—47)

The gods of virtues, wind, and Indra respectively begot on Kunti, the queen of Pandu, three sons named Yudhisthira, Vrikodara, and Dhananjaya, while Madri, the other wife of the king, gave birth to Nakula and Sahadeva Vasudeva begat Rama, Sarana and Durgama on his wife Rohini While by his other wife Devaki, he had six sons, named Sushenaka (the eldest of them all) Kritimana, Bhadrasena, Jarunya, Vishnudesaka and Bhadradesha, all of whom her brother Kansa put to death After that, Devaki gave birth to Bala, Krishna and to a daughter named Bhadra in succession Charudeshna and Shamva and others were the sons of Krishna by his wife Jambavati (48—51)

CHAPTER CCLXXVI

SAID THE GOD OF FIRE :—The patriarch Kashyapa was incarnated in the shape of Vasudeva, while his wife Aditi (the mother of the gods) took birth as the gentle Devaki Krishna, the supreme Bramha, manifest in the shape of a man, was born in the womb of Devaki and owned Vasudeva as his father The manifold voice of the dumb but suffering humanity, ushered in his advent on earth, as this poor planet we live in, badly wanted a regeneration of her affairs So the lord came at last to protect the pious, to establish true faith, to avenge the wrong, to remedy the evil, to extend his own kingdom on earth, to strengthen the cause of divinity and to destroy the demon of darkness (1—2)

Krishna had sixteen thousand queens, of whom Rukmini, Satyabhama, Satya, Nagnijiti, Gandhari, Lakshana, Mitravinda, Kalindi, Jambavati, Sushila, Madri, Koushalya and Vijaya were his most beloved Rukmini gave birth to Pradyumna and others Satyabhama was the mother of Bhima, etc, while Shamva and others were born in the womb of Jambavati, they all being the offsprings of the loins of Krishna, and numbering hundred hundred thousand in all The Yadavas who had been living in peace under the security of the prowess of Krishna, and protected by his all-conquering and ever-victorious arms, numbered eighty-four thousand in all Pradyumna, a son of Krishna, begat the war-loving Aniruddha on his wedded wife, the beautiful Vaidarbhi, while Aniruddha in his turn was blessed with a number of mighty sons like Vajra and others Thus the mighty race of Yadu (Yadavas) could boast of thirty million and six hundred efficient, intelligent, and able-bodied sons, who had been demons in their previous existence, and assumed human shapes to create mischief on earth (3—8).

The god Hari, comes into the world in the shape of a man, to set right the evil which has its ordained place in the mechanism of the human society, and which being augmented with the dust of successive ages, threatens to choke up the fountain spring of all human action, and shakes the structure of society to its very foundation O thou the foremost of the sages, who by constant meditation, have been able to realise the supreme bliss in their soul, the advent of the god on earth, is only to bring into the surface, the god in man, and to kill the demon of darkness that tries to benight the human soul The conflict between the good and the evil, the light and the darkness, the gods and the demons, had occurred many times ere this, the conflict was to determine which of the two controversing principles should prevail and reign paramount in the universe (9—10)

The first of these wars was fought by the god, incarnate as the dreadful Nrisinha (a being upper-half shaped as lion, lower-half man), for the furtherance of the principle of absolute and universal good, the second war for the same end was fought by the Dwarf-manifestation of the Supreme Vishnu, the third was fought by the Boar incarnation, the fourth was fought on the occasion of churning ambrosia (Amrita Manthana) out of the primeval ocean, the fifth was that in which stars and constellations darted at their fiery neighbours and hurled destruction on one another, the sixth is known as the Ajivaka, the seventh and eighth were those in which the demons Tripura and Andhaka were killed, the ninth was that which witnessed the fall of the demon Vritra, while the others in which the demon Shalya, Halahala, Ghora, Kolahala, etc, were killed are named after the enemies of the gods respectively killed in them (11—12)

The god Hari, the protector of all the gods, was incarnated in the shape of a creature, half-lion and half-man, and killed the demon Hiranya Kashipu and placed his son, the devoted Pralhada, on his throne The Dwarf-incarnation of god was

born in the womb of Aditi, and owned her husband Kashyapa as his father, cheated the demon king Vali of his kingdom of the three worlds, and restored it to Indra, the god of the celestials The Boar-incarnation of the god killed the demon Hiranyaksha, the brother of the dreadful Hiranyakashipu, and lifted up with his tusks, the earth, still then under the waters of a universal deluge, and was worshipped by the lord of the celestials The mount Mandara was transformed into a churning rod, and the trappings were made of the hundred headed Hydra, and the gods and the demons began to churn the primeval ocean The god Hari made over the whole measure of nectar thus churned out to the gods (13—17)

In the war of the stars, the god Hari protected the gods and killed the demons of anger, envy, etc In the war that witnessed the fall of the demon Tripura, the god Hara implored the aid of the god Hari, the protector of the gods, the destroyer of the demons, and he strengthened the arms of his devoted Ishana who was riding a chariot of the earth-goddess, driven by no less a charioteer than the eternal Brahma, and was thus able to burn down the demon to ashes The god Hari, fondly attached to his beloved Revati, killed the demon Andhaka who afflicted the mind of his worshipful Hara, by attempting to carry away his darling Gouri In the war that broke out between the gods and the demons, the god Vishnu, in the guise of a sea-foam, paved the way to the fall of Vritra and thus upheld the supremacy of the divine heirarchy (18—21)

Likewise the Parushu Rama-, (Rama wielding a battle-axe in his hand), incarnation of Vishnu killed many a demons, and exterminated the race of oppressive and turbulent Kshatriyas, and thus fulfilled his divine mission on earth The god Hari killed the demon of poison, imbibed by his devoted Maheshvara, which was churned out of the primeval ocean at the last churning, and thus removed the

painful anxiety felt by the god for the safety of the latter The demon Kolahala (uproar) who rent the skies with his infernal roarings, when the armed hosts of heaven met in battle the countless legions of fiends, drawn in martial array, was also killed by the god Hari, who thus once more vanquished the foe of eternal goodness and preserved the gods in heaven The kings, the princes of the blood royal the holy sages, the Rishis, and the Munis should be all deemed as the incarnations of god, whether their names occur in the orthodox list of such manifestations or not (22—25)

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CHAPTER CCLXXVII

SAID THE FIRE GOD —Varga was the son of Turvasu His son was Gobhanu His son was Traishani His son was Karandhama His son was Marutta His son was Dushmanta His son was Varutta His son was Gandira His sons were the mighty Gandhara, Kerala, Bhoja, Pandya and Kola, who were the founders of five mighty races of people who ruled the five countries respectively named after them, as above enumerated (1—3)

Babhrusetu was the son of Drujhyu His son was Purovasu His son was Gandhara His son was Dharma His son was Ghrita His son was Vidusha His son was Pracheta who became the father of a hundred sons, of whom Anastreya, Sabhanara, Chakshu, and Parameshu became the founders of royal lines Anastreya begat Kalanala Kalanala begat Srinjaya Srinjaya begat Puranjaya, whose son was Janamejaya His son was Maha-Shula His son was Mahamana O Bramhan, Maha-Mana begat Ushinara and who also begat Nriga on his queen Nriga

Nara on his queen Narā, Krimi on his wife Krimi, Suvrata on his queen Dasha, and Shivi on his queen Drishadvati (4—8)

Shini had four sons, *viz*, Prithu Darbha, Viraka, Kaikeya, and Bhadraka, whose prosperous territories are respectively named after each of them Titiksha was the son of Ushinara, while Rushadratha was the son of Titikshu Rushadratha begat Paila Paila begat Sutapā, whose son was Vali, the foremost of those who had practised asceticism Vali begat Anga, Vanga, Sajhyaka, Pundra, Kalinga and Valeya, by dint of his sheer psychic force Anga begat Dadhi-Vahana His son was the king Divaratha His son was Dharma-Ratha His son was Chitraratha His son was Satyaratha, who in his turn was the father of Lomapada (9—13)

Lomapada begat Chaturanga His son was Prithulaksha His son was Champa, who begat Haryanga Haryanga begat Bhadraratha, whose son was Vrihatkarma His son was Vrihadbhanu His son was Vrihatmabana His son was Jayadratha His son was Vrihadratha His son was Vishvajit His son was Karna His son was Vrisha Sena His son was Prithu Sena These kings belong to the race of Anga, and now hear me narrate the race of Puru (14—16)

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CHAPTER CCLXXVIII

SAID THE GOD OF FIRE —Puru begat Janmejaya, whose son was Prachinnanta His son was Manashya His son was Vitamatha. His son was Shundhu His son was Vahuviddha His son was Sanyati His son was Rahovadi His

son was Bhadrashva, who begat ten sons, *viz*, Richeyu Kusheyu, Sannajeyu, Ghriteyu, Chitreyu, Sthandileyu, Dharmeyu, Sannateya, Kriteyu and Matināraka Matinara begat Tansurodha, Pratiratha and Pursta Pratiratha begat Kanva Kanva begat Medhatithi, while Tansurodha had four sons *viz*, Dushmanta, Pravira, Sumanta and Vira Dushmanta begat the illustrious Bharata on his queen Shakuntala, whence this country has got the epithet of Bharata-Varsa Bharata was the first of the line of kings, known as the Bharatas (1—7)

The race of Bharata having been exterminated through the wrath of his mother, the Maruts invited Bharadvaja, the son of the holy sage Vrihaspati, to perform a religious sacrifice, whereby an heir might be born to the throne of Bharata Bharadvaja performed the sacrifice and did all that was needful, and Vitaka was born in consequence who revived the extinct race of Bharata and reopened the line of succession Vitatha in his turn begat five sons, *viz*, Sohotra, Sohata, Gaya, Garbha, (several Puranas read Garga), Suketu and the magnanimous Kapila He had two other sons named Koushika and Gritsapati The sons of Gritsapati were the Bramhanas, the Kshatriyas and the Vaishyas and Dirghatama, from whom Dhanvantari came into being (8—11)

Dhanvantari begat Ketumana His son was Hemaratha, better known as Divodasa His son was Pratardana His sons were Bharga and Vatsa Vatsa begat Anarka His son was Kshemaka His son was Varshaketu His son was Bibhu His son was Anarta Bibhu had another son named Sukumaraka, whose son was Satyaketu (12—14)

Vatsa begat Vatsa Bhumi, while Vrihat had three sons, *viz*, Ajamidha, Dvimidha, and Purumidha The invincible Ajamidha begat Janhu on his wife Keshini The mighty Janhu begat Ajakashva, whose son was Valakashva His son was Kushika His son was Gadhirindraka Satyavati was the daughter of Gadhi, while the illustrious Vishvamrita

was an offspring of his own loins The sons of Vishvamitra were Devarata, Katimukha, and Shunah-shepha, the name of his other son being Ashtaka (15—18)

Ajamidha begat Shanti on his queen Nilini Shanti or Sushanti begat Purujati, whose son was Vajhyashva The five sons of Vajhyashva, who hecame kings, were named Mukula, Srinjaya, Vrihadishu, Yavanira, and Krimila, who are better known in history as forming the group of five kings (Panchalas) The sons of Mukula, known as the Moukuleyas, were begotten on his wife by appointment, Panchashva was the own begotten son of Mukula Panchashva begat Mithuna, Divodasa and Ahalya Shatananda was the son of Sharadvata by his wife Ahalya Shatananda begat Satyadhrik, whose son was Mithuna (19—22)

Divodasa begat Kripa and Kripi, while Maitreya was the son of Somapa Shrinjaya begat Pancha Dhami, whose son was Somadatta His son was Sahadeva His son was Somaka His son was Jantu His son was Prishata His son was Drupada His son was Dhristadyumna His son was Dhristaketu, Ajamidha begat Riksha on Dhumini Riksha begat Sanvarana His son was Kuru who migrated from the holy city of Prayaga and founded the kingdom of Kurukshetra (23—26)

Kuru begat Sudhanva, Sudhanu, Parikshit and Arimejaya Sudhanva begat Suhotra His son was Chyavana Seven other sons were born unto the king by his queen Girika, through the merit of propitiating the holy sage Vashishta Their names were Vrihadratha, Kusha, Vira, Yadu, Pratyagraha, Vala and others Vrihadratha begat Matsakali, and Kushagra Kushagra begat Vrishabha His son was Satyaluta Sudhanva had a son named Urja His son was Sambhava His son was Jarasandha His son was Sahadeva His son was Udapi His son was Shrutakarma The virtuous Janamejaya was the son of Parikshita (27—31)

Janamejaya begat Trasadasyu Janhu begat Suratha,

Shrutasena, Ugrasena, and Bhimasena Janamejaya had two sons Suratha and Mahimana Suratha begat Vidura His son was Riksha Bhimasena was the son of Riksha, the second His son was Pratipa His son was Shantanu Shantanu begat Devapi, Valhika, and Somadatta Valihika begat Somadatta, Bhuri, Bhurishrava and Shala Shantanu begat Bhishma on the goddess Ganga and Vichitra-Virja on Kali The holy Krishna Dvaipayana begat Dhritarashtra, Pandu and Vidura on the wives of Vichitravirja by appointment (32—37)

Kunti, a wife of Pandu, gave birth to Yudhisthira, Bhima and Arjuna, by the blessings of the gods, while his queen Madri gave birth to Nakula and Sahadeva through a similar divine agency Arjuna begat Abhimanyu on Shubhadra, while Parikshit was the son of Abhimanyu Yudhisthira, Bhimasena, Arjuna, Nakula, and Sahadeva respectively begat on Draupadi, the joint wife of the Pandavas, sons named Pati, Vindha, Shatakirti, Shatakarma and Shatanika Bhimasena on the other hand begat Ghatotkacha on his monstress wife Hidimva O Bramhan, innumerable kings had sprang from the line of Bharat The eternal time is but another manifestation of the god Hari, and as such, calls new princes into being, to maintain law and order in the world, and humble them to dust who are found wanting in their kingly virtues O thou twice-born one, the god Hari should be worshipped in spirit of all humility, and the self controlled votary should pour libations of clarified on the sacred fire, to secure his eternal rest in peace and benediction (38—41)

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CHAPTER CCLXXIX

SAID THE GOD OF FIRE —Now I shall deal with the system of medicine, as propounded by the holy Dhanvantari to his disciple Sushruta, and which contains remedies that are potent enough to bring the dead again to life

SUSHRATA said —Describe me incantations and medicinal remedies which are infallible in curing maladies, peculiar to men, horses and elephants, and those remedial measures also which act as elixirs of life and are possessed of the virtue of reviving lost vitality, or of bringing the dead again to life

DHANVANTARI said,—A physician, attending a patient laid up with fever and fasting in consequence, should prescribe for him such inocuous diet, as Manda of fried paddy (fried paddy boiled and made into a sort of gruel) and boiled water, so as to keep up his strength

Boiled water alone is sufficient in many cases, to allay thirst and heat In a case of simple intermittent, or inflamatory fever, not marked by any complications, the physician should prescribe a potion, composed of the decoctions of Musta, Parpataka, Ushira, Sandal, Udichi, and Nagara, or a mixture composed of the three official barks, known as the Tritvacham At the subsidence of symptoms which mark the peculiar deranged humour which had brought about the paroxysm, the physician should cause the proper medicated oil to be rubbed over the body of the patient, or prescribe purgatives for the cleansing of his system, as the case might be Old and matured grains of Nivara, Yastika, red Shali, Pramodakas, or barley in any shape, as well as the pulse Mudga, Masura, Gram, Kulattha cooked with Kustha, and such fruits and vegetables as pomegranates, Patolas,

Nimvas, Narakas, Karkotas, Katholvakas, may be safely used by a patient laid up with fever, both during a paroxysm and at his convalescene (1—7)

In a case of internal hœmorrhage (such as Hæmoptysis or Hæmatemesis) emetics should be prescribed, where the seat of the complaint would be situated above the region of the waist, whereas purgatives should be prescribed where the seat of the disease would be anywhere below that line A potion composed of the drugs known as the Sadangas with the exception of Shunti, may be given for internal use as well, and the patient should live on a diet composed of powdered barley, wheat, fried paddy, barley, Shali rice, Masura pulse, Muga, and Chanaka treated with the drug Kustha (8—10)

Small grapes dressed in milk and clarified butter, as well as Vrishorasa mixed with honey, are safe cures for cases of chronic dysentry, in which grains of old and matured Shali rice, should form the staple food of the patient A man, suffering from any of the intestinal tumours, should carefully avoid wet, though boiled rice, as well as articles that vitiate the vital wind His food should be composed of hot and boiled rice, mixed with the decoctions of Lodhra-bark Likewise a man suffering from any sort of abdominal dropsy, should eat Vatya with thickened milk, or Vastuka fried in clarified butter, the diet for such a person being rice boiled of Shali paddy and preparations of wheat and barley in general, and such articles as wheat, Shali° rice, Mudga pulse, and Bramharaksha, Catechu, the Nimva fruits, Dhatri and Nutmeg Patola, juice of Matulanga, lime, Jati-fruits, dried radishes and Saindhava salt, should largely enter into the composition of food intended for a leper, while his drink should consist of the washings of Catechu. Likewise a leper should largely drink of a potion containing the washings of Mudga, or Masura pulse, or such nutritious beverage, as essence of meat with the juice of Nimva and Parpata herb A paste

composed of Vedanga, Muricha, Musta, Kustha, Lodhra, Suburchika, Manashila and Valeya and the urine of a cow, should be deemed as the one of the best remedies for this dreadful scourge of human body (11—16)

Apupa, Kustha, Kulmasha and barley are beneficial to a man suffering from an attack of Gonarrhœa, while his diet should consist of Mudga pulse, Kulattha, preparations of barley, and matured Shali rice Similarly the diet of a consumptive patient, should consist of pot herbs that are bitter and moisture-soaking in their effects, as well as oil pressed out of the seeds of sesamum, Shirgruka, Vibhitaka, Ingudi, Mudga, barley, wheat, boiled rice made from grains matured in the granary, at least for a year, and the juice of Jangala The asthmatic should take Kulattha, and Mudga pulse prepared with Rasna and bird's flesh, or bird's flesh (Viskiras) cooked with curd, pomegranate, honey, juice of Matalanga, lime, and grapes, and wheat, barley, or boiled Shali rice, with all husks and extraneous matter carefully exempted (17—21)

A decoction of the drugs, known as the Dasha Mula, Vala, and Rasna boiled with Kulattha, should be administered in a case of hiccough or difficult breathing A man, suffering from an ædematous swelling (shotha) in any part of his body, should take dry radish, and roots of Kulattha boiled in the juice of Jangala, and live on a diet composed of preparations of barley, wheat and matured Shali rice, treated with Ushira In the alternative, he should take a food in whose composition treacle would largely enter, or treacle and Nagara together. Whey and Chitraka, taken together, should be deemed as one of the surest cures for an attack of Chronic Dyspepsia (Grahini) Old wheat, Shali rice, essence of meat, Mudga pulse, Amalaka, Date fruits, grapes, jujubes, clarified butter, milk, the bitter soup known as the Shukta, Nimva, Parpataka, Vrisha, whey and Garlic, are always beneficial to a patient, laid up with Gout or Rheumatism (22—26)

Purgatives should be given to patients suffering from diseases of the heart, while preparations of Pipul should be administered to those who are afflicted with hiccough, through the medicine of cold water and washings of whey In diseases which are the outcome of an excess of wine, wine mixed with Souvarcha salt, should be given in small, but repeated, doses A man, suffering from an ulcer, should take milk containing honey and washings of shellac A man suffering from any sort of wasting diseases, should take special care to improve his appetite, and take essence of meat every day, whereby he would get rid of his malady The diet in such a case should consist of Shali rice, seeds of Nivara and such like light-food at the beginning (27—29),

A similar diet should be observed by a patient suffering from piles, and washings of whey should be substituted for his ordinary drink The patient should take decoction of Musta every day, and plaster the polypus over with a paste of Haridra (turmeric) and Chitraka, while the diet should largely consist of preparations of barley, Shali rice, and Souvarcha salt Thickened milk mixed with clarified butter and juice of Sugar-cane, and Esvaru, should be given in the case of a renal stricture, while Mandas containing mild wines may be given as drink Fried paddy, powdered barley, honey, meat roasted on a stick, bringel, gourd, Shikhi, and wine are anti-phlegmatic in their effect, and are good medicines for an attack of simple cold Boiled rice made of Shali paddy, or a mixture of milk and water made lukewarm, or boiled, should be deemed as the best allayer of thirst, while a pill made of treacle and pasted Musta kept in the mouth, would produce the same effect (30—34)

Cakes made of barley, together with dried Radishes, Patolas, Pot-herbs, and seeds of common canes, should form the diet of a man afflicted with an abscess on his femoral region A man suffering from Erysipelus, should live on a diet composed of Mudga, Adaka, Masura, prepared

terised by profuse lacrymation and obstruction of vision in its consequence A plaster of Girimrit, and sandal should be applied over the external eye, where the derangement would be local, and confined to that part of the organ only Internally the washings of Tripbala may be administered conjointly with the local remedies prescribed above (45—48)

A man seeking a long life, should take a mixture of honey and clarified butter every night Similarly thickened milk and clarified butter, boiled with the juice of Shatavari, are known to act as a strong elixir of vitality Similarly Kalamvikas and Masas taken with thickened milk and clarified butter, act as a potent nerve-tonic The same drugs used with the juice of Madhuka, bring vigour to an used up frame and arrest premature old age, and vouchsafe a complete cure of all senile decay Oil prepared with Rasna and Sahachara is beneficial to persons suffering from a fever, due to deranged condition of the vital wind Cold food should be carefully avoided by a person suffering from an abscess, while his diet should consist of articles that do not give rise to excessive phlegm by their chemical reaction (49—53)

Poultices of fried barley as well as Amla, should be applied over a boil or an abscess, to bring it to a definite head, and to accelerate the process of suppuration and spontaneous bursting Pulverised Nimva leaves should be used to dress up, and set up a process of granulation in, an incised wound or boil Needles should be used to sew any incision requiring its use, and the cicatrix left after its healing, should be treated with the pulverised Nimva leaves as above Leaves of Palmyra and Nimva trees are the best hair vigours, while the same effect may be brought about by an use of the medicated clarified butter prepared with barley, etc (54—56)

A fumigation of the part with the fumes of the juice of Shikhi leaves, as well as a plaster of Palasha seeds pasted in the juice of Arka or Shikhi plant, should be deemed

as a very effective cure for scorpion-bite The drugs known as the Krishna or Shiva may be added to the receipe above laid down, according to the virulence of the poison retained in the wound, and the dreadful nature of the bite A draught composed of treacle, Patola, sesamum-oil, and the juice of Arka plant, should be administered to a man bitten by a rabid dog, which would arrest the development of all subsequent symptoms peculiar to Hydrophobia Similarly powdered roots of Tanduleya, administered through the medium of clarified butter, should be deemed as an effective remedy for bites of spiders and poisonous insects Even cases of snake-bites had been successfully treated with the abovesaid potion, and the most virulent snake-poison had been known to have been entirely eliminated from the system, by means thereof A paste composed of Sandal, Padmaka, Kustha, Satamvu, Ushira, Patola, Nirgunthi, and Shuriva, is a potent remedy for all sorts of insect-bites (57—61)

O thou twice-born one, treacle with Nagaraka should be deemed as a strong eliminator of phlegm, accumulated around the forehead, or in the region of the cranium Oil or clarified butter should be used in injections or in passing enemas Fire is the best sweating agent known, while water is the best benumber or arrestive Enema, Syringe, emetics, and purgatives should be respectively used in complaints marked by a preponderance of wind, bile and phlegm (62—63)

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CHAPTER CCLXXV

DHANVANTARI said —Diseases are usually grouped under the following heads,—such as Organic, Mental, Extraneous and Functional Diseases, such as Fever and Leprosy fall under the first head of ailments, while anger, envy, etc, are classed as mental derangements Diseases which owe their origin to any extraneous cause, such as hurt, etc, are known as the Agantukas, while the functional disorders are such as may be best illustrated by thirst, or any other sort of Inflamatory Fever (1—2)

O Sushruta, treacle, clarified butter, salt, bits of gold and cakes should be given to a Bramhana on a Sunday, for the prevention of all organic and extraneous diseases Similarly by making over to a Bramhan, a vesselful of unguent on a Monday, a man is sure to enjoy an immunity from all sorts of diseases Vessels, full of oil, should be given to a Bramhana on a Saturday in the month of Ashvina The giver should also provide a feast for the Bramhanas, composed of boiled rice and clarified butter, and bathe the phalic emblem of the god Mahadeva, in a composition of water and clarified butter, whereby he would be free of all ailments, and enjoy a sound health to the last day of his life Bunches of Durva grass, dipped in the composition known the Tri-Madhu, should be cast as oblations into the sacrificial fire, by reciting the Gayatri Mantra The patient, after the period of his convalescence, should bathe under the auspices of the asterism under which he had contracted the disease, and offer oblations to the gods A recitation of the psalm, known as the Vishnu Stotra, should be deemed as an efficient cure for all sorts of mental aberrations (3—6)

O Sushruta, hear me discourse on the three cardinal

principles of human system, known as the Vata (wind), Pitta (bile) and Kapha (phlegm), and the seven component principles which enter into the making of the human frame The food (Annam) taken by a man, after being fully digested in the intestimes, serves two distinct and different purposes A part of the assimilated chyle contributes to the formation of urine, perspiration, fœces, and the slimy mucus that is formed within the nostrils, etc, whereas the other part is transformed into the serum, the anterior condition of blood The serum then in its turn, is again transformed into blood, out of which tissues of muscles or flesh, are made Similarly fat is made out of flesh, out of fat bone, out of bone semen, and out of semen strenghth and attachment are made (7—9)

A physician in attending to a patient, should take into consideration the nature of the country, the season during which the disease had been contracted, the strength, stamina and the peculiar temperament of the patient, as well as the nature of the disease he has been suffering from, and the virtues and potency of the remedial measures to be used in that particular case The treatment should be commenced under the auspices of favourable asterisms, and days marked by violent planets and baneful stars, should be carefully avoided O thou, the wise one, the god Hari, the sun, the moon, the gods, and the cow, should be worshipped before administering the medicine, and the following prayer should be read "May the gods Bramha, Daksha, the Ashvins, the Rudras, Indra, the Earth-goddess, the sun, the moon, the wind, the fire, the holy sages, the medicinal drugs, the ghosts, and malignant spirits preserve thee May the medicine act as the vital elixir (Rasayana) prepared by the Rishis, as the nectar used by the celestials, and as the ambrosia eaten by the good serpents" (10—14).

A country abounding in trees, swamps, or marshy pools, is known as an Anupa country, a residence wherein produces a deranged condition of the vital humours, known as the

wind and the phlegm A country possessing features contray to what have been described in the preceding line, is called a Jangala, while a country containing woods and waters in a moderate proportion, is called a Sadharana (ordinary) country A country of the Jangala class, should be deemed as an excessively billious one (15—16)

Things which are dry and cooling in their effects, tend to promote an accumulation of vital wind in the system, while things that are hot, such as the three sorts of astringents, tend to promote a copious secretion of bile, whereas things that are sweet, cooling and non-irritant, tend to augment an accumulation of phlegm These humours are increased by using articles that are possessed of like virtues, while they are abated by using things of contrary virtues Things which have a saline or acid taste, should be deemed as phlegm-making and accordingly pacifiers of the deranged or increased humour of wind, similarly articles which have a pungent, acid or a saline taste, should be deemed as bile-making, while things that are bitter, sweet, or astringent (Kashaya) in their taste, should be deemed as antibillous The virtues ascribed to each of the individual tastes above referred to, do not belong to them *per se*, but are produced by their chemical change or reaction (17—20)

O Sushruta, things that are hot and stimulating in their effects, are antidotes for a deranged condition of wind and phlegm, while things that are cooling in their properties serve as antibillous Drugs exert their peculiar virtues not according to their tastes, etc, but according to their essential nature (21)

Phlegm is accumulated in winter, reaches its climax and makes itself manifest in spring, and is subsided in the summer months Similarly, O Sushruta, wind is accumulated in summer, exhibits its peculiar symptoms mostly in the nights of the rainy season, and is subsided in autumn. Bile is accumulated during the rains, produces its charac-

teristic symptoms in autumn, and is subsided in fore-winter The three seasons such as the Rain, etc, should be deemed as the Visargas The moon during the three seasons, such as the rain, etc, materially affects the earthly sap, and produces the juice of different tastes, such as acid, saline, and sweet Similarly during the three successive seasons of autumn, etc, it affects the earthly sap and gives rise to different tastes in different articles As the duration of night increases, the intensity of each of the tastes increases in succession, and the strength of men increases in conjunction therewith, whereas it wanes with the waning of the duration of night The three successive stages of the life of a man, as well as those of the entire length of the day (inclusive of night), is respectively marked by the preponderance of the three vital humours, such as the wind, the bile and the phlegm These humours are supposed to have been accumulated before the time of their preponderance (when they exhibit their characteristic symptoms) and to have been subsided thereafter (22—30)

O thou twice-born one, all diseases are either to an overloading of the stomach, or to an absence or insufficiency of food, as well as to an artificial restraining of the impulses of eructation, micturation, etc Only a two-third portion of the entire cavity of the stomach, should be crammed with food, the rest should be left empty for the working of the humour of wind A remedial measure is nothing but an agent (drug etc,) which operates contrarily to a cause or to a set of causes, that has or have engendered the disease (31—34)

O Sushruta, though the parts of the body which are above or below the umbilical region, as well as the regions of the pelvis and the anus, are ordinarily supposed to be the repositories of the humours of wind, bile and phlegm, still the wind courses freely all through the system The heart is situated in the upper part of the trunk, and is supposed to be the seat of the mind A man of windy temperament,

becomes garrulous with a thin, wry frame, and scanty hairs, and of regular appetite, such a man fancies himself as coursing through the wind in sleep A man of billious temperament becomes irritable, perspires copiously, is overfond of sweets, and sees flames of fire in dreams The hairs of such a man become untimely tinged with grey A man of phlegmatic disposition, is a man of regular build, with glossy hairs and clear complexion, and sees large sheets of clear water in sleep (35—39)

O thou foremost of human beings, men of different temperaments are again sub-divided into the three classes of Satvika, Rajasika and Tamasika, according to their individual propensities (40)

The disease known as the Hæmoptysis (Rakta Pitta) is usually ascribed to excessive seminal waste by coition, or to an attempt to lift a heavy load which is beyond one's capacity A mess of sordid rice, as well as an indulgence in grief, is sure to be followed by a derangement of the wind O thou twice-born one, a long journey, partaking of food which is alkaline in its reaction, and fear, are followed by a deranged condition of the bile Similarly the phlegm of a man who is in the habit of drinking water in large quantities, or of sleeping after meal in the day time, or of taking boiled rice soaked in water, or of leading a sedentary life is sure to be deranged The characteristic symptoms of deranged wind, are pain in the joints, bitter taste in the mouth dryness of the lips, perched condition of the region of the palate, yawning, and goose-flesh Similarly a deranged state of bile is marked by yellowness of the eyes, nails, and veins, bitter taste in the mouth, thirst, heat, and a burning sensation of the skin Similarly a disordered state of phlegm is followed by a general sense of langour, heaviness of the limbs, shivering, sweet taste in the mouth, and a longing for heat or warm touch Warm rice, lubrication, emollient food in general and draughts of oil would be

deemed as effective cures for deranged wind, while the use of clarified butter, and thickened milk and basking in the moon beam, should be deemed as antibillious in their effects Physical exercise, medicated oil of Triphala, and honey, should be deemed as the antidote of a deranged condition of phlegm A recitation of the hymn to Vishnu, should be deemed as a safe cure for all sorts of distempers (41—48)

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CHAPTER CCLXXXI.

DHANVANTARI said —Now I shall deal with the nature of the herbal extracts, which are usually used in the preparations of our Pharmacopeia A physician who understands well the properties of these herbal extracts, as well their potency and the altered virtues which they acquire through chemical reaction, should be employed to attend to a king The extracts having a sweet, acid, or saline taste, should be deemed as belonging to the Somaja Class, whereas those that are pungent, bitter, or brackish, should be deemed as appetisers O thou possessed of powerful arms, a thing may acquire three different tastes by a process of chemical reaction, such as the bitter, the acid, and the saline Drugs are again divided into two classes according as they exert stimulating or soothing virtues (Ugra and Shita) (1—3)

O thou foremost of the twice-born ones, the potency of the medicine should be considered in each individual case, and the dose should be regulated accordingly Things which taste sweet, brackish, or bitter, should be deemed as soothing in their properties, the rest being Ushnavirja (stimulating) A Drug, though possessed of a taste, which is soothing in its effect, may, like the bitter Guduchi, exert a stimulating virtue

in combination with any other bitter drug Similarly a drug of a heat-making or Kashaya taste, may exert a soothing influence through a process of chemical change Meat which is ordinarily sweet, may exercise a stimulating effect Drugs or articles of a saline or a sweet taste, exercise a soothing effect through reaction, while acid substances become heat-making when they undergo a chemical change (4—7)

In preparing decoctions (Kashyayas), the drugs should be boiled in water, sixteen times their actual weight, and should be kept boiling until a quarter part of the water is evaporated This rate should be followed where no special measures would be given In preparing medicated oils, the decoction of drugs should be mixed with oil instead of water, which should measure four times the weight of the oil under preparation Then the decoction should be kept evaporating until the oil is entirely freed of the last particle of added water (decoction), and then the drugs (such as Gandha Dravyas) should be gradually mixed with it (8—11)

O Sushruta, I have dealt with the process of preparing pills and medicated oils The medicines which are applied on the tongue, as well as expressed juice of drugs should be transparent, and administered in small doses, while decoctions prescribed in our Pharmacopeia, should be possessed of the same qualities as regards clearness, etc, as any herbal extract Pulverised drugs should be administered in doses, weighing four Pala weights for each official dose of decoction Such a dose is called a dose of the middling class O Sushruta, no hard and fast rule can be laid down as regards doses, which are to be determined according to the age, strength, the state of appetite, and the residence of the patient, as well as the nature of the season, in each particular case (12—15)

Articles possessing tastes falling under the category of Soumya, should be mostly deemed as tonics, while sweet articles in general, should be deemed as endued with the

same virtues Deranged humours are much more deranged by using drugs and articles, which are possessed of similar pathogenetic properties, while they are subdued by articles that exert contrary virtues under similar circumstances The three physical functions of eating, sleeping, and coition, are essential to a healthy condition of life, but a man should neither entirely abstain from, nor excessively indulge in them, as both such conducts are harmful and injurious to health A system, any way exhausted or used up, should be built up by means of restoratives, while a person afflicted with obesity, should use depletives to reduce the inordinate bulk of his frame A man who is neither too fat nor too lean, should take special care of his health, just as he would exhibit symptoms of losing flesh These are the rules which should be observed in keeping three different types of constitution in normal health (16—19)

Entire abstemiousness, or an over-gratifaction of physical propensities, are the two main sources of all ailments, and hence a man should practise moderation in his food, drink and general habits The remedial measures in their turn are again grouped under five different heads, such as Rasa (juice), Kalka (cakes or poultices), Shrita (distilled extracts) Shita (cold-drawn juice) and Phant O thou foremost of human beings, Rasa signifies juice of drugs pasted in a suitable pestle and mortar Kalka signifies drugs duly cooked and pulverised in a heating pan Shrita means juice of a drug or a plant distilled out through a process of heating Shita means a potion, cooled by keeping it exposed to the night wind, while phant means decoction made by boiling a drug on the same day it is administered (20—23)

There are hundred and sixty different modes of rubbing or shampooing the body of a patient, which are equally efficacious in their effects as positive remedial agents, whether mineral or vegetable, and the man (Vahu-Shoundika) who is well skilled in them, may bid fair to be match-

less, as far as the art of healing is concerned A man should observe a regimen of diet which is at once, clean, light and wholesome, so that his appetite might not be impaired A good appetite is the root of strength and sound health A lubrication composed of Triphala, Sindhu, Jangala-juice, curd and clarified butter, should be prescribed for a patient suffering from a disease, marked by a highly deranged state of the humour of wind (24—26)

Shampooing of the body is beneficial during the months of summer, while in winter an equilibrium should be tried to be maintained among the different vital humours by means of harmonising medicinal remedies, while in the spring, the unguent above referred to, should be rubbed in the fashion known as the Ulvana The skin should be first rubbed and lubricated, then the limbs, then the unguent should be rubbed so as to reach down into the tissues covering the bones and the muscles Then the muscles of the shoulders, arms, thighs, knee-joints, back and the breast, should be firmly rubbed The joints should be gently expanded, and not pulled out with a rough and violent jerk (27—30)

A man should not take any physical exercise, so long as the food would remain undigested in his stomach, nor just after having drunk water or taken a full meal A man should not practise gymnastic after the lapse of a quarter part of the day, nor bathe in cold water just after having come out of his gymnasium Tepid water removes fatigue A man should never try to suppress his breath Gymnastic exercises remove cold Shampooing of a limb subdues the deranged condition of the vitiated local wind A bath is antibillious in its effect Warm clothes should be used after a bath Men who practise gymnastics become enured to hardship, and can stand a considerable amount of heat and fatigue (31—33).

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CHAPTER CCLXXXII

DHANVANTARI said —Now I shall deal with the hygenic effects of different trees and shrubs planted around the dwelling of a man The trees known as the Plakshas, should be planted to the east of a dwelling house, the Vatas on the east, the Mangos on the south, and the Ashvathas on the west Thorny shrubs should be so planted as to edge the Southern boundary of the ground of a house The flower garden should be laid out adjoining a dwelling house, or blooming plants of sesamum orientale should be cultivated therein The trees should be planted after having worshipped the Brahmanas and their sovereign, the moon-god, and under the auspices of the asterisms presided over by the wind god, Prajapati, and the god Vishnu respectively, or of those known as the Mula, the Hasta, and the Drubhas (1—4)

Tanks should be excavated in the garden, and arms of rivers should be made to run into the same The excavation of tanks, or of artificial reservoirs of water, should be first commenced under the auspices of the asterisms known as the Hasta, the Magha, the Pushya, or under those presided over by the Maitras, the Varunas, and the three Uttaras. The gods such as Varuna, Vishnu, and Parjanya, should be first worshipped and propitiated before the excavation would be taken in hand Trees such as Aristha, Ashoka, Plantain, Punnaga, Shirisha, Jamvu, Vakula, and Pomegranate, or any other trees carefully planted in a garden, should be watered, each morning and evening, during the summer months, on each alternate day during winter, and at the break of dawn during the rains when the earth would be dry and require watering (5—8)

Trees planted in rows, twenty cubits apart, should be deemed as the best planted, while those having a space of sixteen or ten cubits left intervening between them, should be deemed as ranking second best in respect of fruitfulness Trees should be transplanted twelve times, nor should they be planted too close or adjoining each other, in which case, the branches that touch one another, should be lopped off with a chopper, as otherwise they would bear no fruits In case where barrenness would be apprehended, the leaves and branches of a tree should be sprinkled over with a solution of cold water, saturated with Vidanga, clarified butter, pulverised Mudga, Masha and Kulattha pulse Similarly a tree sprinkled with a solution of cold water, and clarified butter, becomes laden with abundant fruits and blossoms A similar result is obtained by manuring the soil with powdered barley, sesamum, and the offal matter of a goat, mixed together and soaked in washings of beef, for seven consecutive nights A good growth of trees is secured by sprinkling them with the washings of fish Fish and meat, powdered and mixed with a quantity of pulverised Vidanga, should be sprinkled over a tree by way of a pregnancy-present, or for the purpose of curing it of all distempers (9—13)

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CHAPTER CCLXXXIII

DHANVANTARI said —A decoction of Sinhi, Shathi, the two sorts of Nishi, and Vatsaka, should be deemed as a sure cure for all types of infantile dysentry, or for all diseases brought about by a vitiated state of its mother's milk A paste of Shringi and Ativisha mixed with honey, or honey

and pulverised Ativisha alone, should be applied on the tongue of a child, suffering from cough, catarrh or from inflamatory fever incidental thereto Similarly, extracts of Yastika and Shatapushpi, administered to a child through the vehicle of milk, oil, clarified butter, or thickened milk, tends to improve its complexion, speech, and memory, and to increase its duration of life (1—4)

A decoction of the drug known as the Krishna, treated with the cake of Mridvika, should be known as a strong vermifuge, which proves specially efficacious in a case of infantile worm The expressed juice of Triphala, and Bhringa, may be added to the receipe above enumerated, and may be administered to a child, suffering from worms in the intestines, through the medium of honey and clarified butter The expressed juice of Durva grass used as a snuff is the best specific for bleeding of the nose Similarly, the expressed juice of garlic, should be administered in all cases of inflamation of the ear A decoction of Tulam, Ginger, and Jatya, acts as a specific for intestinal colic, and as an absorbent in cases of inflamation of the lower lip An oil prepared with the decoction of Jatipatra, Phalam, Vyosha, Mutraka, and Nisha boiled in milk, or in the Kalka of Abhaya, should be deemed as the best cure for all diseases of the teeth A person suffering from tonsilitis, or from an enlargement of the uvula, should gargle his mouth every day, with a decoction of paddy, cocoanut, urine of cow, and Vishva A person suffering from a scrofulous inflamation of the glands about the neck, or from glandular swellings in general, should snuff every day a quantity of oil, prepared with the cake of Langali and the expressed juice of Nirgunthika A person suffering from a skin d sease, should rub the affected part with a solution composed of cow's urine, and saturated with the juice of Arka, Pallava, Sinhi, and Putika A continuous exhibition of the medicine, composed of Vakuchi and sesamum for a year, may prove a successful cure for

leprosy Similarly, the oil of Bhallataka, as well as the oiled Guda-Pindi, is a safe cure for that dreadful disease A man afflicted with condylomatous growths about the region of the anus, should use a potion composed of whey, saturated with the essence of Jutika, Vanhi, Rajani, Triphala and Vyosha, or should take treacle and Abhaya every day until the polypus would fall off, or become dead or inert A man suffering from any of the minor sorts of urethral discharges, should drink the decoction of Phala, Darvi, and Visha, or the expressed juice of the Dhatri fruit mixed with the boiled essence of Rajani The essence of Vasa taken through the medium of Castor oil, is a very efficacious remedy for the form of disease known as the Vata-Rakta, while the drug Pippali should be known as possessed of the virtue of curing enlarged spleens (5—16)

A man suffering from any sort of abdominal dropsy, should drink goat's milk, boiled with the essence of Chavya, Danti, Agni, Vidanga, and Vyosha Similarly, medicated clarified butter prepared with whey, essence of meat, Granthika, Ugra, Abhaya, Krishna, and Vidanga, should be prescribed in cases of diarrhœa, piles, Jaundice, worms and abdominal tumours in general A decoction of the drugs, known as the Triphala, Vasa, Amrita, Chireta, taken with honey as an anxiliary potion, should be deemed as a very reliable remedy in a case of Jaundice with œdema A man suffering from Hæmoptysis, should take with honey a potion composed of the essence of Vasa, Shunthi, Vari, grapes, Vala and Surasa, or the essence of each of the abovesaid drugs separately pressed out and administered (17—20)

A man suffering from Phthisis, should take with honey and clarified butter, a pulverised compund of the drugs, known as the Vari, the Vidari, the three Valas, the Vasakam, and the Shva-Danstra A man suffering from any sort of erysipilatous ulcer should take Shigru, Karanja, Arka with Sindhu (Vitex negundo), and honey In a case of fistula

in ano, the ulcerated part should be covered over with a paste of Trivrita (Teori), Jivati, (1) Danti, (2) Manjistha, (3) Turmeric Daruharidra, (4) Tarkshaja, and the pulverised leaves of the Nimva tree A limp saturated with a paste of Rudhata, Rajani, pulverised shellac, honey and Vasa, should be inserted in an incised wound or ulcer for antiseptic purposes, as well as for the purpose of arresting its spread Oil, boiled and distilled with Shyama, Yasthi, Nisha, Shellac, Padma, Utpala, Sandal wood and pepper mixed with thickened milk, should be applied over a boil, or an ulcer, to bring it to a definite head, and to accelerate a process of healthy suppuration (21—24)

Burnt ashes of Shri, Karpasha, Dala mixed with pulverised turmeric, Phala, and Uplavana, should be made into a paste or a ball, and then boiled in oil in a copper vessel The oil thus prepared, should be deemed as the most unfailing remedy for ulcers in general. Kumbhisara soaked in water, should be burnt in fire and the ashes should be applied over a wound or an ulcer, which might be also cured by an application of clarified butter prepared with the polens of cocoanut flowers (25—27)

A man suffering from dysentry, should drink whey and boiled water containing the essence of Vishva, Ajamoda, Sindhuttha, Chincha, Tagmi, Sama, and Abhaya A man suffering from a chronic type of dysentry in which the stool is consisted of blood or bloody mucus only, accompanied by much straining and severe intestinal colic, should drink water saturated with the essence of Musta, Vatsaka, Ativisha, Vishta and Vilva A man suffering from any sort of colic, should drink warm water saturated with the ashes of burnt Sindhu, or take a mixture composed of Sindhu, Asafœtida, and Abhaya A paste composed of fried paddy, Katuruha, Kana and Atanka, and kept in a small sac, and sucked every now and then, allays thirst A man suffering from any of the diseases affecting the cavity of the mouth,

should gargle his mouth every day with a decoction of Patha, Darvi, Jati-leaves, grapes, and Triphala, mixed with honey (28—32)

Similarly a decoction of Krishna, Ativisha, bitter Indra, Daru, Patha, Payomuch, mixed with the essence of Kshoudri boiled in cow's urine, should be deemed as a specific for all diseases of the thorax A man suffering from a stricture of the urethra, or any sort of renal obstruction, should drink a decoction of Pathya, Gokshura, Dursparsha, Raja-Vriksha, and Shilabhida, mixed with honey A man suffering from stone in the bladder or any sort of renal stricture, should drink a decoction of the scrapings of Bamboo skin, and Varuna-bark, while a man suffering from Elephantisis should drink a decoction of Shakotaka mixed with honey Oil prepared with the Mas pulse and the bark of the Arka plant, as well as Saindhava salt mixed with honey, prove good specifics for diseases that confine themselves to the region of the leg Medicated clarified butter prepared with Shunti, Souvarcha salt, and Asafœtida, or the expressed juice of Shunthi boiled with clarified butter, is an infallible remedy for that peculiar erythematous disease of the leg and soles, which is known as the Jalakukkuta A decoction of the drug known as the Shunthi, prepared in a sealed pot in a slow fire, may prove alike efficacious in a case of the preceding type of the disease (33—37).

A man suffering from a tumour in the intestine, should drink a decoction of whey, Souvarcha salt, Agni, Asafœtida, Dipyaka, or a potion composed of whey, Vid, and Dipyaka A man laid up with Erysipelas, should take clarified butter with the decoction of Dhatri, Patola, and Madya A decoction of Shunti, Daru, Punarnava, Kshira, Vyosha, Phalam, alkali, mixed with Ayoraja and the urine of a cow, should be deemed as a specific for all sorts of œdematous swelling A similar effect is obtained by using treacle, Shigru, and Triv rid mixed with the particles of Sain

dhava A decoction of Trivrid and Phalam taken with common treacle, operates as a purgative, while a decoction of Vacha, and Phalam, taken with cold or warm water, acts as an emetic (38—41)

A man by using a syrup (Lejhya) containing a hundred Pala weight of pulverised Triphala boiled with the essence of Bhringaja, ten parts of powdered Vidanga and purified Oxide of Iron, hundred and twenty Pala weights of Shatavari, Guduchi and Agni with honey, clarified butter and Tilaja, knows no old age and retains the natural hue and gloss of his hair to the last day of his life, and lives up to the mature age of hundred years in the full and sound possession of his senses and faculties The drugs known as the Triphala, taken with honey and sugar, act as a panacea for all known forms of diseases which afflict human frame The man who wishes to live a triple life on earth, of an average duration of a hundred years each, should take, every day, a regular course of the Elixir composed of Sita, Krishna, Triphala, Pathya, Chitraka, Shunthi, Guduchi, polens of Mushali, and treacle, administered through the vehicle of honey, and clarified butter (42—46)

The petals of a Java flower, dried and mixed with oil, impart a milk-like colour to the latter A portion of the same petals, grounded, moistened and made into a stick, and lighted, deranges the vision of the feline species, which is restored by fumigating them with the vapours of Makshika The man who would walk barefooted on a bed of living fire, should smear the soles of his feet with a paste, composed of camphor, conchshell, and the oil (marrow) of a frog, mixed with the expressed juice of the Patali roots. The proper scope of the science of medicine may be grouped under six different heads, as it deals with antidotes of poison, influences of malignant stars, positive ailments, violent deaths, minor ailments and sexual elixirs The man, who peruses every day the book that contains medicinal charms, healing prayers,

medicines and the process of practising Mudras and religious sacrifices, goes to heaven after death (47—51)

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CHAPTER CCLXXXIV

DHANVANTARI said —The Mantras such as the Omkars, etc , grant health and longevity to those who recite them, and which lead them to the deathless region of paradise after death Omkar is the greatest of all the Mantras and the most potent of all incantations The man who repeats this mystic Omkar, conquers death The man who repeats the mighty Gayatri Mantra, attains salvation after a happy and prosperous career on earth The Mantra which runs as "Om obeisance to Narayana," grants all wished for blessings to the person who recites it A suppliant for any sort of boon, would do well to repeat the Mantra which runs, as "Om, obeisance to the god Vasudeva" No medicinal agent can pretend to a greater healing virtue than the Mantra which runs, as "Om Hrun, obeisance to the god Vishnu" The gods became immortal by constantly repeating the same Mantra, which is the most powerful remedy in exorcising evil spirits (1—4)

The man who wants to attain moral excellence, or to conform his life to the standard of perfect purity, should mentally recite the Mantra, running as "O thou absolute purity, the abode of all piety and the practiser of virtuous deeds," whereby his soul would rest in eternal purity A repetition of the Mantra, running as "O thou lord and grantor of all prosperity, O thou in whom perfect beauty and primal light have got their abode," confers wealth and prosperity on the reciter The names of the god Hari, such as the Suppliant, the Sup lication, and the Grantor of boons, the Joy, and the

Lord of light," make their reciters the happy possessors of all wished for objects A man seeking victory and conquest, should repeat the names of Vishnu, such as Rama, Parashu-Rama, Nrisinha, Vishnu, and Trivrikrama (invincible in the three worlds) A pupil should mentally repeat the Purushottama epithet of Vishnu, with a view to acquire a proficiency in learning A repeater of the Damodara epithet of Vishnu, is sure to regain his lost vision as well as by repeating the (Pushkaraksha) name of the god (5—9)

In preparing or administering medicines, the Hrishikesha epithet of the god, should be first invoked, as it vouchsafes safety against all evils A battle should be commenced by crying aloud such names of the god as the Achyuta (the changeless one), etc Similarly a man, sailing across a river or a sea, should invoke the Nrisinha epithet of the god for a safe and happy voyage, or journey, while a man seeking his general welfare, should recite such names as the Chakri (the wielder of a discus), Khadgi (the wielder of a sword), the Gadi (the mace-wielding god), and Sharngi (the wielder of the bow Sharnga) The Narayana epithet of the god, should be repeated on all occasions, while the name Nrisinha removes all causes of fear A repetition of the Garudadhvaja epithet of Vasudeva, neutralises the effects of poison, while the Annanta and Achyuta epithets of the god, should be repeated on the occasion of stocking corn in the granary, or for the purpose of having auspicious dreams The Narayana epithet of the lord, should be repeated after a bad dream, while the name Jalashayin would put down a conflagration by fire A man seeking proficiency in learning, should recite the Hayagriva epithet of the lord, while a man seeking progeny, should repeat the divine name of Jagat-suti (the progenitor of the universe) The Valabhadra epithet of the lord, should be invoked in acts of valour, and thus I have given you the significance of the different epithets of the god (10—13)

CHAPTER CCLXXXV.

DHANVANTARI said —Again I shall narrate to you receipes of infallible (Siddha Yogas) medicinal virtues of celestial concoction, as disclosed to me by the holy Atreya, and which can successfully cope with all sorts of distempers

ATREYA said —A decoction of the five roots, such as those of Vilva, etc, is beneficial to a patient laid up with fever due to a deranged state of the wind, while the expressed juice of the root of Pippali, Guduchi or Vishvaja, heated and administered, may be substituted in its place. The drugs Krishna, Vanhi, Adhaya, Amalaki, Vilva, Agnimantha, Shyonaka, Kashmari and Parala, used in combination, form the best febrifuge, and may be safely given in all types of the disease A decoction of Trikantaka, Prishniparni, Vrihati, Kantakari and the roots of Kusha grass, is a good specific for cough with pain at the sides, which characterises old age (1—4)

A decoction of the five drugs known as the Panchabhadra, and which consist of Guduchi, Parpati, Musta, Kirat, and Vishva, should be given in fever, brought about by a deranged condition of the wind and the bile A decoction of Trivrid, Vishala, Katuka, and Triphala, is a specific for all types of fever A decoction of Devadaru, Vala, Vasa, Triphala, Vyosha, Padmaka, Vidanga, and pulverised Shita, should be deemed as a very efficacious remedy for cough with expectoration of yellow mucus Likewise a person, suffering from cough, diarrhœa, pain at the sides, hiccough and difficult respiration, should take a decoction of the drugs known as the Dashamuli, Shathi, Rasna, Pippali, Vilva, Poshkara, Shringi, Amlaki, Bhargi, Guduchi, Nagavalli, and the ears of barley (5—9)

The three sorts of salt, as well as the compounds, such as the Madhuka with honey, the Pippali with sugar and the Nagara with common treacle, should be deemed as certain cures for all types of hiccough, brought about by whatsoever causes The drugs known as the Karavya, Ajaji, Pepper, Pomegranate with Souvarcha salt, honey and treacle, should be given to those whose appetite is impaired, and with whom all foods disagree, or to those who find no relish for food The expressed juice of Shringavera, taken with honey, should be deemed as an infallible remedy for cold, catarah, loss of appetite, and Asthma A person suffering from cold and characteristic thirst should take a decoction of Vala, Shringi, Shela, Lodhra, Pomegranate, and Madhuka mixed with honey and washings of rice Fever, accompanied by thirst, and cough with expectoration of blood, is sure to yield to a decoction of Guduchi, Vasaka, Lodhra, and Pippali, taken with honey Likewise the expressed juice of Vasaka, mixed with honey, the extract of Tamraja and pulverised pepper boiled with the juice of Shirisha flowers, should be prescribed in a case marked by symptoms indentical with what had been laid down in the preceding line (10—15)

A decoction of the Masura pulse, should be deemed as efficacious in all sorts of complaints, while the washings of rice should be considered as antibilious in their effects The drugs known as the Nirgunthi, Shariva, Shelu and Ankola, are the antidotes of all sorts of poison A person suffering from Epileptic fits, or Delirium Tremens, should drink a potion composed of the decoction of Mrita, Kshoudra, Pushkara, and Granthika mixed with Kana Clarified butter, prepared with Asafœtida, Souvarcha salt, and Vyosha, each weighing two Pala weights, and boiled with the urine of a cow weighing four times their quantity, is the best specific for insanity The drugs Shatapushpi, Vacha, and Kushtha, boiled with the expressed juice of Bramhi should be prescribed in a case of chronic convulsion, or

long-standing insanity The medicine is reckoned as one of the best preparations for improving one's memo ry Similarly clarified butter, prepared with the composition known as the Panchagavya, and taken with powdered Abhaya, acts as a specific for all sorts of leprosy Likewise the drug known as the Vajraka, and boiled with the drugs known as the Patola, the Triphala, the Nimva, the Guduchi, the Dhavani, the Vrisha, the Karanja, and clarified butter, proves equally efficacious in a case of leucoderma like the receipe just above enumerated (16—20)

Take ten Pala weights of powder of each of the following drugs, such as the Nimva, the Patola, the Vyaghri, the Guduchi, and the Vasaka, and boil them with a Drona measure of water, till a three quarter part of the liquid is evaporated Then take a Prastha measure of clarified butter and boil it with the stones of Triphala, and the decoction thus obtained The medicated Ghee thus prepared, is known as the Panchatictam, which should be prescribed in a case of leprosy The medicated ghee is alike efficacious for eighty sorts of ailments due to a deranged state of the vital wind, for forty sorts of distempers which owe their origin to a disordered state of the bile, and for the twenty ailments which are usually brought about by a vitiated state of the phlegm, and these disorders vanish before the potency of the medicated ghee, as vanishes darkness before the rising sun (21—25)

A decoction of the drugs, known as the Triphala, mixed with the expressed juice of Bhringa-raja, should be used in washing a syphilitic ulcer. The leaves of Patola and the bark of pomegranate, should be grounded with Gaja and Triphala and boiled with oil saturated with the essence of Triphala, Yasthi, Markava, Utpala, Saindhava salt, and pepper. The oil thus prepared, should be used in lubricating the body of a patient suffering from cold. A snuffing of the oil prepared with Kshira, the expressed juice

of Markava, Madhuka, Utpala and Kuda, would arrest a premature old age, and an untimely whitening of the hairs The oil in the present case, should weigh two Prasthas only (26—29)

The compounds respectively consisting of Nimva, and Patola, Triphala and Guduchi, Catechu and Vrisha, Chireta and Patha, Guduchi and red Sandal wood, form the best febrifuge, and may be successfully administered in cases of fever accompanied by Erysipelas or Leprosy A fever due to an erysipelatous ulcer, is sure to prove amenable to a decoction of the drugs known as the Patola, Amrita (Aconite), Chireta, Vasa, Ristak, Parpata, and Khadira Similarly an œdematous swelling of the limbs, accompanied by fever incidental thereto, as well as an erysipelatous ulcer, is sure to yield to a decoction of Dashamuli, Chhinna-ruha, Pathya, Daru, Punarnava, Shigru, and Vishvajit A paste composed of Madhuka, and the leaves of Nimva, should be applied over an ulcer for antiseptic purposes, while a decoction of Triphala Khadira, Darvi, Nyagrodha, Ativala, Kusha, Nimva and Mulaka leaves, should be used in washing a wound or an ulcer The expressed juice of Karanja, Aristha, and Nirgunthi would kill parasites which usually infest a neglected, phagedenic ulcer Clarified butter prepared with the essence of Dhataki, Sandal wood, Vala, Manga, Madhuka, Utpala, Darvi, and Meda, should be deemed as possessed of the special virtue of setting up a process of easy granulation in an ulcer, and its consequent healing Similarly clarified butter prepared with the essence of Guggulu, Triphala, Vyosha, and Manshi, acts as a specific for all sorts of sinus, ulcer, and fistula-in-ano (30—36)

A man suffering from an excess of wind and phlegm, should take each morning, oil, salt, and Haritaki boiled in the urine of a cow Similarly a decoction of the drugs known as the Trikatu, and Triphala, mixed with salt and alkali, acts as a mild aperient in systems, marked by a preponderance

of wind and phlegm, and also as a specific for simple cold A man suffering from an attack of Urticaria, should take each morning, a draught composed of the decoction of Pippali, Piphali-root, Vacha, Chitraka, and Nagara A man suffering from Rheumatism, Gout, or pain in the joints, should drink a potion composed of the essence of Guduchi, castor seed and Devadaru, or a decoction of the drugs known as Dashamula, with the washings of Nagara, or a decoction of Shunthi, and Gakshura may be substituted in its place Similarly the oil prepared with the essence of the leaves and the roots of the plant Prasarini, is efficacious in a case of rheumatic paralysis, or in rheumatic pain at the waist A decoction of Guduchi and Svarasa, or a compound of the levigated powder of the above two substances, taken for a considerable time, cures Rheumatism, or any other sort of Uric-acid Diathesis Compounds of Pippali and Vardhamana, Pathya and treacle, Patola and Triphala, and Katuka treated with the expressed juice of Aconite, should be respectively deemed as possessed of the efficacy of curing a case of Rheumatism, characterised by a burning sensation, on the very day it is administered Similarly a case of Rheumatism, where the patient complains of alternate burning and shivering, is sure to yield to a decoction of Guggulu, Guduchi, washings of the drugs known as the Triphala, Vala, Punarnava, castor seed, the two sorts of Vrihati, and Gakshura, taken with salt and Asafœtida (37—46)

Pills composed of Karshika, roots of Pippali, the five sorts of salt, the Pippali, the Chitraka, the Shunthi, the Triphala, the Trivrita, the Vacha, the two sorts of alkali, the Shadvala, the Danti, the Svarna Kshira, and the Vishanika, each weighing a Karsha in weight, should be prescribed in a case of abdominal dropsy, the auxiliarly potion with which the medicine should be taken, being a solution of the Souvarcha salt Kshira taken with Nagara, Varshabhu, and Daruharidra, prove efficacious in swelling of the limbs

Similarly a fomentation of the affected part with a decoction of Nimva, Varshabhu, and Arka, may also prove beneficial to the same disease By a steady use of the clarified butter prepared with the essence of the pulp of Vyosha, thrice treated with the washings of the burnt ashes of the Palasha, a pile would become inert and drop off without the least inconvenience Similarly salt, treated with the essence of Vishvaksena, and Nirgunthi may prove alike efficacious in the same malady (47—51)

The drugs known as the Vidanga, Anala, Sindhuttha, Rasna, Agra, Alkali and Daru, boiled with oil or water weighing four times their actual weight, and saturated with the essence of the drugs, known as the Katudravyas, should be prescribed in a case of Scrofula, or in scrofulous swelling of the carotid glands The body of the patient should be lubricated as well, with the oil or decoction thus prepared A potion consisting of the levigated powder of Vasu, and the decoction of Shathi, Kunaga, Valeya compounded with the expressed juice of Kshira, Pippalli and Payasi, is sure to prove beneficial to a patient suffering from any sort of wasting diseases A compound made of Vacha, Vit, Abhaya, Shunthi, Asafœtida, Kustha, Agni, and Dipayaka, mixed in the proportion of two, three six, four, one, seven, and a fiftieth part respectively, should be deemed as a safe and certain cure for tumours in the abdomen, for abdominal colic, or for the harassing cough, which is one of the invariable concomitants of the disease Pills made of powdered Patha, Nikumbha, the drugs known as the Trikatu, and Triphala treated with the essence of Agni and the urine of a cow, often prove beneficial to patients laid up with an abdominal tumour, or with an enlarged spleen A deranged state of the wind and the bile, is sure to be remedied by a compound of the drugs, known as the Vasa, the Nimva, the Patola and the Triphala A person suffering from presence of worms in his intestines, should lick a syrup

composed of pulverised Vidanga and honey A decoction of Vidanga, Alkali, Haritaki, Shallaki, Vadari, Jamvu, Piyala, Mango bark, and Souvarcha salt, and taken with honey and Kshira, arrests all hœmorrhage A decoction of Vilva, Dhataki, Patha, Shunthi and Mocharasa, would cure the most obstinate type of dysentry In Prolapsus Ani, a decoction of Angeri, Kola, washings of curd, Nagara, alkali, whey, and common treacle, would act as a charm Dysentry accompanied by an œdematous swelling of the limbs, would yield to a potion composed of Vidanga, Ativisha, Musta, Daru, Patha, Kalinga, and pepper, mixed with clarified butter A similar result would be obtained from the compounds of Sindhu and Shanthi, sugar and Krishna, and honey and treacle (52—62)

A man, wishing to live up to the good old age of hundred years, should take two Haritakis, every day, with the auxiliaries enumerated in the preceding line A husband of many wives, should lick with his tongue, every day, a syrup composed of Triphala, Pippali, honey, clarified butter, and pulverised Amalaki treated with the expressed juice of the same fruit, and then drink water A man, using a compound of Masha, Pippali, Shali, wheat and barley, mixed in equal parts, would be able to visit women ten times a day, like a sparrow Clarified butter mixed with Manga, Dhataki flower, Lodhra, and blue lotus, should be given to a woman, laid up with leucorrhœa (63—67)

A woman suffering from incessant miscarriage of the womb, should drink a potion composed of Vija, Kurantaka, Madhuki, white sandal-wood, Padma, roots of Utpala, and sesamum, mixed with honey and sugar A paste composed of Devadaru, Nabha, Kustha, Nalada, and Vishva pasted with Kanjika, and mixed with oil, should be deemed as the best cure for all sorts of headache The expressed juice of Sindhu, made lukewarm and soaked in a piece of linen, should be pressed into the cavities of the ears, by which the

local inflamation would be instantaneously subsided In the alternative, the expressed juice of garlic, ginger, or shigru, or that of a plantain tree, should be separately pressed into the ears, for the subsidence of the local inflamation and aching A man of impaired eye-sight, or any way suffering from an obstruction of vision, should take the medicated ghee, prepared with the essence of Vala, Shatavari, Rasna, Amrita, and Triphala mixed with Souvira salt, whereby he would fully regain his eye-sight Ghee prepared with the essence of Triphala, Vyosha and Sindhuttha, should be deemed as the best purgative, and an infallible remedy for deranged vision and diseases incidental to cold or phlegm (68—72)

A collyrium prepared with the petals of blue lotus, once treated with the expressed juice of Go, is beneficial to persons who cannot see either in the day or in the night A decoction of Yasti Madhu, Vacha, Krishna seeds, and Kutaja boiled with the levigated powder of the Nimva bark, should be deemed as a good emetic A gruel made of barley and taken cold, operates as a very mild purgative The gruel should not be taken in any other way, as it would thereby impair the appetite and give rise to a sense of fulness in the stomach A pulyerised compound of Pathya, Sanidhava and Krishna, should be taken with warm water, for a thorough cleansing of the intestines The purgative thus prepared, is a specific for all sorts of distempers, and is called the halverd of disease The recipes as laid down above, were disclosed by the holy Atreya to his brothers in devotion, and are the infallible remedies for diseases against which they are mentioned (73—77)

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CHAPTER CCLXXXVI

DHANVANTARI said —Now I shall narrate to you recipes of medicines, by using which death can be averted, and which invariably increase the duration of life, and are the best safeguards against all sorts of distempers The expressed juice of the drugs known as the Triphala, taken with honey and clarified butter, operates as an elixir of life and a preventive of death A man, by snuffing the medicated oil known as the Vilva Taila, as well as by taking a pala or a half pala weight of Triphala, every day, for a period of six months, is sure to be acknowledged as a poet in his country The oil of Bhallataka arrests senile decay, premature old age, and even death Leprosy is sure to yield to a decoction of pulverised Vakuchi, and the five drugs known as the Panchanga, boiled with the washings of Catechu A man by using the powder of blue Kuruntha with honey and thickened milk, or with milk and treacle, may expect to live up to a hundred years The man who takes Shunthi with honey and clarified butter, each morning, knows no physical death, whereas by taking pulverised Manduki with cow's milk, every day, a man is sure to retain the strength and vigour of his youth to the last moment of his life (1—5)

The man, who drinks, every day, a Karsha weight of Uchchata and honey, or takes Nirgunthi with honey, clarified butter and milk, is sure to conquer death and disease By taking a Karsha weight of the oil of Palasha, each day, through the medium of honey or milk, a man may expect to witness five hundred, or a thousand summers on earth Similarly, the expressed juice of the leaves of Jyotishmati, as well as the essence of Triphala, or the pulverised plants of Shatavari and Phalam, taken with honey, milk or clarified

butter, should be deemed as possessed of the virtue of preventing death The fruits of Mushali, pulverised and taken with honey and clarified butter, as well as the pulverised Nimva-bark and the Panchangas, boiled with the washings of Catechu, and taken with a Karsha weight of the expressed juice of Bhringaraja, should be deemed as capable of imparting immortality, and a consequent immunity from all decay and distemper, to the man who uses it (6—10)

The man, who takes Rudantika with honey and clarified butter, and drinks milk after that, every day, should never fear any annihilation of his life Similarly, by taking, every day, a Karsa weight of powdered Haritaki treated with the expressed juice of Bhringaraja, a man is sure to live up to three hundred years, and to enjoy an immunity from all bodily ailments Likewise, a pill weighing a Karsha only, and consisting of Varahika, Shatavari, and purified oxide of iron treated with the expressed juice of Bhringa, and taken with clarified butter, should be supposed as possessed of the virtue of extending the duration of life to five hundred years Shatavari, powdered Karta treated with the essence of Bhringaraja, Mritam, Copper, Sulphur, and Kumarica, treated with Rasa, should be made into pills, each weighing two gunjas only Such a pill should be taken with clarified butter, each morning, whereby the user would be able to see five hundred summers A man by taking Ashvagandha and oil of Phalam, with treacle and clarified butter, would live a full life of hundred years A pala weight of pulverised Punarnava, taken with honey and clarified butter, or a pala weight of pulverised Ashoka-bark taken with honey, milk, and clarified butter, acts as prophylactic against all distempers (11—15)

By using every day, as snuff, a handfull of sesamum oil, and honey, a man would retain the natural hue and gloss of his hairs to the last day of his life, which would have a duration of hundred years Similarly by taking a Karsha weight of Aksha with honey and clarified butter, each day,

a man may expect to live up to the good old age of a hundred years A man, by taking Abhaya with treacle, honey and clarified butter, as well as by taking rice with boiled milk, may expect to live a young man in all acceptance of the term, to the last day of his life. By taking a pala weight of pulverised Kushmandika with honey and clarified butter, a man is enabled to live up to a thousand years Similarly by taking pulverised Shaluka, treated with the expressed juice of Bhringa-raja, through the vehicle of honey and clarified butter, as well as by using, as snuff, a Karsha weight of the oil prepared with the essence of the bitter Tumvi gourd, each day, a man is sure to enjoy a life of two hundred years' duration Similarly a potion composed of the expressed juice of Triphala, Pippali, Shunthi and Guduchi should be considered as possessed of the virtue of extending the life's duration of a man to one hundred years The drug known as the Shatavari and used in combination with the drugs, enumerated in the preceding line, enables a person to live up to a thousand years (16—20).

O Brahman, the drugs known as the Chitraka Shatavari, Shunti, Vidanga, and purified oxide of iron with Bhringaraja, Vala, and the five bitter drugs known as the Nimva Panchakas, and Catechu, Nirgunthi, Kantakari, Vasaka and Varsabhu, pasted together and treated with the expressed juice of the last named drug, and made into pills, should be deemed as the best of the vital elixirs The medicine should be consecrated before use with the Mantra running as Om, Hrum, Sa. This medicine can give immortality to persons using it, and should be deemed as the best preventive of death and disease, and, as such, was used by the gods and demons of yore Now I shall discuss with that part of the science of medicine, which relates to diseases peculiar to elephants, and which was narrated by the holy sage Palakapya to the king of Anga (21—24)

CHAPTER CCLXXXVII

PALKAPYA said —O Lompada, O thou king of the country of Anga, now I shall describe the points of excellence in an elephant, and the diseases they are subject to, in their domesticated condition The elephants that are of good height, capable of enduring a large amount of fatigue, possessed of twenty or eighteen footnails, and exude a sort of cool and transparent exudation from their temples even in winter, and whose right tusks are more elevated than the left ones which invariably attain to a large size, with large and well-developed flapping ears marked by a net of little, dotlike marks, and whose colours resemble that of a pregnant rain cloud, should only be kept in the royal stud, whereas those that are short-statured and constantly require the use of the goading mace should be rejected Elephantesses should be employed to decoy stupid and amorous wild elephants into the trap (1—4)

The colour, the strength, the general build, the speed, the roundness of figures, the combative propensity, and the power of endurance, are the seven points of excellence that are to be observed in purchasing an elephant, and the man who is possessed of such a noble animal, is sure to conquer his enemy in battle The elephants form the best decorations of a royal camp, and a monarch can achieve any amount of military success by means of his elephants alone The grooms should be anointed with oil and clarified butter, and the site of the stud should be so chosen, as to bar all possible derangement of the vital wind in the animals The shoulders of the beasts should be lubricated with the composition enumerated in the preceding line O thou twice born one an elephant afflicted with jaundice, should be treated with the medicated clarified butter, prepared with the urine

of a cow and the essence of the two sorts of Rajani, while a lubrication with oil, and a fomentation of the part with the medicated ghee enumerated above, should be held beneficial in a case of obstinate constipation of the bowels Varuni wine saturated with the five sorts of salt, as well as morsels composed of Vidanga, Triphala, Vyosha, and Saindhava, should be prescribed in the case a swoon or fainting, and washings of honey should be substituted for its ordinary drink (5—9)

In headache, its head should be lubricated with oil, or the animal should be made to sunff-oil through its proboscis In all diseases affecting its legs, the parts should be lubricated with oil, and then washed with a decoction of levigated sesamum powder for antiseptic purposes The essence of peacock, Titteri, or Lava, mixed with pepper and Pippali, should be administered to an elephant suffering from constant shivering A morsel composed of Vilva, Vala, Lodhra, Dhataki, and Sita, should be given to an elephant, suffering from an attack of acute dysentry Similarly in paralysis or numbness of the proboscis, the animal should be made to use as snuff, a composition consisting of salt and clarified butter In the form of the disease known as the Utkarana, a compound of Magadhi, Nagaraja, and Ajaji, mixed with wheat and barley, should be given Similarly the expressed juice of Varaha, Dashamula, and Kulattha, treated with Amla and Kakamachi, and boiled with oil saturated with the essence of Bhusana, should be deemed as a certain cure for all sorts of hoarseness of voice, and inflammation of the thorax (10—15)

In retention of urine, a draught composed of clarified butter saturated with the eight sorts of official salt, or a decoction of the seeds of Traposha, may be given with good result In skin diseases, a pulverised compound of Nimva and Vrisha, or a decoction of the same drugs, should be given to the afflicted animal Similarly the presence of worms in the

intestines, would indicate the medicine, consisting of cow's urine and pulverised Vidanga The potion consisting of the distilled essence of Sringavera, Kana, Grapes and Sugar, should be prescribed in all wasting diseases, together with extract of Meat, and the food should largely consist of Mudga pulse mixed with Vyosha and Tumaruch Oil prepared with the essence of Trivrid, Vyosha, Agni, Danta, Arka, Shyama, Kshira and Gajapippali, would prove remedial to all sorts of intestinal tumours, and should be used where a purgative would be necessary, as also for the purpose of lubricating, or passing an Enema, and should be deemed as a specific for all sorts of diseases attendant on an unskilful management of a syringe, or on an unsuccessful attempt at moving the bowels (16—21)

A potion consisting of the expressed juice of Jastika, soup of Mudga, and Sharada, or a plaster of Vala and Vilva, should be deemed as beneficial to that class of diseases which is known as the Katu Roga An elephant suffering from any sort of colic pain in the abdomen, should be treated with a morsel, composed of Asafœtida, Vidanga, Indrayava, Sarala, and the two sorts of Rajani The morsel should be given the first thing in the morning The best food for an elephant is that which consists of Yashka, Vrihi and Shali rice The one composed of wheat and barley, should be deemed as ranking second in regard to its nutritive properties, while the other sorts of food, should be considered as belonging to the inferior sort A course of barley and sugarcane would form the best strength-giving diet for an elephant, while a course of dried barley alone would derange the seven cardinal principles of its organism A copious quantity of milk, should be given to an elephant, wanting vigour and boyuancy of spirit, whereas extract of meat mixed with the essence of stimulating drugs in general, should be also given to one in the same predicament as before (22—26)

In famine, in war, or in times of scarcity, the essence of the flesh of ravens, owls or of dogs, mixed with honey, might be given as food to an elephant A fumigation of the body of a war elephant with the vapour of the Katu fish, Vidanga, alkali, washings of Koshataki, and turmeric, ensures victory in battle A liniment composed of Pippala, oil, rice, Madhvika and Makshika, and applied along the eyelids of an elephant, sharpens its eyesight A paste made of the fecal matter of a sparrow or a pigeon, and the gummy secretions of a Kshira tree, and applied as collyrium along the eyelids, would make an elephant happy, A collyrium prepared as above, and applied along the eyes, would make an elephant cut bold capers in a battle A paste composed of the petals of blue lotus, Musta, and Tagara, and pounded in the washings of rice, is the best cooler of an elephant's eyes A fomentation with oil, is the best cure for an enlarged or a broken nail The bed of an elephant, should be strewed with ashes and powdered cowdung, and its body should be lubricated or fomented with oil in summer and autumn (27—33)

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CHAPTER CCLXXXVIII

DHANVANTARI said —Now I shall deal with the diseases that are peculiar to, and the rules that are to be observed in managing, a horse The horses should be purchased and collected for the purposes of virtue, enjoyment, and furtherance of earthly possessions A horse should be first ridden under the auspices of the asterisms, known as the Hasta, and the three Uttaras The seasons, such as the winter, the spring, and the forepart of the cold months, are the most favourable to a ride, whereas in summer and

autumn, a horse should not be harnassed, nor ridden upon The whip should be most sparingly used, nor a horse should be mercilessly beaten at an improper or a vulnerable part of its body (1—4)

A rider, not knowing the temper of his steed, and riding it in a rugged and undulating country, or in a common of sandy soil and abounding in bones and pitfalls, without saddle and bridle, is most likely to come to grief, although some there are, such as the professional keepers of horse manage, or expert equestrian players, who can ride a horse better and with greater comfort and freedom, without the stirrup and the bridle A rider should first consecrate the body of his own horse by getting it bathed in a stream or a pool, and by invoking the presence of the different deities in the different parts of its body, with a repetition of the Mantras respectively sacred to them, preceded by an "Om" and followed by a "Namas" (obeisance). The horse should be kept standing with its face turned towards the east, and the following prayer should be recited "May the god Brahma take his seat in thy heart, the god Vishnu in thy strength, and the celestial Garuda in thy prowess May the Rudras protect thy flanks, the divine preceptor expand thy intellect, and may the Vishvedevas protect the vulnerable joints of thy body May the sun and the moon-god preserve thy eyesight, and may the Ashvinas protect thy ears May the fire-god preserve thy appetite, and take his abode in the cavity of thy stomach, his queen Svadha in thy prespiration, the goddess of speech in thy tongue, and the wind god in thy speed May the heaven protect thy back, and the mountains, the foreparts of thy hoofs May the stars take their abode in the pores of thy hairs, the phases of the moon in the region of thy heart, the fire-god in thy dashing fire, the goddess of love in thy buttocks, the lord of the universe in thy temple, the planets in thy neigh, and the primordial Hydra in the region of thy breast" (5—11)

The rider should then whisper into the right ear of his horse, the Mantra running as follows, and observe a vow of fast that day "Hear me, O thou Horse, who wast the son of a Gandharbha sovereign in the existence provious to thy final metempsychosis, hear me, and recollect thy noble blood, and betray not thy glorious descent Recollect thy noble birth and the energy of truth, the strength, and the glory which the Bramhanas, the Moon-god, the celestial Garuda, the Rudras, Varuna, the wind and the fire-god, contributed to the formation of thy self, and which ushered in thy glorious advent into being Remember thy divine blood, O thou metamorphosed son of a sovereign, and recollect the promise you made when the gods and the demons began to churn the primeval ocean of universal water, and when the damsel Varuni, and the diamond Kousthava, were evolved out Beest thou my sole and absolute friend, O thou horse of divine lineage, O thou the metamorphosed son of a sovereign"

"Hear me, O friend, and do my behests in battle, win for me fresh laurels of victory every day, and prove your self an invincible beast of conveyance in war The gods conquered the demons on thy back, and on thy back, I expect to conquer the armed hosts of my enemies" (12—19)

Then having repeated the abovesaid prayer into the ears of his steed, a trooper should saddle him, and join a fighting or a marching squadron, whereby he would return safe and laden with trophies of victory Many congenital defects are found, in a more or less marked degree, in an unbroken horse, and a horseman should have them corrected by his own exertion Many are the virtues which are found in a good horseman, while a bad trooper invariably mars the points of excellence which naturally belong to a horse One knows the good points in a horse, the other can detect the blemishes only, that man is truly rare who combines in himself the qualities of a detector and a critic of the virtues of a horse, whereas a stupid rider knows not the points of excellence

the sight of an unfamiliar object, and the rider should be always on the alert to detect its such like attempts as early as possible The left fore-leg should be tied with the rein to the left-hind leg of a horse of mischievous habit, which should be driven by means of the left rein (29—37)

It is the nature of a horse to turn his face, every now and then, and it should not be ascribed to the tieing of his legs as above laid down Having found a trusted horse, and having taken a firm seat on the saddle, the horse should be made to touch his leg with his face, such a posture being known as the Lokana, whereas the posture known as the Vakkanam consists in firmly clasping the two legs round the waist of a horse Tadana consists in binding the legs with the rein or a rope, and then letting it go, so as to leave the fore-legs free The horse whose legs do not touch the ground, should be restrained by means of the fastenings known as the Mothanas and Vakkauam

A paste composed of cow-dung, Salt, and a decoction of Mrit, should be used in rubbing the body of a horse, as a safeguard against the bites of flies and insects The posture known as the Grajhya kantakapaneyam consists in striking a horse in its flanks, and in then holding the rein with the feet The horse that is in the habit of raising its fore-faws, should be restrained by means of the fastening known as the Khalikar (38—45)

Gahan consists in striking with a stick the leg of a horse, not making footfalls in a desired way, while running in one of the three sorts of paces, such as the trot, the gallop or the canter Ucchasanam consists in leading a horse to a different place, with its mouth restrained by means of a quadrilateral briddle It is the nature of an unbroken horse to turn his face towards the place from which it has been taken out, which should be gradually corrected A horse should be gradually broken into a ring, etc, (46—50)

A horse that lifts up both its head and forepaws, would take time to be fully broken into the harness The breaking of a horse should be taken in hand, while the animal would be yet light in its limbs A horse that is light at the face, fleet and flexible in its joints, and pliant at the neck, should be deemed as fully broken, and under the control of the horseman A horse that does not kick up its hind legs, should be deemed as gentle and docile, and should be then drawn forward by the rein, or its forelock A horse that lifts up its head with flanks outstretched, and eyes fixed to the sky, and does not move when thus drawn, but jerks his body and swings its neck, should be restrained by means of a rein and a bridle (51—56)

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CHAPTER CCLXXXIX

SHALIHOTRA said —O Sushruta, I shall now deal with the ominous marks that are usually found in the body of a horse, and the diseases it is usually afflicted with A horse possessing a lesser number of teeth than usual, or the one entirely divested of them, as well as the one possessed of a black tongue, or palate, or the one that has a frightful look, or a twin-born horse born without the testes, or the one having cleft-hoofs, or with a horn on the region of its forehead, or a tricoloured horse, or the one coloured like a tiger, or an ass, as well as an ash-coloured, or a flame-coloured horse, or the one with abnormally developed palate, or the one whose skin is marked by patches of Psoriasis, or any other diseases affecting the epidermis, and in consequence is constantly ridden upon by crows, as well as the one whose voice

resembles the braying of an ass, or the one whose eyes resemble those of a monkey, or the one possessed of black manes, or the one, the region of whose anus is marked by a black colour or the one whose nostrils possess a black hue, or the one resembling a Tittira bird in colour, or the one whose legs are unequal and are marked by patches of white, as well as the one divested of those ring like curls, which are known as the Avartas, or the one that, on the contrary, has them at inauspicious parts of its body, and wrongly involuted, should be scrupulously rejected from the stable (1—5)

The locks of curling hairs which are deemed as the most auspicious in the body of a horse, are ten in number, and are those that appear in couples on the head, on the chest, on the forehead, on the flanks, and the sides of the animal Similarly such rings appearing about the root of the ears, at the forehead, at the root of the forelegs, or at the neck, or about the tips of the jaws, should be deemed as equally auspicious, whereas those that appear in other parts of the body, should be deemed as auguring evil A horse having the gloss and colour of a Shuka, Indragopa, gold or a raven, should be deemed as the best of the species in respect of colour All expectation of victory should be banished from the mind, where the belligerent prince would be possessed of horses that are broad-necked, short-eared, and are possessed of large and deep-set eyes A horse or an elephant possessing signs, enumerated above, should be kept in the stud, whereby the progeny and possessions of its master, would be increased, whereas horses and elephants, divested of those signs of happy augury, would bring misfortune and disaster on their masters The horse is the holiest of beasts, and, as such, is sacrificed on the occasion of the ceremonial rite known as the Ashvamedha (6—11)

A morsel composed of Vrisha, Nimva, Vrihati, Guduchi, Makshika, Sinha, and Gandhakari, as well as a fomentation

of the head, or a decoction of Asafœtida, Pushkara-root, Nagara, sour Vetasa, Pippali, and Saindhava salt, made lukewarm, should be administered to a horse suffering from an attack of acute dysentery A decoction of Nagara, Ativisha, Ananta, Musta, and Vilva leaves, would prove remedial in the same complaint A potion composed of goat's milk, Priangu, Shariva, and a profuse quantity of sugar, would prove a good beverage to a horse, just returned from a long journey, and would remove all sense of fatigue in the animal A morsel composed of pomegranate bark, Triphala, Vyosha and treacle, would prove beneficial to a horse suffering from a paroxysm of harassing cough Similarly a case of the same complaint would yield to a decoction of Priyangu, Lodhra, and the expressed juice of Vrisha, taken with honey as an auxiliary potion A decoction of Kshira and the five drugs known as the Panchakola, would cure an attack of the same malady (12—18)

In all sorts of diarrhœa, or in diseases affecting the process of digestion, or assimilation, emetics and purgatives should be first used, whereas in cases of fever, snuffing and anointing with medicated oil, should be first prescribed, so as to eliminate the phlegm through the nostrils A paste composed of Lodhra, Kandhara root, Matulanga, Agni, Nagara, Kushta, Asafœtida, Vacha and Rasna, should be deemed as a good remedial measure for all sorts of swelling of the limbs A horse passing blood with the urine, should be treated with a potion composed of Manjistha, Madhuka, grapes, Vrihati, red sandal wood, roots and seeds of Tryapusha, Shringataka and Kasheruka, boiled with goat's milk, and made cool and saturated with a quantity of sugar (19—22)

A lubrication of the affected part with the medicated oil known as the Katu taila, should be made in all cases of lock-jaw, or in paralysis of the jaw or cheekbones, or in a case of swelling affecting the throat of a horse In all

diseases affecting the throat of a horse, and giving rise to a sort of numbness of the part, a swelling is always observed around the seat of the disease, which would yield to a snuffing of a decoction composed of the flowers of Pratyaka, Vanhi, Saindhava, the expressed juice of Sourasha, Krishna, and Asafœtida In paralysis or numbness of the tongue, a paste composed of Nisha, Jyotishmati, Patha, Krishna, Kustha, and Vacha with honey or treacle, should be applied over the affected organ Similarly clarified butter prepared with the essence of sesamum, Yasthi, turmeric, Nimva leaves, or a paste composed of the abovesaid drugs mixed with honey, would prove a specific for all sorts of ulcers (23—27)

A horse maimed by a stroke of the whip, or limping on account of an excruciating pain in its legs, should have the affected part fomented with oil, whereby the pain would be relieved In case of a hurt, or in an extremely deranged state of the vital humours of the affected part, unattended by symptoms of local suppuration, a treatment similar to a case of an open ulcer, should be adapted A decoction of the barks of Ashattha, Oudumvara, Plaksha, Madhuka and Vata, boiled with a copious quantity of water, should be used in washing a wound, and for antiseptic purposes in general Oil prepared with a decoction of Shatahva, Nagara, Rasna, Manjistha, Kustha, Saindhava salt, Devadaru, Vacha, the two sorts of Rajani, red sandal wood, and the expressed juice of Guduchi, should be used for the purposes of healing, snuffing, and for the purpose of passing an Enema, and in cases where anointment would be necessary The oil may be used in cases of bleeding, or in diseases affecting the ends of the eyes of a horse, incidental to a bite by leeches, or by any other water parasite Such a wound may be washed with a decoction composed of the washings of catechu, Oudumvara, Ashattha, Dhatri, Duralabha, Ticta, and the flowers of Priangu In a case of bad foot, or tumbling over

a block of stone, or in gradual decaying and withering of the hoofs, the levigated powder of Guduchi should be used In a case of a fast-growing derangement of local humours in the wound it should be scraped out the very day the gangrenous process would be detected A paste composed of Go, Sarjika, Kustha, Rajani, sesamum and mustard, pestled with the urine of a cow, would prove beneficial to all sorts of itches, or itching sensation of the skin (28—36)

A case of Hœmoptysis in a horse, would prove amenable to a decoction of the drug known as the Ashvakarna, mixed with honey and sugar, and administered through its nostrils Salt should be administered to a horse on each seventh day, and the wine known as the Varuni should be given to it on the occasion, as an-additional drink In winter, a decoction of Jivaneya, Mridvika, sugar, honey, petals of lotus, and Pippali, should be given instead of wine, while in winter the beverage would be a potion consisting of the boiled juice of Vidanga, Pippali, Dhanya, Shatahva, Lodhra, Saindhava salt and Chitraka In spring, the beverage would consist of a decoction of Lodhra, Priyangu, Musta, Pippali, and Vishva, mixed with honey, whereby a preponderance of phlegm in the animal, would be destroyed In summer, wine mixed with treacle, and the expressed juice of Priangu, Pippali, Lodhra, and Yasthi, should be given to a horse as a stimulant, while in the rainy season, it should be substituted by a potion consisting of the extract of Lodhra stick, salt, Pippali, Vishva, and Bhesajam, mixed with oil (37—43)

A horse suffering from a bilious distemper in summer, from a plethora of blood in autumn, or from a constipation of the bowels, in the rainy season, should drink clarified butter In a disease marked by a preponderance of wind and phlegm, oil should be administered in place of clarified butter A horse suffering from a disease brought about by an abuse of oil, or by a presenee of an excess of oily matter in the system, should be treated with a course

of drying meals, which would be best served by giving it, for three days, a course of barley soaked in whey In autumn and summer, the syringe should be passed with clarified butter, with oil in winter and spring, as well as in rains and the forepart of winter A horse that has taken oil, should not be bathed, or made to take heavy and fatiguing physical exercise, nor should be so exposed as to give rise to a deranged condition of its bodily phlegm, or wind (44—47)

During the rains, a horse should not be bathed and given any water-drink on the same day, during which a horse should be provided with a single drink, each day In a season of blended heat and moisture, a horse should be provided with two drinks and a single bath each day, whereas in summer, a horse should be bathed thrice daily, and that for a considerable time at a stretch Each meal of a horse should consist of four Adaka measures of barley, free of husks and mixed with gram, Vrihi, Mudga and Kalai pulse In whole day and night, a horse should consume ten and a half Tula weight of barley, and eight Tula weights of dried Vyusha Durva grass destroys all bilious distempers of a horse, while a meal consisting of barley alone, would prove beneficial to a horse, suffering from an attack of cough, whereas a meal of Vyusha alone would give rise to an accumulation of phlegm in the animal A course of Arjuna leaves would cure all diseases, affecting the process of respiration in a horse, whereas Mana would prove fatal to its strength and dashing vigour A horse, living on a meal of Durva grass, would enjoy an immunity from all diseases that are usually ushered in by a deranged state of the wind, bile and phlegm A vicious horse should be tied by means of two tight ropes, one on each side, while its hind legs should be tied by means of ropes two posts, driven into the ground at a distance Horses should be stabled in a well ventilated house, and its floors should be strewn over with dried hay or straw, and fumigated

with the vapours of vermifugous drugs Goats, monkeys, and Krikvaks, should be kept in the stable, which should be well guarded, and lighted with lamps in the night (48—55)

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CHAPTER CCXC

SHALIHOTRA said —O Sushruta, now I shall describe the religious rites which should be performed for the good of the stud, and which would admit of a three-fold division, according as they are undertaken daily, disinterestedly, or for the realisation of any particular object The god Hari, together with the goddess Lakshmi, and the celestial steed Uchchaishrava, should be worshipped on a day of blissful asterism, and libations of clarified butter, should be poured on the sacrificial fire, with the repetition of the Gayatri Mantras The money should be paid to the Brahmanas by way of their Dakshinas, whereby one's stud will be increased (1—3)

Similarly in the month of Ashvina, and on the day of the fifteenth phase of the moon's increase, the water-god Varuna should be worshipped in a mystic diagram, laid out outside the stable The image of the goddess should be then delineated on the ground, surrounded on all sides by the tender shoots of the sacrificial trees Pitchers, full of liquids of all taste, should be stowed at all angles of the compass, covered over with pieces of linen, and the gods and the Ashvis, should be worshipped, and oblations, composed of barley and clarified butter, should be poured on the sacrificial fire Then the Dakshinas should be paid to the Brahmanas, by way of completing the ceremony (4—6)

Now I shall describe the incidental (Naimittika) form of the rite, which should be performed during the stay of the sun at the sign of the Capricorn and the god Vishnu and his wife Lakshmi should be worshipped at the centre of the lotus-shaped diagram, while the gods such as the moon, Brahma Shankara, the Ashvins, Reventa, Uchchaishrava, and the guardian deities of the different quarters of the sky, should be worshipped at its petals A pitcher, full of water, should be dedicated to each of the above-said divinities Oblations composed of sesamum, sun-dried rice, and clarified butter, should be poured on the fire lit on the sacrificial platform, and a full hundred times in honour of each of the gods The performer of the ceremony, should observe a vow of fast that day, whereby his horses would continue in sound health (7—8)

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CHAPTER CCXCI

SHALIHOTRA said —Now I shall describe the rite of bringing peace on elephants a performance whereof would grant them an immunity from all diseases The divinities such as Vishnu, Lakshmi, the celestial elephant Airavata, Brahma, Shunkar, Indra, Vaishravana, Yama, the sun, the moon, Varuna, the wind, the fire-god, the earth, the heaven, the primordial Hydra, the mountains, the celestial elephants that guard the openings of the sky, the celestial beings, the elephants of the heaven, such as Kumuda, Airavata, Padma, Pushpadanta, Vamana, Supritika, and Anjana, should be propitiated with oblations of clarified butter, and then the Dakshina should be paid to the Brahmanas The elephants,

thus sprinkled over with the water of peace, would increase in number (1—5)

Now I shall describe the incidental form of the worship The lotus shaped mystic diagram should be delinaated outside the city wall, at the centre whereof the god Vishnu and the goddess Lakshmi, should be worshipped, and the gods such as Bramha, the Sun, the Earth, Skanda, Avanta, the heaven, Shiva, the Moon-god, and Indra, together with their respective weapons, should be worshipped at its petals The celestial weapons, such as the thunderbolt, the spear, the rod, the Tomara, the Pasha, the club, the trident and the lotus, should be worshipped on the periphery of the outer circle of the diagram The Sun and the Ashvins should be worshipped at its centre The gods, such as the eight Vasus and the Sadhyas, should be worshipped at the petals situate at the southern and the south-west portions of the disc, while the gods and the holy saints, such as Angirasa, the Ashvis, the Bhrigus and the Wind-god should be worshipped at the petals occupying its western portion The Vishvedevas should be worshipped at the southern petals, and the Rudras at those that are situate at the north-east angle of the diagram The gods should be invoked and worshipped on the periphery of the exterior circle The holy sages who composed the verses of the immortal Vedas, together with the spirits of streams and mountains, should be worshipped at the angular points of the diagram, commencing from the east The great spirits should be worshipped at the angular points, such as the north-east, etc The celestial emblems should be invoked to guard the four portals of the sacrificial shed, at each of which a pitcher full of water should be stowed, while banners should be planted at each of its angular points (6—12)

The celestial elephants, such as Airavata, etc, should be invoked to defend the four doorways of the Mandal The cereals of celestial virtue, should be worshipped at the

cardinal points of the heaven The celestial elephants should be worshipped, and a hundred libations of clarified butter should be poured on the fire, in honour of each of the divinities invoked on the occasion Then the performer of the ceremony, should circumbulate the celestial elephants invoked on the diagram, as well as the Naga and the Fire-god, and then go home, and pay Dakshinas to the Bramhanas, and the physicians to the elephants Then the priest, who should be a man well-acquainted with the mysterious influences of stars and the momentous auspices of blissful moments, should ride on a female elephant, and whisper into her ears the Mantra running as, "O thou the queen of the elephants, I have performed this immortal peace-giving rite O thou elephant, the king has made thee the chief of his stable, and he shall further worship thee with flowers, garlands and edibles The people, according to his dictate, shall also worship thee in their turn Dost thou protect the king both at home and in battle Forego thy animal nature, and recollect thy divine origin and assume thy celest l intellectual capacities The gods created the celestial elephant on the occasion of the war that broke out between them and the demons Arishta was the son of Airavata, the first created elephant of the gods, and inherited the strength and sagacity of his divine father Mayest thou acquire all those virtues, and dost thou protect our king in battle (13—20)

Thus having addressed the elephant, the king should ride on its back, and thousands of elephant-warriors fully equipped, should follow in his train Again a mystic diagram should be laid out on the ground of the elephant-house, and the presiding deities of the different quarters of the globe, should be worshipped at its centre, and the earth goddess, the goddess Sarasvati, Vala and Naga at its petals The hand-drum should be worshipped within the periphery of the Mandala, with the offerings of flowers, garlands and

perfumes Libations of clarified butter should be poured on the fire, in honour of the gods, and the pitcher containing the sweetened juice, should be made over to a Brahmana The astrologer, the groom and the superintendent of the elephants should be worshipped, and the consecrated hand-drum should be made over to the latter, who would beat it with his palm and fingers, and hail his king with the beatings which would resemble the deep rumbling sound of a pregnant thunder-cloud (21—24)

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CHAPTER CCXCII.

DHANVANTARI said —A king should preserve the breed of cows in his country, and now I shall deal with the rite, a performance whereof, is beneficial to the horned cattle in general The cows are holy and blissful, and the universe owes its existence to the bovine species Bad luck never sticks to the place, which has once been sprinkled over with the urine of a cow Even a particle of water, dropped down from the horn of a cow engaged in scratching her body, is possessed of the virtue of expiating all sins A man having had a bad dream in the night, should take a composition, consisting of the dung and the urine of a cow, as well as of curd, cream, etc, prepared out of the thickened milk of a cow, mixed with the substance known as the Rochona The urine of a cow is endued with the efficacy of neutralising all sorts of poison, and of keeping off the undesired intrusions of demons and monsters on the household The man, who gives morsels of food every day to a cow, is sure to ascend heaven after death The man who provides a cow, even belonging to another, with similar morsels

of food, merits a similar elevation, while the man who does anything for the welfare of the bovine species in general, goes to the region of Brahman, after death (1—5)

The man who makes the gift of a cow, or sings any hymn in her praise, or rescues her life from jeopardy, or from imminent peril, ensures the salvation of all souls, any way related to him in life Hallowed is the touch of a cow, and hallowed is the ground which she stands upon No sort of blight strikes the ground, which is purified by the breath of a cow A single day's fast on a diet of the composition, consisting of the dung and urine of a cow, and the curd and Kshira prepared out of her milk, is enough to absolve the most abject sinner like a Chandala, from all impieties The observance of the vow, known as the great Santapanam Vratam, and in which the diet is enjoined to be composed of the secretions and evacuations of the body of a cow, as well as of the different preparations of her milk, was advised by the gods of yore, for the expiation of sins of whatsoever nature The vow in question should be observed for three consecutive days, whereby the observer would be blessed with all sorts of benediction, and become the happy possessor of all wished-for objects In the vow known as the Krichchhati-Krichchham, and which should be consecutively observed for twenty-one days, the diet should consist only of the milk of a cow, during that entire period The great ancients practised this penance in yore, whereby they attained purity and ascended the region of the gods (6—9)

In the form of the penance known as the Tapta Krichchham, the practiser should live on the warm urine of a cow for the first three days, on warm clarified butter for the second three days, on warm milk for the third three days, and on air for the last three days A practice of such a penance grants an absolute purification, and leads the practiser to the region of Brahman The penance, in which the diet is enjoined to be composed of the same substances, taken

cold, is known as the Shita-krichchham, and a practice whereof is rewarded by a similar elevation after death A man should wash his body with the urine of a cow, live on a diet consisting of the preparations of her milk, tend to a herd of cows, lead them to fresh pastures every day, and eat his meals after the cows had been fed A man, by leading such a life, is said to practise the penance of Go Vrata The penance should be continuously practised for a month, whereby the practiser would be absolved from all sins, and ascend heaven and ultimately have access to the beatitude of the most holy Golaka (the region of Vishnu) Similarly by constantly repeating the verses known as the Gomati Vidya, a man is sure to be rewarded with a similar elevated station in the next world The man who joins the cows in their dance of wild ecstacy, is sure to enjoy the fruits of heaven in the company of celestial dancing girls The body of a cow is always fragrant. The body of a cow always emits the perfume of the scented gumresin All animals depend on the cow for their sustenance A cow is a locomotive benediction, since it serves the gods with the food they live upon, and which solely consists of libations of clarified butter offered to them in the course of a religious sacrifice The cow is the sole purifying principle in relation to all other animals The gods in heaven are pleased with the libations of clarified butter prepared out of the milk of a cow, and offered in the course of a sacrifice, consecrated with a repetition of the Veda Mantras Thus the cow is ultimately connected with the rites of Homa, performed by the holy sages in connection with an Agni Hotra sacrifice The gods speak in response to the Mantras repeated during a religious sacrifice, and shower ambrosia on earth, in return for the libations of clarified butter offered to them in the course thereof (10—17).

Cows offer the best sustenance to all sorts of animals. The cows are the holiest of the holies, the best of all aus-

picious sights The cows are the step-stones to heaven,—the most blessed sisters to eternity Obeisance to the cows, the abodes of all beauty, the daughters of the celestial Surabhi Obeisance to the cows, the holiest daughters of the god of creation The cows and the Brahmanas form the two bi-furcated branches of the same family The Mantras reside in the Brahmanas, the libations abide in the cows It is the gods, the Brahmanas, the cows, the holy sages, and the chaste wives that form the mainstay of the universe, and hence they are the objects of the most devout worship. The pools whereof a cow would drink, should be deemed as a sanctuary The sacred streams, such as the Ganges, etc, should be deemed as all lying in the body of a cow (18—22)

I have dealt with the greatness of the cow, now hear me discourse on the mode of treatment which should be adapted in diseases that afflict the bovine species Oil prepared with a decoction of Shringavera, Vala, powdered Mansa and Makshika, would prove beneficial to a disease affecting the horns In a case of aching inflammation of the ears, oil boiled with the essence of Manjista, garlic, Asafœtida and Saindhava salt, would prove an unfailing remedy A plaster composed of the roots of Vilva, Apamarga, Dhataki, Patala, and Kutaja, applied over the gums, would prove beneficial to a case of toothache (23—25).

O Rama, drugs mentioned under the preceding malady, should be used in diseases affecting the cavity of the mouth, boiled with an adequate quantity of clarified butter The same mixed with Saindhava salt, should be prescribed in diseases of the tongue In inflammation of the throats, in cardites, in lumbago, in rheumatic complaints in general, and in general atrophy of the muscles, the remedy should consist of the essence of turmeric, Daruharidra, and the drugs known as the Triphala. The expressed juice of Triphala and Ghritamitra, should be mixed with the drink of a cow, while the

Patha and the two sorts of Haridra, should be deemed beneficial to a cow, suffering from an attack of acute dysentery In all diseases of the digestive organs, as well as in maladies affecting the pulmoniry capillaries, and in cough and asthma, the expressed juice of Shringavera and Bhargi should be administered (26—29)

Broken bones will be set right by a plaster of salt and the expressed juice of Priangu, while oil, which is a good antidote of a deranged state of the hnmour of wind, would successfully cope with any sort bilious distemper of a cow, if prepared and boiled with the drug known as the Madhu-Jasti An attack of cold would prove amenable to the expressed juice of Vyosha, administered through the medium of honey, while a case of persistent catarrh would yield to a decoction of Vyosha mixed with powdered Pushtaka A calf would marvellously thrive on a food consisting of Masha, sesamum, wheat, clarified butter, and the cream of goat's milk Fumigation of a cow-house with the vapours of Visha plants tend to neutralise the evil effects of malignant stars thereon, and make the cattle strong in limbs A fumigation of the cow-house with the vapours of Devadaru, Vacha, Mansi, Guggula, Asafœtida, and Mustard seeds, mixed together, would act as a safeguard against the breaking out of those diseases among its inmates, which are usually ascribed to the evil effects of malignant planets (30—34)

The bells to be hung round the neck of a cow, should be fumigated as well with the vapours of the drugs enumerated above Morsels composed of the severed sticks of Ashvagandha and sesamum, should be given to a cow for the purpose of increasing her milk A Pinyaka tree should be planted in each cow-house, with a view to improve its general sanitary condition The goddess of fortune should be worshipped with the dung of a cow on the fifth day of the lunar month, and the god should be worshipped on the occasion as well with flowers and perfumes Now I shall

deal with other rites which confer peace on the cow The god Hari should be worshipped on the fifteenth day of th moon's increase in the month of Ashvina The gods Rudra, Aja, the sun-god, Lakshmi and the god of Fire, should be worshipped with libations of clarified butter The worshipper should take curd only on the day of the worship, worship the cows and circumbulate the sacrificial fire The ceremony should be closed with song, music, and a bull fight, After that salt should be given to the cows and Dakshinas should be paid to the Brahmanas (35—39)

In the Naimittika form of the rite, the ceremony should be ushered in with a worship of the god Vishnu at the centre of the mystic diagram, laid out on the ground, on the occasion of the sun's passing over to the sign of the cancer The gods should be worshipped on the different petals of the pictured lotus flower The ocean, the gods, such as Aja, the sun-god, Vahurupa, etc, should be worshipped on the periphery of the exterior circle, and offerings should be made to each of them The gods of heaven, the Vishvarupas, the Siddhis, the Riddhis, the goddess of peace, and the regent of the asterism Rohini, and the cows that guard the different quarters of the heaven, should be worshipped at the different sides of the Mandala, starting from the East, The god Ishvara should be propitiated with oblations of rice and pulse boiled together The regents of the different quarters of the sky, should be worshipped as well, and sticks of sacrificial Kshira tree, dipped in clarified butter, should be poured on the sacrificial fire in their honour Handsful of sun-dried rice and mustard seeds should be mixed with the clarified butter in which the sticks should be dipped Hundred Pala weights of gold aud bell metal should be gifted to the Brahmanas The cows should be feasted on food soaked in thickened milk

SAID THE GOD OF FIRE —The holy Shali-hotra disclosed to Sushruta that branch of medical science which relates to

the diseases of horse, while the holy Palikapya, narrated to the king of Anga, therapeutics on the diseases of elephants (40—44)

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CHAPTER CCXCIII

SAID THE GOD OF FIRE —Now listen to me discoursing on the congery of Mantras, a knowledge whereof grants to their respective votaries enjoyment of all the creature comforts in this life, and salvation in the next O thou twice-born one, the Mala-Mantras consist of more than twenty letters The Vijas in order to be classed as Arvak-Mantras, must consist of more than ten letters The Arvak-Mantras constantly repeated, bear fruits at their old age, *i e*, they grant salvation to their reciters at the lapse of the full period for which they are enjoined to be repeated The Vija-Mantras which generally consist of less than ten letters, fructify at the middle of their enjoined time, *i e*, at their youth The Mantras which consist of more than five and less than ten letters, may bear fruit at any time of their ordained period of repetition (1—3)

The Mantras are usually reckoned as belonging to masculine, feminine, or to the neuter sex The feminine Mantras invariably end with the term Svaha, the name of the wife of the Fire-god, while those that are of the neuter sex, end with term Namas (obeisance), the rest being held as masculine. The Mantras of the male sex, should be used in charms, or in those mystic practices which tend to distract the minds of one's enemies The feminine Mantras should be made use of in acts of little moment, or in those which are undertaken with the sole object of bringing sound health on them

on whose behalf they are practised The Mantras which are reckoned as belonging to the female sex, should be used in all other sorts of charms The Mantras are again grouped under the two more broader sub-divisions of Soumya, (soothing), and Agneya (fiery) The Vijas known as the Tara, should be appended to both the Soumya-, and the Agneya-Mantras The Agneya-Mantras usually end with a Tara-Vija The Soumya-, or the Agneya-, Mantras, should be used in an act which is of a nature quite in conformity with the meaning of either of them An Agneya Mantra may be converted into a Soumya one, by adding the term Fut (obeisance) to its end (4—7)

A Mantra which is asleep, or has been just roused out of its state of slumber, does not bear fruit, though ardently repeated in rapid succession, and for ages and ages together The sleeping state of a Mantra should be ascertained from the rapid and fluttered emission of breath through both the nostrils, while its waking should be judged from the calm and uniform passing of the wind through the left An Agneya-Mantra may be converted into one of the Soumya class, by repeating its component letters in an inverse order The state of waking of both these Mantras, should be carefully ascertained, and letters or Vijas which are presided over by baneful planets and asterisms, should be scrupulously excluded threform In acts of charm, practised for the acquisition of a kingdom, or for the benefit of an individual, the vowel letters which are inimical to the component letters of his name, should be first arranged in due order The Mantras are to be ascertained from computations made on the table on which the Gopal-Mantras are calculated, or by means of a Nakshatra Chakra The letters of the alphabet from A to AS [excepting the two Ris and the two Lis], should be arranged under the different asterisms from Ashvini to Rohini, or the different chambers of the former diagram should be marked as the Siddha [successful, such

as the ninth, the first and the fifth chamber], Sadhya [successful in time, such as the sixth, the tenth and the second chamber], the Susiddha [extremely successful, such as the third, the seventh and the eleventh chamber], and the Ari [Hostile, such as the fourth, the eighth, and the twelfth chamber], and the character of each Mantra in relation to the name of the individual to whom it should be imparted, should be calculated therefrom A man, by simply repeating a Siddha-Mantra, attains salvation, while a Sadhya-Mantra requires the performance of the rites of Homa and worship, to be at all fruitful A mere contemplation of a Susiddha-Mantra, is enough for the salvation [attainment of absolute knowledge] of its votary A repetition of a hostile Mantra, is sure to lead its votaries to the grave A Mantra, full of forbidden or baneful letters of the alphabet, should be carefully avoided (8—15)

A man, having been duly initiated into the mysteries of a Tantric worship, and having been duly blest with the rite of final Ablution (Abhisheka) by his religious preceptor, should repeat the Mantras, obtained from him A Brahmana who is scrupulously truthful, pure, intelligent, possessed of god-like fortitude, given to Japa and meditation, fully conversant with the books of Scripture, practises penances, and is capable of elevating or chastening his disciple, should be acknowledged as a Guru A disciple, on the other hand, should live on a purely vegetable or Havishya diet, cultivate liberal setiments, never allow his mind to be ruffled by any consideration of the world, practise self-control and live the highest intellectual life possible, and should be a man always eager to learn fresh spiritual laws, heartily devoted to the service of his Guru, whom he should help with money, if necessary A Guru, having imparted a Mantra to his disciple, should repeat it ten thousand times for its perfect fruition (16—19)

A disciple stands in the relation o a son to his Guru

A Mantra heard at random, or obtained by force or stratagem from a Guru, or any Mantra found written on a leaf, or imparted in the form of a gatha (a peculiar metre of ballad poetry), should be looked upon as absolutely barren The man who had nearly perfected a Mantra with rites of Homa and worship in a previous existence, is sure to work out his salvation in his next or succeeding birth, with a little labour upon the same (20—22)

There is nothing, which a person who has perfected even a single Mantra, is not capable of doing not to speak of the man who has spent his life in perfecting many Such a man is no less than the god Shiva himself A Mantra consisting of a single Mantra, bears fruit after being repeated a million times A Mantra consisting of a good many number of letters, should not be repeated so many times, while a Mantra consisting of letters, numbering twice or three as much as its Vija-Mantras, should be repeated in the way of a Rosary-Mantra A Mantra should be repeated hundred and eight, or a thousand, times, where no definite number of repetition would be mentioned and in all cases, libations of clarified butter numbering a tenth part of the number of Mantras repeated, should be poured on the sacrificial fire Libations should consist of clarified butter alone, where no particular substance would be enjoined in that behalf A man, incapable of performing the rite of necessary Homa, should further repeat a tenth part of the number of the Mula-Mantras, originally recited The presiding deity of each Mantra, duly evoked, is pleased with the final ceremony of Homa, worship and meditation, and grants the wished-for boon to the votary (23—27)

A Mantra repeated in a small voice, should be deemed as ten times more meritorious than the one repeated in a loud tone, whereas the one repeated in a voice scarcely audible, but which is only judged from the constant movements of the tongue, is hundred times more efficacious than

the latter, while a mental repetition of the Mantra should be deemed as a thousand times more fruitful than that A votary should repeat the Mantra, sacred to his tutelary god, with his face turned either to the north or to the east All Mantras should be repeated by prefixing the Pranava Mantras to them The votary should be a man, not given to much talk, nor addicted to unholy drink and unclean diet With his tongue fully controlled, and appetites fully subjugated, he should take his seat, at the lonely shore of a lake or a river, or amidst the sanctified solitude of a temple or open field, and there repeat his Mantras, without making any distinction between the person of his Guru and that of his tutelary god For the absolute fruition of the Mantra, the votary should live on a Havishya diet, or take wheat-cakes soaked in milk, on the day of its repetition The regent of the Mantra should be worshipped under the auspices of the eighth or the fourteenth day of the moon's wane, or on the occasion of a solar or a luner eclipse (28—32)

The gods, such as, Dasra, Yama, the fire-god the god of fate, the moon, the Rudras, the regent of the planet Jupiter, the heavenly serpents, the Pitris, Vaga, Aryaman, the sun, Tvasta, the Maruts, Indra, the fire-god, the Mitras and Indra, Niriti, the water-god, the Vishvadevas, Hrisikesha, the winds, the god of ocean, Ajaikapad, Ahirvadna, Pusha, the Ashvins, the Adi-devatas, the fire god and Asra, Uma, Nighna, the Nagas, the moon-god, the sun, the Matris, Durga, the guardian deities of the different quarters of the sky, Krishna, Vaivasvata, and Shiva, should be deemed as the presiding deities of the different days of a lunar month, whereas the days of the week should be respectively held sacred to the deities such as Hara, Durga, Guru, Vishnu, Brahma, Lakshmi and Dhanesvara (33—37)

Now I shall deal with the rite of Lipinyasa, or the mystic act of contemplating the different parts of the body, as permeated with the essence of the divinities represented

by each letter of the alphabet (Matrika Varnas) The letters constituting the five groups or Vargas of Consonants, [such as the Ka Varga, the Cha Varga, the Ta Varga, the Tha Varga, and the Pa Varga], should be contemplated as permeating in couples, the region of the scalp, of the eyes, of the ears, of the nose, of the cheeks, of the lips, of the teeth, of the head, of the mouth, of the back, of the sides, and the region of the umbilicus, and so on, with the energy of their symbolised divinities The region of the heart should be made permeated with the essence of the letters such as Ya, etc, which should be driven deep into the seven cardinal principles of life, such as the serum, the blood, the flesh, the fat, the bone, the marrow and the semen The regent of the letters are Srikantha, Ananta, Sukshma, Trimurti, Amarishvara, Agnisha, Bhavabhuti, Tithisha, Sthanuka, Hara, Dandisha, Bhoutika, Sadyojata, Anugrahishvara, Akrura, and Mahasena (38—41)

Then the names of the different manifestations of Rudra, such as, Krodhisha, Chanda, Panchantaka, Shivottama, Rudra, Kurma, Trinetra, Chaturanana, Ajesha, Sarva, Somesha, Langali, Daraka, Ardhanarishvara, Umakanta, Ashadi, Dandi, Atri, Mina, Mesha, Lohita, Sikhi, Chhagalanda, Dviranda, Mahakala, Vali, Bhujanga, Pinaki, Khadgi, Vaka, Shveta, Bhrigu, Lagudisha, Aksha and Samvartaka, should be contemplated as written in fire inside the different parts of the body, each followed by the term Namas (42—47)

The votary should locate the Anga-Mantras, in the different parts of his body, with the principal ones The Anga-Mantras, such as, the Namas, the Svaha, etc, should be located in the following order, i e, the term Namas should be contemplated as situated at the region of the heart, the term Svaha at the tuft of hair on the crown, the Mantra Hrum, as protecting the body of the votary as an armour, the Mantra Voushat, as occupying the region of the eyes, and the Mantra Fut as a weapon in the hand of the votary. Oblations

consisting of sesamum seeds, should be cast into the sacrificial fire, in honour of the goddess of learning, who should be contemplated as holding a rosary and a pitcher in her two right hands, and a book and a lotus in her two left The goddess, thus worshipped, fills her votary with the fire of poesy The rite in question, should be performed at the beginning of a ceremony, for the fructification of the object of its undertaking The Mantras become spotless when preceded by such a rite of Nyasa (48—51)

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CHAPTER CCXCIV.

SAID THE GOD OF FIRE —Now I shall enumerate the names of the different species of snakes, and deal with the time of their preponderance, the venomous nature of their bites, the ten joints of the body where such strokes prove invariably fatal, their period of incubation, and the diagnosis of a particular case from the demeanour of a messenger, sent to call in a snake doctor and so on Shesha, Vasuki, Takshaka, Karkata, Avja Mahamvuja, Shankhapala and Kulika, are the names of the first eight serpents created by the God, and they are regarded as belonging to the race of Bramhana, Kshatriya, Vaishya, and Shudra respectively in couples From them, five hundred different species of serpents came into being, who in their turn gave birth to innumerable groups of reptiles, such as are characterised by sanguine, bilious or phlegmatic temperaments, not to speak of the countless hybrid species such as the laddle shaped or spoon-headed snakes possessing venoms partaking of the vitiated humours peculiar to their parents The hoods of the species are

marked with the signs of cartwheels, ploughshares, umbrellas, Svastikas and maces The Gonases, are usually slow of locomotion, and invariably attain a long and elongated body, marked with ring-like impressions The Rajilas, on the other hand, look glossy and beautiful in their multicoloured stripes, and can stand erect on the tips of their tails, and are capable of darting at the prey at an angle The bodies of the hybrid offsprings of the Rajilas, are marked with stripes and rings peculiar to both the parent stock (1—6)

The sixteen classes of Gonases are grouped under four broad generic heads, according to the constituting principles of their venom, such as the earthy, the windy, the fiery and the watery, and are divided into twenty-six minor classes according to the difference of their shape and structure The Rajalis admit of a division into thirteen different species, while the same may be extended to include another twenty-one species, if their progeny by intermixture is taken into consideration The snakes that take birth in a season other than their natural time of pairing, should be deemed as hybrids

The female snakes are impregnated during the four months of rain, and lay eggs at the close of that season, numbering in average from two hundred to two hundred and forty at a time The snakes eat their offsprings as soon as hatched out of their eggs, without any regard to their sex. The eyes of an infant black snake (Krishna) open within seven days of its being first hatched out of the egg On the twelfth day, its faculties are fully developed, while it becomes capable of stirring abroad on the thirteenth day of its birth The fangs appear, on the moment an infant snake sees the sun. The four fangs, two in the upper and two in the lower jaws, appear from within twenty-one to thirty two days of its infantile life The four fangs known as the Karali (the Dreadful), the Makari, the Kala-ratri (the night of death,) and the Yamadutika (the maiden envoy of death), are arranged in couples in the right and left jaws (7—12)

The different days of the week are marked by the respective influences of the seven snakes, while the joints of time, such as Dawn and nightfall, are under the direct control of the species Kulika, with the concurrent influences of either Shankha or Mahavja A bite by a snake at a time controlled by the latter, is sure to end in death of the victim The malignant asterisms, and baneful lunar phases, and astral combinations, in connection with a snake-bite, are the Krittika, the Bharani, the Svati, the Mula, the three Purvas, the Ashvini, the Vishakha, the Ardra, the Magha, the Aslesha, the Chitra, the Shravana, the Rohini, the Hasta, and Saturdays, Tuesdays, the fifth the sixth, the eighth, and the fourteenth days of a lunar month, the four meetings of day and night, and the malignant yogas The planets that are of a malignant nature, determine in many cases the virulence of the poison The spot affected, is marked by a single or a couple of pin-like incisions, or present the aspect of a cleft, or an open wound (13—18)

In a case of false or apprehended bite, the characteristic punctures are not visible, while in a case of actual bite, there appear two or three such incisions, accompanied by pain and profuse bleeding, which form its four characteristics A bite at the leg in night accompanied by a tortoise like swelling of the affected part, with burning sensation in the wound, like the bite by an ant, and a choking sensation in the throat, is sure to terminate in death

A bite by a snake, though accompanied by symptoms of an unvenomous character, should be held as fatal, if marked by knot-like indurated swellings around the affected part A man bitten by a snake at a temple, or in a deserted house, or near an ant-hill, or at the orifice of a hole in a garden, or at the crossings of roads, or at a cremation ground, or in the bed of a river, or at the confluence of streams or in an island, or at a spot where four roads meet, or over the terrace of a building, or on the summit of a hill,

or near an old well, or at the outside of a long-standing hole, or in an old and dilapidated building, or by the side of a moat, or near an old ruin or by a snake, come out of a hole in a Jamvu, or in a Vata tree, or out of a crevice in an old and tumble-down wall, or at any vulnerable part of his body, such as the throat, the palate, the neck, the head, the chin the navel, or at the legs, is sure to meet his doom (19—24)

The fatality of a case of snake-bite, can be ascertained from the demeanour of the messenger sent to call in a snake-charmer A messenger, who speaks well, is pure and self-possessed, and comes in with a flower in his hand, clad in clean and white clothes becoming of his sex and status, augurs a favourable termination of the case, while the one who enters by a back or a side-door, clad in dirty linen, or equipped with a full set of arms, or stands with downcast eyes, and speaks in a broken voice, or the one who takes hold of a piece of dry wood, just on his entrance into the chamber of the snake-charmer, or the one who comes in, in wet clothes, with garlands of black and red flowers entwined round his head, or the one who comes in, pressing the seeds of sesamum in his palms, or the one who rubs his breasts, or bites his nails in the presence of the charmer, or the one who writes on the ground with his foot-nails, as well as the one who casts off loose hairs, or cuts a dry grass in two, with his teeth or finger nails, should be deemed as the express envoy of death (25—28)

The sex of the person bitten, should be determined from the emission of breath wind through the left, right, or both the nostrils of the snake-charmer and the messenger, deputed to call him in If the wind comes out forcibly through the left nostril of the snake-charmer, the patient should be judged a female, while the opposite should be the conclusion, where the messenger would breathe through his right nostril The patient, should be judged a eunuch, where the charmer and

the messenger would breathe through both the nostrils The bite should be supposed at that part of the body of the patient, which the messenger would first inadvertently lay hand on, of his own person A messenger who fitfully moves his legs just on his arrival at the house of a snake-charmer, augurs evil, while the one who sits there with lifted or updrawn legs, foretells a safe and easy cure Any animal entering the room of the snake-charmer in the company of a messenger, should be deemed as a good omen, while an animal listlessly pacing the ground at the time, would forebode the contrary The speech of a messenger, full of long-drawn, or flat vowel sounds, should be deemed inauspicious, while on the contrary, the case inflections used in his speech, would indicate the time the venom would remain operative (29—32)

The letters of the alphabet, should be arranged in two chambers The vowel letters are auspicious, and are known as the Vasumana Varga, while the four letters, of each of the five groups of consonants, should be deemed as respectively sacred to the gods, such as of the wind, the fire, Indra, and the god of water The fifth letter of each group, should be held as inauspicious and belonging to the neuter sex, their presiding deities being the regent of the planet Venus, and the god Amvuyoni Letters sacred to the wind-, or to the fire-, god and ocurring in the speech of a messenger, should be deemed as portending of evil, while those sacred to the god Hari, should be looked upon as tolerably good The letters belonging to the neuter sex, should be considered as most fatal, while those who own the water-god as their tutelary divinity, should be deemed most auspicious, if ocurring in the speech, of a messenger (33—35)

A conversation entered into by the messenger with the snake-charmer, on the road to the house of the patient, foretells a successful cure, while the roaring ot an elephant, or the deep rumbling sound of a rain cloud, heard at the time of

the start, should be deemed as most auspicious Similarly, the journey should be started by circumbulating a fruitful tree The sound of a Vasa from the bough of such a tree, as well as a song and music heard at the time of the journey, indicates good luck A wailing sound, a false talk and a sneezing heard at the right, should be deemed as a bad omen A courtesan, a king, a virgin, a cow, an elephant, a flute, a banner, as well as pots of curd, thickened milk or clarified butter, a conch-shell, an umbrella, a vessel of water, a trumpet, a fruit, rice, gold, and silver, should be deemed as auspicious sights if seen in front in the course of his journey Similarly, the sight of a burning log, of an artisan clad in dirty clothes, of a vulture, of a jackal, of an owl, of a human skull, of cowries, or of cotton, on the road, should be deemed as desisting the snake-charmer from proceeding further, while ashes and burnt cinders seen by him in his journey, should be looked upon as foreboding certain death (36—40)

The venom of a snake affects the seven different organs of the body, as it invades in succession the seven cardinal principles of vitality Simultaneously with the bite, the poison goes up to the region of the forehead, then affects the eyes, then pervades over the whole face, then affects the organs of articulation, and then the deeper principles of of life in succession (41)

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CHAPTER CCXCV

SAID THE GOD OF FIRE —Now I shall deal with the mode of treatment by charms and incantations, which should be adapted in a case of snake-bite "Om obeisance to the blue-throated god, (Nilakantha)" This Mantra, duly

repeated, acts as an antidote of snake-poison, and has been known to preserve life in many fatal cases Honey taken with clarified butter, acts as an antidote of poison, which admits of a division into two classes, such as the animal and the vegetable The venom of snakes and moles belong to the former class, while the drugs known as, the Shringi, etc, belong to the latter The soft vowels ocurring in the Mantra, should be deemed as symbolical of the god Bramhan, while the Pada Mantras, technically known as the Lohitas, should be deemed as emblematic of the divinity of Shiva This Mantra, which is called the Veati-Mantra, and consists of letters sacred to the celestial bird (Garuda), runs as follows —

"Om burn, O thou god of mighty intellect" This Mantra should be located in the region of the heart "Obeisance to Garuda,—to Garuda, the crested-bird of heaven" This Mantra should be contemplated as occupying the tuft of hair on the crown "Oh thou neutraliser of all poison, O thou who dispersest the hosts of the demons, frighten and frighten, and trample down" This part of the Mantra should be contemplated as protecting the body as an armour "O thou whose sway none can dispute, Vam, Hum, Fut" This part of the Mantra, should be contemplated as a weapon "Obeisance to thee, O thou of dreadful appearance, O thou, dreaded by all, frighten all, and burn them down to ashes" This part of the Mantra should be located in the region of the eyes

The mystic lotus, consisting of the different letters of the alphabet, and the petals of which, pointing towards the eight cardinal points of the sky, are tipped with the energy of the gods represented by their prototypes, the vowel letters, and whose polens represent the seven states of beatitude, the Sapta-Vargas, should be contemplated in the region of the heart, which the snake-charmer, by an act of psychic transposition, should bring down into the palm of his

left-hand He should locate the different letters, representing the beatific rays of the Veati-Mantra, at the tips of the fingers of his right hand The rays expanded in the form of a quadrilateral figure, should be contemplated as of a yellow colour, and as partaking of the nature of the quintessence of earth, sacred to the god Indra The second halo, or Mandala, in the form of a semicircle, like a lotus flower cut in two, should be contemplated as of a white colour, and partaking of the nature of the quintessence of water, sacred to the god Varuna The next beatific halo, should be contemplated as of the shape of a cross inscribed within a triangle, and as composed of essential fire, presided over by the regent of that element The last, or the exterior Mandala, should be contemplated as a rim of black or dusky colour, composed of the quintessence of ether, sacred to the god of wind (1—6)

Then the principal letters of the Veati-Mantra, should be located in the phalanges of the different fingers, which are held as their proper chambers, encircled by a serpent of golden light The four letters of the Mantra, of a colour uniform to that of their own portion of the halo, should be contemplated as located in the halo of quintessence ether around fingers, and in the halo of a principle which fathered this universal expanse of heaven, and which knows no form, and is only characterised by the proper sensible of hearing The first letter (A), should be contemplated as located in the middle phalange of the little finger Similarly, the first and the last letters of the term Naga, should be psychically located within their spheres in the halo The letters presided over by ghosts and malignant spirits, should be located in the tips of the fingers, such as the right thumb, etc, (7—10)

Then the letters, emblematic of the five proper sensibles, should be, as well, located in the other phalanges A single touch of hand, thus charged with the energy of the mighty

and divine Tarksha, is sure to destroy all poison Then in the beatific halos (Mandalas), charged with the essence of the component letters of the Veati-Mantra, and located in the phalanges, and in the region of his umbilicus the votary should contemplate the fiery image of Garuda, to the length of two thumb-heads The god should be contemplated as possessed of a golden colour from knee-joints to the navel, coloured like a snow-flake from the navel upwards and possessed of a colour like saffron, around the region of the neck, the hairs being raven-black His pinions should be contemplated as co-extensive with the infinite sky, reflecting the hue of his blue and dreadful beaks, and from around whose neck, the serpent, known as the moon, dangles down like a necklace This description of the celestial Garuda, should form the principal incantation of a charmer, in the treatment of a case of snake-bite (11—15)

A blow with a fist, thus charged with the Tarksha-Mantra, is sure to act as an antidote of all sorts of snake-poison A single pass with the five fingers, charged as above, and over the spot of bite, would arrest the further spread of the venom The Mantra, which should be recited, simultaneously with the making of passes, runs as follows —" The Bhu-Vija-Mantra which is the lord of the Mantras, and consists of five letters, has descended from the skies May all excess poison be destroyed by the strength of this incantation" The patient, sprinkled over with water consecrated with the above Mantra, is sure to sit erect on his bed Even the sound of a trumpet, or of a conch-shell consecrated with the present Vatyaya-Mantra, would rouse up a patient out of a state of apparent death, through the energy of the Bhu Vija Mantra contained in the mighty Veati Then the Mantra, divested of its component principles of earth and wind, would attack the poison, and destroy it with its remaining principles of light, fire and water (16—20)

The charmer should practise this incantation with the

greatest possible caution, and recite the Mantra, after having psychically located it in its proper beatific sphere of the quintessence of water He should think himself, on the occasion, as fully permeated with the energy of the celestial Garuda, and contemplate himself as looking as fierce and dreadful as that celestial enemy of the serpents Water consecrated with the Vijas, known as the Janu, the Dandi, and the Indu, and coupled with the Sri-Vija followed by the term Svaha, should be given to a person bitten by a snake, whereby he would be safe and rally, and be out of danger, and get rid of the fever which invariably marks the sequel to such cases The Mantra spoken of above, runs as follows —" Obeisance to the bird, to the bird, to the great bird, to the great bird, Vi and vi Obeisance to the bird, to the bird, to the great bird, to the great bird, Kshi, Kshi, Svaha" These two mighty Mantras, sacred to the celestial bird, are possessed of the efficacy of successfully coping with all cases of snake-bite The Gayatri-Mantra, sacred to Garuda, is as follows —

" We contemplate the divine nature of the bird We meditate on his divine self, and may our mind be led to dwell on the divine personality of the mighty Garuda" (21—24)

The charmer should locate the images of different manifestations of the god Nilakantha, such as Kala, Langali, etc, in the different parts of his body, such as the heart, the neck, etc, as follows —" Obeisance to Hara, Hara, at the heart Obeisance to Kapardi situated at my head Obeisance to Nilakantha at the tuft of hair on my crown Svaha to the devourer of the poison, Kalakutha, who protects me as my armour Obeisance to the three-eyed Krittivasa, occupying the region of my eyes"

The faces of the god considered from the east in a round, should be contemplated as of different colours, such as the white, the yellow, etc, while his two left hands should

be contemplated as equipped with a bow, and the Hydra, and the two right, should be contemplated as bent in a posture, which says benediction, and "dread not" The goddess Gouri, should be contemplated as seated beside his holy thread, which owns the god Rudra, as its tutelary divinity (24—27)

The charmer, should then project, by an act of Nyasa, the component letters of the Mantra, into the regions of the legs, knee-joints, arms, navel, heart, neck, face and the head of the mental picture of the contemplated deity Then from the phalanges of his fingers, he should withdraw the energy of the component letters of the Mantras located therein, by an act of previous Nyasa, and concentrate them on the tips of his two thumbs, and therein attract all the energy of the deity meditated upon, by means of a Shulamudra The left-hand should be used in making passes for neutralising the effects of snake poison, whereas the right-hand should be used on all other occasions The poison, without doubt, will be destroyed by the rite of Sanmarjana (rubbing), wherein the following Mantras should be used "Om obeisance to the god Nilkantha Tha Om obeisance to the clear-necked deity Tha Om, obeisance to Sarvajna-Kantha Tha Cast down, Om obeisance, Om obeisance to the clear and blue deity, who is the destroyer of more than one, nay all sorts of poison Om, obeisance to the Mantras sacred to the god Rudra, obeisance to him The blue-throated Maheshvara, should be worshipped according to the rites of Rudra Vidhanam, whereby the venom will be eliminated from the body of the patient (28—31)



CHAPTER CCXCVI.

Said the God of Fire —Now I shall deal with the rite of Rudra Vidhanam, which consists of five groups of ceremonies, and a performance whereof, is potent enough to grant all sorts of bliss

The rite of Nyasa, in connection with the Mantra, should be performed as follows —The Mantra known as the Shiva-Sankalpa, should be contemplated as permeating the region of the heart, the Vedic verses known as the Pourusha Sukta, should be deemed as its Shiva, or the presiding deity, the Mantra known as the Sambhrita Sukta, as permeating the tuft of hairs on the crown, the Mantras known as the Ashuh as serving the purpose of an armour These together with the Shata-Rudriya Mantras form, as it were, the five members of the body of the Rudravidhanam (1—3)

Having practised the rite of Nyasa as above indicated, the votary, should repeat, in due succession, the different Mantras sacred to the god Rudra, the first of which consists of the Sukta running as Yajjagrata, etc, and of the Ricks such as the Yadricham Manasam Vidu, etc The Rishi, or the composer of the verses, is Shiva-Shankalpa, and its metre is Tristhubha The Rishi of the Suktas running as the hundred-headed Shiva (Shiva-Sahasra Shirsha), etc., is Narayan The metre of the verses is Anusthup, and its presiding deity is Purusha The Rishi, or the composer of the verses running as Abhyashra-Sambhritam, etc, is Uttara Gonara, while as regards metric composition they belong to the class of Traisthubha (4—6)

The metre of the first three verses is Tristupa, while the other two belong to the Anustapa class of metrical composition The last verse follows the rules of the Traisthubha,

and owns the god Purusha, as its tutelary divinity The twelve verses, from the one commencing as Ashurindra, etc, belong to the Traistuva class of metrical compositions, while the name of the Rishi, or the rhapsodist, who first sang the Suktas, known as the Saptadasharchika is Pratiratha The verses are presided over by different deities, while the god Puruvid should be deemed as an Angadevata The verses which are sacred to the remaining divinities, belong to the Anustapa class of metrical composition The latter god, together with Yama, Indra, Bhabitri, etc, are the tutelary gods of the verses, which are controlled by the rules of the metre, known as the Pankti Each of the Vedic verses of the chapter known as the Rudradhyaya, has its own Rishi, such as Prajapati, etc, while the three verses of Koutsha, lay claim to no less than divine authorship (7—11)

The god Rudra is the tutelary divinity of the two verses running as Manas etc, while the first Anuvak, should be considered as under the direct control of the god Eka Rudra The metre of the first verse, is Gayatra, while the next three Rikas belong to the Anustup class of metrical composition The metre of the next three is Pankti, while the rest belong to the Anustup class The metre of the two of the verses of the Anuvaka, is Jagati, while the five Riks, such as the Heranya Vahana, etc, own the god Rudra, as their presiding deity The presiding deity of the verses which constitute the twentieth division of the Shukta, is Rudra The metre of the first of these verses is Vrihati, the second is a Rik, followed by three verses of the metre Jagati, while the third belongs the Thristubha class of metrical composition, followed by the four Yajur Mantras of the Anustup metre The man who is conversant with these Rik Mantras, and Aryas, attains all sorts of supernatural power, and acquire a perfect control over the elements (12—15).

The Trailokya Mohana (charmer of the three worlds) Mantra which runs as, "Ing, Shrim, Hrim, Hrum, obeisance

to Vishnu, the charmer of the three worlds," is likewise endued with the efficacy of destroying venom, and healing the sick The same result may be obtained by a repetition of the Nrisinha Mantra, which belongs to the Anustup class of metrical composition, and runs as follows —"Om, Ham, Ham, I make obeisance to the fierce and dreadful Maha-Vishnu, burning as a cone of living fire, and whose open mouth has obstructed all the apertures of the heaven I make obeisance to the great Vishnu, who is all gentleness, and the destroyer of death" This Panchanga Mantra, is the fulfiller of all objects These two Mantras, respectively consisting of eight and twelve letters, are sure to act as antidotes of all sorts of venom and distemper The manifestations of the Supreme Goddess, such as Kuvjika, Tripura, Gouri, and Chandrika, should be worshipped for the subsidence of effects of all sorts of poison in the system, and similarly the Mantras respectively sacred to them, or those held specially sacred to the Sun-God, or to the Rudras, or to the Vinyakas, should deemed as possessed of like virtues (16—19)

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CHAPTER CCXCVII.

SAID THE GOD OF FIRE —"Om, obeisance to the god Rudra, to the deity who wields an axe of living fire in his hand Cut down, and cut down the venom Om, obeisance to the god Rudra, who has manifested himself in the shape of the mighty Garuda, rouse and rouse up this snake-bitten person, out of his comatose sleep Make him shiver and shiver, fill and fill his mind again with cogitation, O thou great Rudra, dost thou advance, take hold of him,

tie him round, and lift him from the sleep of death Scare away and scare away, strike and strike with your fist, cut and cut down, trample and trample down the venom, that has clouded his faculties. Tha. Tha"

Thus invoked, the celestial Garuda, the god Rudra manifest in the shape of that mighty bird, destroys all poison

"Om, obeisance to the god Rudra Destroy all sorts of poison, whether natural or artificial, animal or vegetable, primary or secondary, destroy the venom which still remains operative in the system of the patient, stricken by a snake Stir up, and stir up, subdue and subdue, and eject and eject the poison that is still active in his system Cast the light of day with the obscurest gloom, draw in, packs of sable cloud, and roar in thunder and lightning Destroy and destroy, advance and advance, neutralise and neutralise the poison, just eliminated through the agency of the present incantation Om, throw it away Om, throw it away, Svaha Om, Hram, Hrim, Khim, Sah, Thandron, Hrim, Thah"

A charmer, by repeating the abovesaid Mantra, will bind down the snakes (1).

The same result will be obtained, even by a rephtition of a single, two, three, or four Vijas belonging to the circle of the five component parts of the Krishna Mantra, or the Mantra which runs as, "Obeisance to the beloved of the milk maids," should be recited in its entirety "Om obeisance to the god Rudra, manifest in the shape of a golden grasshopper, obeisance to Rudra, the lord of the brotherhood of ghosts Roar, and roar, whirl round and whirl round, cast down and cast down, remove and remove, attack and attack, overpower and overpower, the venom This is at the command of the golden grasshopper Tha Tha"

The above is called the Patala Mantra, a single repetition of which tends to destroy all venom, which otherwise imperils the life of a person bitten by a snake A person bitten by a snake, should cauterise the affected part with

a red hot stone, or with a burning log, or with a burnt kokonada

A potion composed of Arka-flowers, seeds of Shirisha, Kshira seeds, and the drugs known as the Trikatu, should be deemed as beneficial in a case of snake-bite A plaster, composed of the same drugs pasted together, and applied over the affected part, or a collyrium prepared of those substances and applied along the eye-lids of the patient, have been known to bring many a difficult and hopeless case to a favourable termination Similarly, a potion composed of the essence of pepper, treated with the expressed juice of the Shirisha flowers, may be administered with advantage to a person bitten by a snake, or the same may be stuffed into his nostrils as snuff A potion composed of Koshataki, Vacha, Asafœtida, Shirisha, Arka, and the Trikatus, pasted with milk, and the washings of Mesha, should be deemed as a powerful anti-venomous agent, which may be used as a plaster, or for snuffing as well Similarly a snuff composed of Ramatha, and all parts of Ikshaku powdered together, and pills composed of Indravala, Agnika, Drona, Tulasi, Shirisha flowers, Devika and Trikatu, treated with the expressed juice of the latter, should be deemed as possessed of the same virtue, if prepared on the fifth day of the moon's wane (2—8)



CHAPTER CCXCVIII.

SAID THE GOD OF FIRE —O Vashishtha, hear me discourse on the mode of treatment which should be adapted in the case of a bite by a snake, known as the Gonasa A snake-charmer, by eating a betel consecrated with the

Mantra, running as Hrim, Hrim obeisance to the white-winged bird, is sure to cure a patient bitten by a Gonasa A potion composed of the expressed juice of Lashunam, Ramatha fruit, Kushtha, Agni, Vyoshaka, and milk, should be deemed as possessed of a similar efficacy In a case of a bite by a Rajila, the remedy should consist of Krishna, Saindhava salt, clarified butter, and honey, mixed with the washings of Puritati A Modaka composed of Krishna, treacle, milk, clarified butter, honey, Vyosha, tail and the bones of a cat, and the nails of a mungoose, may be given with advantage in a case, similar, in every respect, to the one mentioned in the preceding line A fumigation of the affected part with the vapours of a burning stick, composed of Nirgunthi, Kola, Varna and Lashuna, pasted with the milk of a sheep, would make it free of all venom (1—5)

A potion composed of the sweats of Manipatra, treated with Kanjika, and mixed with the expressed juice of Karpasha, should be given to a man bitten by any of the sixteen kinds of moles The flowers of the Phalini boiled with oil, should be applied over the spot bitten by a mole, while treacle mixed with Nagara, should be given as a cure for the deranged state of appetite, that marks the sequel to such a case (6—7)

Twenty different medicines are known for bites by venomous spiders, insects, and scorpions The drugs known as the Padmaka, Patali, Kusha, Ushira, sandal-wood, Nirgunthi, Shariva, and Sheli pasted with water, should be applied over the spot bitten by a Luta Similarly a plaster composed of Gunja, Nirgunthi, Kankola leaves, Shunti, and the two sorts of Rajani pasted with the seed and pulp of Karanja, may be used in substitute of the one mentioned in the preceding line A plaster composed of Manjistha, Sandal-wood, Vyosha flower, Shirisha, and Koumuda, should be applied over the part bitten by a scorpion (8—10)

"Om, obeisance to the god Rudra, Chivi Chivi, rend and

rend asunder, Kiri Kiri, cut and cut with the sword, pierce with thy trident, sever and sever with thy discus 'Om, Hrum, Fut" This incantation should be practised in the case of a bite by an ass A potion composed of the essence of Triphala, Ushira, washings of Musta, Mansi, Padmaka, and sandalwood, mixed with goat's milk, should be held beneficial in a case of the same nature A potion composed of the five drugs, such as the Vyosha, the Shirisha flowers, etc, and known as the Shirisha Panchangam, should be held remedial to venom of the centipedes Similarly a plaster composed of Kandhara, and Serisha seeds pasted together, should be held as antidotal to the venom of a mole, escaped from the fangs of a poisonous snake A case of the same nature would yield to a liniment composed of mustard oil, and the roots and branches of the Vyosha pasted together The venom of all sorts of poisonous insects, would prove amenable to a plaster composed - of alkali, Vyosha, Vacha, Asafœtida Vidanga, Natam, Sandhava salt, Amvasta, Ativala, and Kustha A potion composed of Yasthi, Vyosha, treacle, and thickened milk, should be held as a certain cure for a bite by a rabid dog (11—15)

"Om obeisance to the ocean Om obeisance to the goddess of beautiful glow May the drugs and herbs, culled by men in an informal way, may retain all their natural and original virtues, through thy grace, to which end thou hast been advised by the god Brahman" Then the charmer, should make obeisance to the herb, and throw ten handsful of barley to the deity, and ten times repeat the abovesaid Mantra Then the herb should be addressed as follows —"I cull thee, O thou, whose eyes constantly look upward" After which it should be administered to the patient with a repetition of the following Mantra —"I make obeisance to thee, O thou Gopala, O thou foremost of human beings Thou hast entered into a solemn compact with men to the effect, that whosoever shall take thy name, shall suffer no defeat. By

virtue of that compact, I invoke thy aid May the patient rally, and may I achieve success in the treatment of the case I have undertaken" (16—19)

"Obeisance to Vaiduryya Matri May she preserve me, and all, from the fatal efficiency of all poison Obeisance (Svaha) to Gouri, to Gandhari, to Chandalini, to Matangini, and to the illusive energy of the god Hari"

The above Mantra, should be repeated, before administering medicine in a case of apparent death by vegetable poison Padmakam, mixed with cold water, should be given to the patient, where symptoms of poisoning would be detected, immediately on its having been taken, and where there would be grounds to infer that the poison was still retained in the stomach, while honey mixed with clarified butter, should be prescribed in cases where further elimination would be necessary (20—21)

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CHAPIER CCXCIX

SAID THE GOD OF FIRE —Now I shall deal with the mystic rites which tend to successfully cope with diseases that imperil the life of a child in the lying-in-chamber, and which are ascribed to the baneful influences of ghosts and malignant planets On the day of its birth, a child is very susceptible to the baneful influence of the monstress (Graha) A child possessed by such a spirit, refuses all food, tosses about its head, and writhes in agony, for which offerings composed of fish, meat, wine, edibles, perfumes, garlands of flowers, lighted lamps, and burning sticks of scented resin, should be made to the monstress The body of the child should be plastered with a paste composed

of Dhataki, Lodhra, Manjistha, Tala and sandal-wood The monstress Bhishani, who invariably possesses a child on the second day of its birth should be exorcised by burning Dhupas of the substance known as the Mahishaksha A child possessed by Bhishani, is oppressed with a fatiguing cough The respiration becomes difficult, and the child constantly writhes and tosses about in the bed in agony (1—4)

The body of the child should be washed with goat's urine. A paste composed of Apamarga, and sandal-wood, should be applied on its tongue at intervals, and the lying-in-chamber, should be fumigated with the vapours of Goshringa, Godanti, and hairs, and offerings should be made to the monstress as before A child is subject to be possessed by the monstress Ghantali on the third day of its birth The child cries incessantly and startles in fear The body undergoes convulsive contortions, and all appetite vanishes The body of the child should be smeared with a preparation, composed of Kshira, Anjana, Godanta and scrapings of ivory, pasted with goat's milk The chamber should be fumigated with the vapour of Naka, Raji, and the leaves of a Vilva tree, and offerings should be made to the monstress as before Similarly, a child is subject to be possessed by the monstress Kakoli, on the fourth day of its birth The disease is marked by such symptoms, as the jerking of limbs, loss of appetite, foaming at the mouth, and upturned position of the dilated pupils The remedy consists in smearing the body of the child with an unguent, composed of the scrapings of ivory, the cast off skin of a snake, and the urine of a horse The chamber, should be fumigated with the vapours of Raji and Nimva leaves, fanned with loose hairs, while offerings made of Masa pulse, or Kulmasha, should be made to the monstress (5—9)

The monstress Hansadika may take possession of a child on the fifth day of its birth. The child breathes with long

and updrawn breaths, and stretches its hands, and closes its fists Offerings of fish should be made to her, and the body should be smeared with an unguent, composed of Mesha-Shringi, Vala, Lodhra, Shila, and Tala The monstress, Shasthi, may possess a child on the sixth day of its birth The disease usually ascribed to her malignant influence, is ushered in by the following symptoms —The child cries without any apparent cause, starts up in fright, refuses all food, and suffers from convulsive contortions of limbs Offerings of fish, should be made in honour of the monstress, and the body of the child, should be smeared with an unguent, composed of Raji, Guggula, Kustha, and scrapings of ivory, etc , and fumigated with the vapours of the same drugs, and substances A child possessed by Muktakeshi, on the seventh day of its birth, develops the following symptoms — The body emits a peculiar fetid smell Yawning and lassitude supervene, and indicate a low state of vitality The child cries, refuses to be consoled, and is oppressed with a harassing cough The remedy consists in smearing the body with powdered tiger-nails pasted with water, which should be fumigated with the vapours of the same article (10—13

A child possessed by the monstress, Shri Dandi, on the eighth day of its birth, should be treated with a paste composed of Vacha, and the dung and the urine of a cow The disease is marked by constant protrusion and movements of the tongue of the child, that constantly looks round with a sort of vacant gaze The child cries, and seeks respite from the oppressive cough Offerings should be made to the monstress as before, and the body of the child should be fumigated with the vapours of Vacha, sun-dried rice, and garlic The disease which ails a child on the ninth day of its birth, is ascribed to the malignant influence of the monstress Mahagrahi The child looks agitated, draws long and up-drawn breaths, and eats its two closed fists The remedy consists in smearing the body with a paste of red

sandal-wood, Kustha, etc , and in a fumigation with the vapours of the hairs of a monkey The malady that afflicts a child on the tenth day of its existence, is ascribed to the baneful influence of the monstress, Rodini The child knows no rest, and cries incessantly The body changes colour, turning blue, etc, in succession, and emits a sweet odour The treatment consists in fumigating the body with the vapours of Nimva leaves, or in smearing it with an unguent composed of Raji, and the milk of a Sarja tree Offerings composed of Kulma shaka, should be made to the monstress, as above indicated (14—18)

The fumigation should be continued till the thirteenth day of the child's age The montress Putana, attacks a child that has just completed its first month of life The disease which is ascribed to her, is ushered in by the following symptoms —The child moans like a crow The respiration becomes difficult The body emits a smell like that of urine, and the eye-lids remain completely closed, or half-shut The remedy consists in washing the body of the child with the urine of cow, and in fumigating it with the vapours of Godanta The monstress, should be propitiated with the offerings of a yellow clothes, garlands of red flowers, and lighted oil-lamps The three sorts of Payasha, together with wine and the four sorts of meat prepared with sesamum, should be dedicated to the monstress, for seven days consecutively, and should be offered at the south The monstress, Mukuta, possesses a child, on its completing the second month The disease is marked by cold running at the nose, and the parched state of the lips and the cavity of the mouth Offerings of flowers, perfumes, clothes, flour cakes mixed with sugar and spices, lighted lamps, and burning incense-sticks, should be made to the monstress, whereby the child would be cured (19—23)

The monstress, Gomukhi (the cow-faced), attacks a child in the third month of its existence The possessed child

remains drowsy all day long, and urine and evacuations of bowels are entirely stopped, accompanied by groaning and moaning Offerings of barley, Priyangu, Paladam, pot-herbs, and Kulmasha, should be made to the monstress Libations of thickened milk, should be given to her in the fore-part of the day, while with lighted oil lamps, she should be propitiated at noon The disease peculiar to the fourth month of a child's life, and which is ascribed to the evil eye of the monstress Pingala, proves amenable to a bath with the composition known as the Panchagavya The form of the disease, in which the skin becomes white, and emits a a fetid smell, accompanied by loss of flesh, is sure to end in death (24—26)

The monstress, Dalana possesses a child on the fifth month of its existence The disease is ushered in with lassitude, accompanied by vomiting of blood The child refuses milk, and does not take to the breast, while the complexion becomes shallow, turning pale yellow with the progress of the disease Offerings composed of fish, etc, should be made to the monstress at the south The disease which afflicts a child in the sixth month of its existence, and in which the child cries and moans in an unnatural voice, is ascribed to the evil eye of the monstress Pankaja, who should be propitiated with offerings of fish, meat, wine, edibles, flowers and perfumes The monstress Nirahara (inanition) possesses a child on the seventh month of its life The disease is characterised by all the symptoms, which attend a process of painful dentition —the gums swell, look inflamed, and emit a fetid smell The remedy consists in propitiating the monstress with offerings of meat, cake, wine, and prepared meat dishes The disease which is ascribed to the malignant influence of the monstress Yamuna, and which attacks a child in the eighth month of its existence, is marked by appearance of boils, and erysipelatous vesicles all over the body The disease baffles all

medical ingenuity, and it is better that no treatment should be attempted in such a case The monstress, Kumbhakarni (pitcher-eared), possesses a child in the ninth month of its existence The disease is ushered in with the characteristic crying, catarrah, and febrile symptoms, the remedy being a propitiation of the monstress, with meat, Kulmasha and wine (27—30)

The monstress, Tapàsi attacks a child in the tenth month of its existence The child, under her influence, foregoes all food, and remains in a sub-comatose state with close-shut eyes A propitiation of the monstress with small bells, banners, cakes, meat and wine, would be followed by the recovery of the child The monstress known as Ekadashi, possesses a child in the eleventh month of its existence The disease is confined to the organs of vision, and no medical aid should be resorted to for its cure The monstress, Chanchala, casts an evil eye on a child, that has just completed its twelfth month The child is afflicted with painful respiration, and starts up in fright The offerings of Kulmasha and sesamum, etc, should be made to the monstress for its cure, both at the forepart and the middle of the day The monstress of pain (Yatana), possesses a child that has entered the second year of life The disease ascribed to her baneful influence, is characterised by crying, and pain Offerings of sesamum, meat, and wine should be made to the monstress, and the rite of bathing, etc, should be done as before The monstress Rodani (crying), afflicts a child in its third year The characteristics of the disease, ascribed to her baneful influence, is crying, shivering, and the passing of blood with urine The monstress should be propitiated with the offerings of treacle, sesamum cakes, etc The image of the monstress should be made of pasted sesamum seeds The child, should be bathed with water containing seeds of sesamnm, and its body should be fumigated with the vapours of the

five kinds of leaves, known as the Panchapatra, and the bark of the Rajaphalam (31—36)

The monstress, known as Chataka, casts an evil eye on a child of four years The disease is characterised by fever and pain all over the body The remedy consists in appeasing the wrath of the monstress with the offerings of meat and edibles, and in fumigating the body with the vapours of Mesha-Shringi The monstress Dhavani, should be imagined as wielding the branch of a Palasha, Oudumvura, Ashvattha, Vata, or that of a Vilva tree in her hand A child of six years, suffering from a disease ascribed to her baneful influence, develops symptoms, such as loss of flesh, pain all over the body, and a gradual discolouring of the complexion The offerings, should be made for seven consecutive days, which should be preceded by the necessary act of fumigation of the child s body, and the rite of the bath of convalescence The monstress, Yamuna attacks a boy of seven years The disease ascribed to her malignant influence, is marked by catarrh, loss of speech, or fits of laughter and weeping The monstress should be propitiated with meat, Payasha, and wine, etc , for its cure, accompanied by the acts of necessary fumigation, and bath The monstress, who possesses a boy of eight years, is called Jataveda The disease, due to her influence, is marked by weeping, and a desire to forego all food The wrath of the monstress, should be appeased with the offerings of Krishara (rice and pulse boiled with spices), cakes, and curd, and acts of bathing and fumigation, should be done as before (37—41)

The disease, that afflicts a child at the ninth year of its life, the year of transition from infancy to boyhood, is ascribed to the baneful influence of the monstress Kala The disease is marked by such symptoms, as constant throwing of the arms, roaring, and fright The offerings in the present case should consist of Krishara, cakes, barley-powder, Kulmasha, and Payasha The monstress Kalahansi

possesses a child of ten years The disease, due to her influence, is marked by a burning sensation of the skin, emaciation of the body, and fever The remedy consists in propitiating the monstress with the offerings of Poulika cakes, curd and boiled rice, for five consecutive days The monstress, known as Devaduti possesses a child of eleven years The child raves and talks cruel and incoherent words under her influence The remedy consists of plastering its body, and making offerings to the monstress, as laid before The monstress Valika, possesses a child of twelve years The child suffers from difficult respiration, which should be treated in the process laid down in the preceding line The monstress Vayavi, possesses a child of thirteen years The disease due to her influence, is characterised by inflammation of the face, and pain in the limbs The monstress should be propitiated with blood, boiled rice, scent, and garlands of flowers The body of the child, should be washed with the washings of the leaves, known as the Panchadala, and the body of the child, should be fumigated with the vapours of Raji, and the leaves of a Nimva tree The monstress Yaskhini possesses a child of fourteen years The disease due to her baneful influence, is characterised by fever, colic and a burning sensation of the skin. The remedy consists in appeasing the wrath of the monstress, with the offerings of meat and edibles, whereas acts of the bathing and fumigation, etc , should be done as in the preceding case (42—47)

The monstress Mundika, possesses a child at the fifteenth year of its existence The disease, ascribed to her malignant influence, is characterised by vomiting of blood, the remedy being a propitiation of the Matrikas The monstress Vanari possesses a child of sixteen years. The child under her influence, remains drowsy, refuses to open its eyes, and suffers from incessant paroxysms of fever The monstress, should be propitiated with offerings of Payasha

etc, for three consecutive nights, which would lead to a recovery The baths, etc, should be performed as laid down before The monstress, Gandhavati possesses a child at its seventeenth year The disease, due to her influence, is characterised by weeping, and pain in the limbs and joints The remedy consists in propitiating the monstress, with the offerings of Kulmasha, etc, and the baths, etc, should be performed as before The monstresses, such as Putana, etc, afflict a child during the days of the first month of its life, while those known as Sukumarika, may possess it, as it grows from year to year, until it is safe beyond the period of their influence (48—49)

" Om obeisance to all the Matris break and break the combined influences, that have afflicted the child O ye Matris, attack and attack, sever and sever, overpower and overpower, and cast down, and cast down, the malady that is due to the baneful influence of the monstress Set right the distemper, that is afflicting this boy, girl, man, or woman Make him or her, whole and sound from the attack of all malignant planets This is at the command of Siddharupa "

"Obeisance to thee, O thou goddess Chamunda. Om, Hrum, Hrum, Hrim, drive and drive away all the malignant planets Hrum, let the Gujhyakas go elsewhere, and by another route This is what Rudra commands "

These Mantras, should be used for the cure of all distempers that are peculiar to child-life (50)

" Om, obeisance to the goddess Chamunda Leave, and leave this boy or girl Victory and victory to thee, stay and stay here, and accept these offerings " This Mantra should be used on the occasion of offering the aforesaid oblations

The following Mantra, should be recited for the purpose of ensuring the immunity of the child from further molestations by the monstresses " May the gods Brahma, Vishnu,

Shiva, Skanda, and Ganas, and the goddesses such as Lakshmi, Gouri, etc, preserve the child May fever and distempers, leave the child for good" (51)

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CHAPTER CCC

SAID THE GOD OF FIRE —Now I shall narrate to you the Mantras, that tend to destroy the baneful influences, cast down by malignant planets Five different types of insanity have been noticed in actual practice, which are originated by excessive joy, by a strong but unfulfilled desire, by unclean food, or by a diet composed of substances that are incompatible to one another, or by the wrath of gods and preceptors, or are ushered in through a deranged state of all the three vital humours, as well as the one, that is due to an external cause, such as a blow, or a hurt (1—2)

The gods, terrified at the wrath of Rudra, disguised themselves in the shape of the planets (Grahas), who possess a man, found alone, and loitering about the solitary shores of a lake, stream, or a river, or at the confluence of streams, or treading his way along the solitary brow of a hill, or taking his rambles in a lonely garden, or walking over a bridge, or crossing a moor or a field, the monotony of which is broken by the presence of a single, haunted tree, or staying at a lonely or a deserted house The conditions under which a woman is likely to be possessed by one of such malignant planets, are, that she would be in the family way, or sleeping under the naked sky, or in an open room, with dishevelled hairs, and disarranged garments, or that she would be a girl, about to be converted into a woman,

or a maiden in her flow, bathing in utter nudity after the period of her uncleanness (3—5)

The evil influence of a malignant planet on a person, is marked by vicissitudes of fortune, loss of prestige, and the hostile conduct of his former friends Such a man does not hesitate to impugn the dignity of his elders, and superiors, outstrips the boundary of decency or decorum, and acts in direct contravention of the rules of his religion and society He is furious, and frantically brushes his hairs with both the hands, listens to the evil counsel of lonely mountain-summits, and yields to the temptation of ending his life, by a leap therefrom Fits of weeping are followed by paroxysms of weird laughter The victim looks agitated, tosses his head in agony, while his blood shot-eyes, mark the highly congested state of the brain All appetite vanishes, or at times the patient complains of thirst and hunger, or of a colic pain in the abdomen, and a burning sensation of the skin At times, he is compassionate, or thinks himself a god, and asks for offerings, of whomsoever he comes across

A woman, in such a predicament, becomes excessively fond of flowers, perfumes and articles of luxury in general, and takes constant ablutions She is fond of the company of the stronger sex, knows no satiety, and exhibits all the symptoms, peculiar to Nymphomania The Mantras sacred to the celestial discus (Sudarshanam), to the all pervading Vitapanasa, to the goddess Chandi, or to the redoubtable Narsinha, are possessed of the virtue of neutralising the effects of all active poison, or of exorcising the baneful influeuces of malignant spirits and planets The regent of the sun, should be contemplated, as a deity fond of Prishni, Asafœtida, Vacha, and Shirisha flowers, and wielding a noose, a mace, a khattanga, a lotus, a rosary, a human skull, and a spear in his hands The god should be contemplated, as possessed of four faces, and seated on a

full-blown lotus flower, that waves on the blûe, etherial constituent of the solar disc The god should be worshipped with his companion Adityas, and offerings should be made to him, as soon as the solar disc would be visible above the horizon at dawn (6—12)

The regent of the planet Venus, should be contemplated as a Brahmana, seated before a reservoir of sacrificial fire, sunk into the ground, and attended by his Vijas, Shvasa, Visha, Agni, etc The offerings, should be made to the regions of the Bhu, Bhuva, Sva, etc, in connection with the worship of the sun-god, and to the energy of light (Jvalini) as well, which serves as a mace to that deity The god Arun, the precursor of the glow of day, should be contemplated as a god of red colour, clad in vermil-tinted garments, and seated on a full-blown lotus flower, accompanied by the god Vishvaka, and the goddess of light. The regent of the moon, should be contemplated as a god, compassionately disposed, extremely beautiful in person, richly embellished with ornaments, and attended upon by the god Vishvaka, and the goddess of glow (Dyuti) The god, should be imagined, as attended upon by a number of celestial youths of matchless beauty, all wielding lotus flowers in their hands, and engaged in blessing the world with divine benediction The regent of the planet Mars, should be contemplated as possessed of a vermil-red complexion, and clad in a garb of lightning The regent of the planet Mercury, should be contemplated as possessed of a white complexion (*sic*), while those of the regents of the Jupiter and the Venus, should be respectively deemed as yellow and white The regent of the planet Saturn, is possessed of a dark blue (Krishna) complexion, while those of the nodes, both ascending and descending, are like charcoal and smoke respectively Their left hands, should be contemplated as placed on their respective left thighs, while the right hands, should be imagined as bent in a posture, which says, "Dread not" (13—16)

The priest should purify the palms of his hands, by psychically locating therein the effulgent energy of the Astra Mantra, and project, by an act of Nyasa, into the regions of his eyes and thumb-tips, the energy of the Hrid Mantra coupled with the Vijas, the first letters of their respective names He should contemplate his own self, as fully permeated with the essence of the latter Mantras Then having performed the rite of Nyasa, with the three principal and the Anga Mantras, he should wash the vessel of divine service, by repeating the Astra Mantra, and by pouring down water with a repetition of the principal ones The flowers, sun-dried rice, sandal paste, Durva-grass, and the Argha offering, should be consecrated with the same Mantra Then he should sprinkle the consecrated water over his own body, and purify therewith the articles of worship, spread before him Then having meditated upon the self of the absolute, infinite, and perfect purity, which is the underlying substratum of infinite and unchangeable felicity as well, he should contemplate the cushion of the god (Pitha), as formed of the essence of the Hrid Mantra,—the cushion, spread out in the form of a full-blown lotus flower, its petals pointing towards the eight cardinal and angular points of the sky, offering seats to the eight companion goddesses of energy (17—21)

The eight goddesses[1] should be worshipped with the Vija Mantras, sacred to each of them, as follows —Vam, obeisance to the goddess of light, Veem, obeisance to the goddess of latent energy, Vum, obeisance to the goddess of victory, Vuum, obeisance to the solar energy, that is blissful to the world, Vem, obeisance to the divine energy of the sun, Vaim, obeisance to the Vimala energy, Vom, obeisance to the electric flash that emits from the sword-stroke of the sun-god, Voum, obeisance to the solar energy that pervades all space, Vam, obeisance to the throne of the sun-god, and Vah, obeisance to the sun himself The priest, an

adept in practising penances, should then invoke the sun-god, and worship him with a repetition of the Hrid Mantra, and with the six essential articles (Sadanga) of worship, such as the water for washing the feet, and rinsing the mouth, etc

The Hrid, sacred to the sun-god, consists of a concourse of celestial spirits, such as the two Khakaras, the two Chandas, the spirit Jaradvahu, the goddess Mansa-Dirgha, etc, and grants all boons to the votary, when duly worshipped Similarly the Hrids, respectively sacred to the god of fire, the Maruts, and the lord of the Rakshas, should be worshipped at the angular points of the Mandala, with the Mantras sacred to each of them The planets, such as the Moon, the Mercury, the Jupiter, and the Venus, should be worshipped at the four cardinal points of the Mandala The drugs known as the Patha, Pathya, Vacha, Shigru, Sindhu, and Vyosha, should be separately pasted with the urine of a goat, and the compound thus prepared, should be used either as a snuff or a collyrium, whereby the evil influences of malignant planets would be removed Ordinary cow-butter, boiled with the thickened milk of a she-goat, should be deemed as possessed of a similar efficacy A decoction composed of the drugs, known as the Vrischik, Ali, Phali, Kustha, salts and Sharngakam, would prove beneficial to a person suffering from that peculiar type of Hysteria, which is ascribed to the evil influence, exerted by a malignant planet* A decoction composed of the expressed juice of Vidari, Kusha, and Ikshu, as well as clarified butter boiled with Yastika and the essence of Drona, and Kushmanda, or clarified butter mixed with the Panchagavya, may be given with advantage to patient, suffering from a similar kind of mental aberration (22—29)

Now, hear me discourse on the treatment to be adapted

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* Several editions read, 'in all sorts of ailments.'—EDITOR.

in a case of fever, due to such a cause as above indicated The Gyatri Mantra, sacred to the spirit of fever, and which runs as "Om, let us know the nature of the deity, whose strength reduces all beings to ashes Let us meditate on the divine self of that single-tusked god May fever lead our mind to dwell on that," should be devoutly recited for its subsidence

In the alternative, a paste composed of Krishna, Ushana, Nisha, Rasna, oil pressed out of grapes, and treacle, should be applied at intervals, on the tongue of the patient A case of such fever, accompanied by cough and other bronchial troubles, would yield to a paste, composed of Bhargi, Yasthi, honey, and clarified butter, or Patha, Ticta, Kana, Bhargi and honey, administered as in the preceding case A paste, composed of Dhatri Vishva, Sita, Krishna, Musta, Kharjura, Magadhi, and honey, and taken as above, would prove beneficial to such symptoms, as hiccough, etc, that are developed in the course of the disease In the alternative, a paste composed of any of the three substances, enumerated in the preceding line, should be licked with honey, by a man, suffering from a swelings of the limbs, in the course of such fever A person, afflicted with jaundice which invariably marks the sequel to such a malady, should be treated with a decoction, composed of the expressed juice of Jiva, Manduki, Nisha, and Dhatri, while any sort of cough, would prove amenable to a powder, composed of Vyosha, Padmaka, Triphala, Vidanga, Devadaru, Rasna, common treacle, mixed in equal proportions (30—38)

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CHAPTER CCCI

SAID THE GOD OF FIRE —The Pitha of the god, should be contemplated as consisting of the deities, known as Dandi, Ajisha, Pavaka, and Chaturanana The Vija-Mantra, which should be recited on the occasion of offering oblations to the god, should be deemed as potent enough, to grant all sorts of boon The five Vija-Mantras, sacred to the god Gana, and which begins with long vowels, and consists of Vindu, Kala, Visha, etc, together with their respective Anga-Mantras, should be deemed as of palpable and infinite merit The god Gana, should be worshipped as follows —"Obeisance to Jaya Obeisance to the single-tusked deity Obeisance to the god of immovable ears Obeisance to the elephant-faced divinity Obeisance to the god with a protruding abdomen" The worship should be conducted with the five essential articles of divine service (Panchanga-Puja), and success will be attained by repeating the Mantra, a hundred thousand times (1—3)

Subsequent to that, the different manifestations of the god (Gana) should be worshipped on the petals of the lotus-shaped mystic diagram, and with the five above-said essential articles of worship, as follows —"Obeisance to the lord of the Ganas Obeisance to the supreme god of the Ganas Obeisance to the chief leader of the Ganas, and obeisance to the god Ganakridha" Then the regents of the different regions, and the other manifestations of the god, should be worshipped, as above, on the petals of the lotus delineated on the ground, and pointing both towards the cardinal and the angular points of the compass, as follows —"Obeisance to the bent-lipped god Obeisance to the single-tusked divinity Obeisance to the god with a protruding abdomen.

Obeisance to the elephant-faced god Obeisance to the dreadful one" Obeisance to the god, who is the supreme maker of all hindrances Obeisance to the smoke-coloured one The votary should insert his two thumbs between the two index and middle fingers of his closed fists, and the Mudra (posture of the hands) thus formed, should be used in invoking the presence of the deity (4—5)

The god should be contemplated, as possessed of four hands, wielding in them, a club, a noose, a spear, etc He should be further imagined, as possessed of a body fattened on an ample supply of Modakas, and engaged in the act of munching a red lotus flower, held steady between his mighty jaws by means of a noose and a spear This manifestation of the lord of the regions, may be worshipped every day, and should be worshipped with special rites, on the fourth day of a lunar month Oblations composed of the roots of an Arka tree dipped in melted cow butter, or libations of clarified butter containing seeds of sesamum, should be cast on the sacrificial fire in connection with the worship, whereby the votary would be entitled to attain all sorts of comforts in this life Similarly oblations of sesamum, soaked in clarified butter, and offered to the god, should be deemed as attended with the same effect Oblations of sundried rice soaked in a composition, consisting of curd, honey and clarified butter, should be considered as harbingers of good luck By offering such oblations to the deity, the votary would be able to acquire an ascendency over the three worlds The Mantras sacred to the Sun-god (Martanda Bhairabha) and which runs as Hroum Uum, should be coupled with the Vimba Mantra (Thrim) in the following order —Thrim Hroum, Uum Thrim The combined Mantra thus formed, and used in the course of a worship of the Sun-god, should be deemed as the promoter of virtue, possession and enjoyment, The rite of Murtinyasa should be practised by repeating the five Hrasvadya Vijas as

follows —Thram obeisance to the Sun-god imagined as situated at the tips of my two thumbs Threem, obeisance to the maker of light (Bhaskara) imagined as situated at the tips of my two index fingers Thrum, obeisance to the god Bhanu, contemplated as located in the ends of my two middle fingers Thraim, obeisance to the god Ravi imagined as permeating the tips of my two ring-fingers, and Throum, obeisance to the god of day, contemplated as evoked at the tips of my two little fingers" The god Ravi (sun) possessed of a vermil-red complexion, and the right half of whose body is a male god, the left half being his goddess wife, should be worshipped at the north-east angle of the mystic diagram, while the planets, such as the Moon, the Mars, etc, should be worshipped at its other angular petals, commencing from the one at the south east (6—10)

The votary, should first take a bath, and then duly worship the sun-god with Argha offerings, etc The garland of flowers should be dedicated to the Yama manifestation of the Sun-god at the south-east, and the lighted lamp should be waived before his imagined image A vessel full of Rochona, saffron, cold water, red sandal paste, bunches of green grass, seeds of Bamboo, barley, Shali rice, Shyama seeds, sesamum, Rajika and Java flowers, should be dedicated to the Sun-god, and the votary should hold it on his head after it had been duly consecrated He should go on all four, and dedicate the Argha offering to the sun god (11—14)

The planets should be worshipped with the contents of nine water-pitchers, consecrated with their respective Vija Mantras, before making the Argha offering to the Sun-god, Such an offering is sure to neutralise the evil influences cast down by the malignant planets A rite of ablution, and a due repetition of the Vijas sacred to the Sun-god, would be rewarded with all sorts of enjoyment The votary, should locate in the different parts of his body, from head

to foot, the Vija Mantras, as well as those known as the Agni, Dosha, and Vindu The rites of Anganyasa should be duly practised as well, and the votary should contemplate himself as fully permeated with the essence of, and identical with, the Sun god The god should be contemplated as of a yellow colour in all acts of incantations practised for the death, or for the paralyzation of the faculties of one's adversary, white in charms, black in the acts of creating dissensions, and of a rainbow-colour in all acts of stupefication The man, who practises the rites of ablution, meditation, worship, and Homa, becomes invincible in battle, is always victorious, and becomes possessed of a resplendent complexion A prepared betel, or a paste of Ushira charmed with the above Mantra, should be given to a person with a hand consecrated with the same, whereby he would be charmed at its very touch (15—18)



CHAPTER CCCII

SAID THE GOD OF FIRE —The principal Mantra sacred to the lord of heaven, consists of the Vijas known as the Vak, Karma, etc , and ends with the one known as the Huta The Mantra should be repeated a hundred thousand times, whereby the intellect of the repeater is sure to be expanded The Hrid Mantra sacred to the god Indra, consists of Vijas, known as the Atri, Agni, Vama, Akshi and Vindu The god should be contemplated as possessed of a yellow complexion, and wielding a thunderbolt and a lotus flower in his hands Ten thousand libations of clarified butter, containing seeds of sesamum, should be poured on the sacred

fire in honour of the god, and his image should be bathed with the Panchagavya, whereby a king, dispossessed of his kingdom, would recover its lost possession, or a man not blest with any children, would be the founder of a happy family The Sakti Mantra, consisting of Dosha, Agn , and Danda Vijas, should be repeated on the eighth and the fourteenth day of a lunar month, with a view to secure the salvation of one's own soul The goddess should be contemplated as wielding a discus, a noose, and a mace in her three hands, the fourth being imagined as held in the attitude of giving encouragement, or saying benediction The worship should be concluded with a rite of Homa, in course of which ten thousand libations of clarified butter, should be poured on the sacrificial fire, whereby the votary would be rewarded with a poetic genius and the birth of an heir (1—6)

"Om, Hrim, Om Obeisance to the god of desire who is good to all sentient creatures, and who charms the hearts of all, and is effulgent as the living fire Bring, O Bring the hearts of all under my control, Om"

Having duly repeated the above said Mantra, a man would acquire ascendency over the things and inmates of the whole universe

"Om, Hrim, O thou Chamunda, burn and burn, cook and cook such and such a person, and make his mind subservient to that of my own, Tha, Tha"

The above Mantra sacred to the goddess Chamunda, should be deemed as the best of charms A wife, should wash her Vagina with the expressed juice of the drugs known as the Triphala, whereby she would be able to win her husband's affections for good Similarly a wife should apply over her private parts, a paste composed of Ashvagandha, barley, turmeric, camphor, Pippali, the eight sorts of grain known as the Ashtadhanya, Vrihati, and twenty black pepper, who would thereby retain the affections of her husband

to the last day of her life A paste composed of powdered Kathira roots and honey, should be deemed as possessed of the same virtue, and should be used by a woman in the way mentioned in the preceding line A liniment composed of camphor, Magadhi, honey and the expressed juice of the Kapitthaka, should be used both by the husband and the wife with a view to increase their loving and affectionate regard for each other A liniment composed of sugar and the expressed juice of Kadamva, and applied along the passage of child birth by a woman, would make her a doted favourite with her husband A compound, consisting of powdered Sahadevi, Mahalakshmi, Putrajiva, and Kritanjali should be strewn over the head of a person for the same end (7—12)

A prastha measure of the decoction of Triphala and sandal wood, and two kudava weights of Bhringa, Hemrasa and Dosha, and an equal weight of honey, Chunchaka, and turmeric, should be boiled with clarified butter and dried in the shade The powder thus prepared, should be deemed as the best of all love mixtures By eating every day a quantity of Vidari, Uchata and Masha, with sugar and thickened milk, a man would feel strong enough to visit a hundred women in a single night

A woman, eager to be the mother of a child, should take every day a quantity of thickened milk saturated with powdered Gulma, Masha, sesamum, and Vrihi grass, and the expressed juice of the roots of Vaishnavi, Shri, Bamboo Darbha and Ashvattha A similar result would be obtained by using the expressed juice of the roots of Durva and Ashvagandha, taken through the medium of thickened milk A potion consisting of thickened milk and clarified butter and treated with the essence of Kounti, Lakshmi, Shipha, Dhatri, Vajra, Lodhra, and the tender shoots of a Vata tree, should be used by a woman during her menses, whereby she would conceive and give birth to a male child Similarly a quantity

of thickened milk, treated with the expressed juice of Bael roots and of the tender shoots of a Vata tree, should be taken by a woman each day, until she would be in the family way In the alternative, she should use as snuff, or take a quantity of the expressed juice of the Devi and the tender shoots of a Vata tree, or a quantity of thickened milk boiled and prepared with the expressed juice of the lotus roots and the tender shoots of an Ashvattha The same effect would be produced by a compound, consisting of ordinary cow's milk boiled and prepared with the fruits and branches of a cotton plant (Karpasha), or by the expressed juice of the flowers of an Apamarga plant administered through the the vehicle of the milk of a she buffalo (13—19)

A woman, in the imminent danger of a miscarriage of the womb, should be treated with a potion consisting of the essence of Utpala, Puspaksha, Lodhra, sandal-wood, and Shariva, administered with ordinary sugar and the washings of rice A paste composed of Laja, Jasthi, Sita, Draksha, Shiva, honey, and clarified butter, should be applied constantly on her tongue, simultaneously with the preceding remedy, until symptoms of decided improvement would set in A plaster composed of pasted Arudhashak, Langali, Kakamachi and Shipha, or of any one of these drugs, and applied over the region of womb of a pregnant woman suffering from the labours of child-birth, would ensure a safe and speedy delivery The expressed juice of a red or a white Java flower should be held as a very efficacious remedy for a case of leucorrhœa, either with a red or a white discharge A composition consisting of the expressed juice of Keshara, Vrihati-roots, Gopi, Yasthi, Trinam, and Utpalam, taken with oil and goat's milk, should be deemed as a very good restorer of hair. The same medicine should be used in a case of decay or falling off of the hair, where it would act as an elixir, and give fresh vigour to their growth. Oil prepared with the essence of Dhatri, Bhringa, Jasthi, Anjana fruits

and an adaka measure of thickened milk, would marvellously help the growth of hairs and eye-lashes (20—26)

"Om obeisance to the three-eyed deity Preserve and preserve, grant and grant peace to the herds of cattle in this village, subdue and subdue, sever and sever, disperse and disperse the epidemic diseases that break out among the horned cattle Hrum Fut to the god, who wields a trident and a discus, and lives surrounded by the bovine species

May the mighty bell eared manifestation of Shiva (Ghantakarna), who is the leader of a mighty host, and who is a hero and as such successfully combats with, and destroys the epidemic diseases that does havoc among the horned cattle, preserve me" The above two cattle preserving Mantras, as well as the two present couplets, should be made use of in the rite of Nyasa, practised for the welfare of the bovine species in general (27—28)

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CHAPTER CCCIII.

SAID THE GOD FIRE —The vital spark of a person would be extinguished, when the moon would be at his, or her natal asterism, and when the sun would remain at the seventh sign from that of his or her nativity The person, whose throat and lips simultaneously move at the time of respiration, or whose tongue has become black, and the nose has assumed a bent shape, cannot expect to live more than a week

Such a man, should devoutly worship the god Narayana, who can alone rescue him from the peril of death The Mantra, which is held sacred to the god, and which consists of eight letters, runs as "Om, Obeisance to Narayana" The

rite of Karanganyasa, should be practised as follows —"Obeisance to Kruddholka situated at the tips of my two thumbs Obeisance to Maholka situated at the ends of my two index fingers Obeisance to Virolka situated at the tuft of hair on my crown [sic] Obeisance to Atyulka situated at the tips of my ring fingers, and lastly obeisance to Sahasrolka, situated at the tips of my little fingers" Then the votary should again practise the rite of Sadanganyasa with the component letters of the Mantra which should be imagined as written in fire inside the phalanges of the different fingers of his hands, as follows —"Obeisance to the region of my heart permeated with the essence of the Om Obeisance to the region of my head saturated with the essence of the Vija, Nam Obeisance to the tuft of hair on my crown effulgent with the energy of the Vija, Mam Obeisance to the energy of the Vija, Nam which shields my body as a coat of mail Obeisance to the three eyes, which burn with the essence of the Vija, Ram Obeisance to my pyschic weapon which is made of the essence of the Vija, Yam" These letters should be imagined as located in the corresponding parts of the body of the imaged divinity, excepting the two hands, and as respectively possessed of crimson, golden, dusky and green colours, three being of the white hue (1—8)

The letters, imagined as located in the region of the heart, should be worshipped with flowers and perfumes Then the votary should imagine the accompanying celestial principles of the deity, such as virtue and vice, etc, as located in the members of his body, as well as in the cushion spread out for the diety Then he should make himself fully permeated with the different principles of the universe, such as the water, the light, the ether, the intelligence etc represented by the Vijas, such as Vam, etc, and then worship the goddess of energy invoked on the peripheries of the three circles which form the exterior boundaries of the cushion, and which

should be imagined, as made of the essence of the sun and the moon respectively, and of the principles of the sex, non action, beatitude, rage, etc, as follows —Om, obeisance to Vimala Om, obeisance to Utkarshini Om, obeisance to the principle of pure knowledge Om, obeisance to the principle of action, and Om, obeisance to the principle of Yoga, etc (9—12)

Then having worshipped the Yogapitha, described above, he should invoke the presence of the deity in the psychic lotus-cushion located in his heart, and offer to him, in succession, the five essential articles of worship, such as the water, etc for washing his feet, the Argha offering, the Achamaniyas, a piece of saffron-tinted cloth, and ornaments The principal (Mula) Mantra, should be once repeated before offering each of the abovesaid articles, and the four different manifestations of the god, such as Vasudeva, etc, should be worshipped at the four cardinal petals of the lotus-shaped diagram, while the divinities, such as the goddess of wealth, the goddess of learning, the goddess of love, and the goddess of peace, should be worshipped at its angular points Then the weapons and ornaments of the god, such as the conch-shell, the discus, the mace, the lotus flower, the club, the bow, Sharanga, and the garland of wood-flowers, should be worshipped in succession The celestial Garuda, should be worshipped outside the Mandala, the god Vishvaksena in front of the image, while the god Somesha, as well as the regents of the different quarters of the sky, such as Indra, etc, should be worshipped outside the covering of the cushion By worshipping the god Vishnu, in the way above indicated, a man is sure to attain all wished-for objects in his life (13—16)

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CHAPTER CCCIV.

SAID THE GOD OF FIRE —The Mantra, sacred to the the god Shiva, consists of five letters in the original, and runs as, "Obeisance to Shiva," and which is sure to confer the god's own bliss on the votary The man, who worships any of the manifestations of the god, such as Taraka, etc, is sure to be merged in the Supreme Brahma The votary should contemplate the Supreme Brahma, who is the perfect knowledge, and the highest intelligence, as identical with the divine self of the mighty Shiva Bramha and the other gods are but the different manifestations of Shiva The five letters of the Shiva Mantra, have given birth to the five forms of the original cosmic matter The senses proper, and the five proper sensibles have emanated from the essence of those five mystic letters The five vital winds, the five senses of cognition, as well as the five senses of action, are but the reflection of those five letters These letters, as well as the Mantra consisting of eight letters, should be deemed as the prototypes of the supreme Brahma (1—4)

The place of initiation should be washed with a composition of the five substances, that are prepared out of the milk of a cow, and consecrated with the god's own Mantra. Then having taken all the essential articles of worship to the place, the preceptor should practise the rites of Murtinyasa and Anganyasa, and scatter handsful of consecrated rice all over the spot Subsequent to that, he should cook the sacrificial porridge, and divide it into three equal parts The first part should be dedicated to the god, with the second he should perform the Homa ceremony, while the third should be reserved for him and his disciple. Then having rinsed his mouth with water in the orthodox fashion, and evoked the different phases of beatitude in the body of his

disciple, the preceptor should make over to him, a twig of the Kshira tree, to brush his teeth with Then having cleansed his teeth and washed his mouth, he should throw down the twigs on the floor of the sacrificial shed Then the preceptor should tie up the tuft of hair on the crown of his disciple, and exert a psychic preservative influence on him Then the disciple, should lie down on the kusha mattress, spread on the sacrificial platform, with the preceptor Then at dwan, the preceptor should inform him of the omens he had dreamt in the previous night Then the Mandala laid out in the form known as the Sarvatobhadra-Mandalam, should be worshipped, for the realisation of all objects (5—11)

Then having practised the rite of ablution with clay, and consecrated the body with the Shiva-Mantra, the disciple should convert his hand into what is technically known as the Shivatirtha, and bathe by repeating the Aghamarshana (sin-absolving) Mantras After that, he should commence the rite of worship, and sit in the posture known as the Padmasanam, by repeating the principal (Vija) Mantra The rites of Puraka and Kumbhaka, should be practised with repetitions of the same Mantra, and he should merge his whole personality in the soul-light that pervades the upper region of his brain, to the extent of twelve fingers Then having purified his own physical body, already burnt down with the essence of the Agni-Mantra, he should bathe his innerself with the flow of ambrosia that would result from a practice of the abovesaid Pranayama

Then having evoked his true divine self within his body, the preceptor should practise the rite of Anganyasa with the component letters of the Vija-Mantra, which are possessed of black, white, golden, red, and yellow colours respectively. Then having performed the rites of Murtinyasa and Pithanyasa as before, he should practise the rite of Nyasa in honour of the goddesses of energy presiding over the

different petals of the psychic lotus cushion spread in his heart for receiving the imaged divinity as follows —"Om, obeisance to the goddess Vama, seated on the eastern petal of the lotus of the heart Om, obeisance to the goddess Jestha seated on the southern petal Om, obeisance to the goddess Kali seated on the south western petal Om, obeisance to the goddess Kalavikarini seated on the western petal Om, obeisance to the goddess Valavikarini seated on the north-western petal Om, obeisance to Valapramathini seated on the northern petal Om, obeisance to Sarva-Bhutadamani seated on the north-eastern petal, and Om, obeisance to the goddess Manonmayee seated at its centre" Then the goddesses of light such as Shveta, Rakta, Sita, Pita, Shyama, Vanhimbha, Krishna and Aruna, should be worshipped in succession (12—22)

Then having brought the image of the evoked divinity out of the psychic lotus in the heart, the exterior lines of which are formed of the essence of the sun and the moon, etc, the preceptor, should contemplate it as placed on the external mystic diagram, laid out on the ground Then he should practise the rite of Murtinyasa on the petals of the lotus as follows —" Om, obeisance to Tatpurusha, who is of a white complexion Om, obeisance to Aghora, who is possessed of eight hands and a black complexion Om, obeisance to the four-faced and four-handed deity, and Om, obeisance to Sadyojata at the west, etc" Then the different manifestations of the god, such as Vamadeva, Strivilashi, Panchasya, Ishana, Ananta, and Sukshma, etc, should be worshipped in succession Similarly the gods, such as Siddheshvara, Ekanetra, etc, should be worshipped in the east, while the gods such as Ekarudra, Trinetra, Shrikantha, and Shikhandi, as well as the regents of the cushion, such as Shveta, Pita, Sita, Rakta, Dhumra, etc, should be worshipped at its angular points (27—28)

Then the four hands of the god, together with the trident,

the thunderbolt, the bow, and his four faces, and the manifestations, such as Umesha, Chandesha, Nandi, Isha, Mahakala, Ganeshvara, the bull, Bhringi, Skanda, etc, should be also worshipped Then the thunderbolt, the spear, the club, the sword, the noose, the banner, the trident, and the discus, should be worshipped, after having worshipped the god in the east (29—31)

Then the disciple, duly fasting and consecrated, should be told to take nothing but Panchagvya that day Then having rinsed his face, the preceptor should look steadfast at the eyes of his disciple, and cause it to be tied up (fastened) with the essence of the Netra-Mantra Then having entered the disciple through the gate of the sacrificial shed, he should cause him to occupy a Darbha-seat on his right hand side, previously purified Then having evoked the different principles of ether, etc, and the entire phases of beatitude in the innerself of the disciple, he should cause them to be merged in the principle of the Supreme Bramha, subsequently evoked therein by an act of Nyasa Then he should cause the disciple to circumbulate the sacrificial shed Then having entered him again through the western door of the Mandala, he should cause him to throw handsful of flowers on the ground The spiritual name of the disciple should commence with the first letter of the name of the thing, the first flower would fall upon (32—36)

Then having lighted the fire in the sscrificial fire-pit provided with a rim and an aperture for outflow, and excavated beside the sacrificial ground, the preceptor should consecrate it with the Shiva-Mantras, and worship it conjointly with his disciple Then having again evoked the above said principles in the order of their previous merging, he should cause them to permeate the blended palms of his disciple, on which he should spread the blades of consecrated Kusha-grass Then he should cause libations of clarified butter to be poured on the sacred fire, a hundred times in

in honour of the principles of Earth, etc, by repeating the Hrid-Mantras Then having again performed the Homa with a repetition of the ether-Vija, he should close the ceremony with the final libations consecrated with the Astra-Mantra, and which are known as the Homas of expiation Then having worshipped the water-pitcher stowed at the centre of the sacrificial shed, he should cause the disciple to be bathed with its contents, and dictate the rules of conduct to be observed by the latter Then the preceptor should worship his own Guru with offerings of gold, etc Thus the rite of spiritual initiation, known as the Panchakshari Diksha, should be performed The procedure laid down above, would hold good in cases of initiation, where the tutelary gods would be Vishnu, etc, (37—41)

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CHAPTER CCCV

SAID THE GOD OF FIRE —A man, by reciting the following fifty names of Vishnu, would attain greater merit than by repeating the Mantras held sacred to that divinity These names recited at holy pools and sanctuaries, prove eight times more meritorious The Pundarikaksha (lotus-eyed) manifestation of the god, should be contemplated at the holy shrine of Pushkara, the Gadadhara (club-wielding) manifestation at Gaya, the Raghava manifestation on the summit of the mount Chitrakuta, the Daityasudana (demon destroyer) manifestation at Prabhasa, the Jaya (the victor) manifestation at Jayanti, the Jayanta manifestation at the holy city of Hastinapura, the Varaha (boar) manifestation at Bardhamana, the Chakrapani (the discus wielding) manifestation in Cashmere, the Janardana (the slayer of Jana) manifestation at

Kuvjabhra, the Keshava (who lies on the water of first cause) manifestation at Mathura, the Hrishikesha manifestation at Kuvjabhraka, the Jatadhara (the one with the clotted hairs) manifestation at the spot where the Ganges empties herself into the sea, the Mahayoga manifestation in the village of Shalagrama, the god Hari on the holy mount of Govardhana, the Chaturvahu (four-armed) manifestation at Pindaraka, and Shankhi (wielder of a conch-shell) manifestation at Shankhadvara (1—5)

Similarly, a man should recite the name of the dwarf manifestation while staying within the holy precincts of Kurukshetra, contemplate the Trivikrama manifestation on the banks of the Yamuna, the Vishveshvara manifestation on the banks of the Shona, and the Kapila incarnation of the god at the shores of the Eastern sea Likewise, a man should recite the name of Vishnu at the shore of the great ocean, as well as at the estuary of the Ganges The Vanamala (the god with the garland of wild flowers) manifestation of the god, should be meditated upon in the country of Kishkindhya, the Deva at Raivataka, the Mahayoga manifestation at Benares, and the Ripunjaya (the victor of enemies) manifestation at Viroja, the Ajita (invincible) manifestation at Vishakayupa, and the Lokabhavana manifestation at Nepal In the same way, a man should contemplate the god Krishna at Dvaraka, the god Madhusudana at Mandara, the god Ripuhara (killer of enemies) at Lokakula, and the god Hari at Shalagram The Purusha is the deity which should be meditated upon at the holy shrine of Purusha Vata One should contemplate the god Jagatprabhu (lord of the universe) at Vimala the god Ananta (Infinite) in the forest of Saindhava, the god Sharngadhari (the wielder of a bow) in the forest of Dandaka, the god Shouri at the shore of the whirlpool known as the Utpalavartaka, the god Shriya-pati (the husband of the goddess Lakshmi) at the banks of the Nermada, the god Damodara

on the summit of the holy Raivataka, the god Jalashayin at Nandaka, the god Gopishvara (the lord of the milk maids) at the shore of the Sindhvabdhi, the god Achyuta on the top of the holy hill Mahendra, the god of the gods on the peak of the mount Sajhya, and the god Vaikuntha in the forest of Madhava (several editions read Magadha (6—12)

The all-sin-expiating epithet of the god should be recited on the summits of the Vindhaya mountains, the Purushottama epithet in the country of Orissa, while the universal soul should be deemed as running through the hearts of all The man who recites, in an earnest spirit, the epithets enumerated above, would be able to enjoy all comforts in this life and to attain salvation in the next Wherever there is a Vatatree, the Fire-god should be deemed as lying inherent therein The god Shiva should be deemed as present in all walled quadrangles, the Rama manifestation of Vishnu as presiding over all hill tops, while the god Madhusudana (the slayer of the demon Madhu) as pervading the whole universe A man by meditating on Nara manifestation on earth, and on the god Garudadhvaja in heaven, and on the god Vasudeva at all places, is sure to be blest with all earthly possessions, and salvation after death A man by repeating the abovesaid epithets of Vishnu, become entitled to all bliss Acts of Shraddha, gifts, or of mental repetition of a Mantra, become a million times more meritorious, if practised and performed at the holy shrines and sanctuaries mentioned above A man, by departing this life in any of the above said places, is sure to be merged in the essence of the Supreme Bramha The man, who personally repeats these epithets, or hears them repeated by others, becomes pure in spirit, and ascends heaven after death (13—17).

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CHAPTER CCCVI

SAID THE GOD OF FIRE —Hear me discourse on the Mantras, which are to be made use of in incantations, which are practised either for stupefying the faculties of one's adversaries, or for the purpose of creating dissensions between a hitherto fondly attached couple, or with a view to bring out one's death, or in order to drive a man distracted and crazed from his own hearth and home, or for the object of bringing disease upon one's enemy, as well as on those that can set them at nought (1)

"Om obeisance to the god Rudra, dancing in a frantic rage Stupefy and stupefy the senses of such and such a person Make him quit his hearth and home, and roam about as an aimless vagrant Threaten him and threaten him Hurl and hurl him aloft with thy fierce energy Hrum Fut Tha Tha"

The above Mantra repeated by a man at midnight in a cremation ground, followed by three hundred thousand oblations of Dhurta twigs, soaked in clarified butter and poured on the blazing fire of a burning funeral pile, tends to drive a person crazy from his home, against whom such an incantation is practised An image of the enemy, should be made of the clay known as the Hemagairika, which should be pricked along the throat, or the heart, with a needle, charmed with the abovesaid Mantra, whereby his death would be the result A philter composed of the ashes of a cremation ground, powered Brahmadandi, Markati, and Kharavala, charmed with the above Mantra, and strewn over the head, or over the housetop of one's enemy, would send him distracted and mad (2—4)

The rite of Nyasa should be practised with the Vijas, known as the Bhrigu, the ether, the fire, the Bhrigu, the fire, and the Varuna Vijas, in the following way —"Hrung,

The libations should consist of clarified butter made out of cow's milk, and of sacrificial porridge containing the twigs of an Apamarga plant, sun-dried rice, sesamum, and mustard, and should be poured on the sacrificial fire to the number of thousand and eight The preceptor should then again pour into the pitcher the remnants of the offerings in due order, and locate therein the energies of the gods, such as Vishnu, etc, by an act of psychic attraction

"Obeisance to the deities who attend upon the god Vishnu, and who are the givers of all and universal peace Accept these offerings Obeisance to the goddess of peace" The final oblation should be consecrated with the abovesaid Mantra, and cast with the remnant of the abovesaid water of libation (10—14)

The Homa ceremony, should be performed at the four cardinal points of the mystic diagram with jets of Panchagavya, poured on the fire with the branches of a Palasha or a Kshira tree, previously kept immersed in pitchers containing the same substance The Brahmanas who would officiate at the ceremony, should be rewarded with satisfactory remunerations, and both these Homas should be deemed as very effective neutralisers of spells and incantations The Homa should be performed with the bunches of Durva grass, where the ceremony would be undertaken for increasing the duration of one's life The oblations of lotus flowers, should be cast in the sacrificial fire, for the increase of one's possessions, while the Homa should be performed with the twigs of an Oudumvara tree for the birth of a son The libations should be poured on the fire in a cattle house, where the general increase and multiplication of the horned species would be desired, while in Homas performed for the expansion of one's intellect, the twigs of all sorts of trees, should be used for casting the libations (15—17)

"Om, Kshoum, obeisance to the god Narasinha, burning with his own scorching effulgence, and whose eyes pour

forth torrents of living fire, matched only by the glow of his burning diabolical teeth Obeisance to the destroyer of all demons, to the slayer of all ghosts, to the destroyer of all sorts of fever Burn and burn, cook and cook, preserve and preserve Hrung-Fut "

The above Mantra, sacred to the god Narasimha, should be deemed as the remover of all distempers The above Mantra, duly repeated, tends to set at naught all sorts of spells and charms and the evil influences of malignant planets, as well as the causes which give birth to epidemics or pestilential diseases By rubbing over the body the marrow of a frog, consecrated with the above Mantra, one is sure to walk unscathed through fire (18)



CHAPTER CCCVII



SAID THE GOD OF FIRE —Now I shall narrate to you the Mantra, or the means by which the three worlds can be enchanted, and a due repetition of which leads to the attainment of the fourfold bliss (Chaturvarga)

"Om, Hreem, Shreem, Hreem, Hrum Om, obeisance O thou, who art the best of beings, the prototype of the grandest subjectivity, and in whom the goddess of beauty and plenty (Lakshmi) has her abode, O thou, who dost agitate the whole universe and openest the hearts of all maidens, and dost intoxicate the inmates of the three worlds with the wine of love, dost thou heaten and heaten, agitate and agitate, attract and attract, rend asunder and rend asunder the hearts of the gods, mortals, and the fair maids of the universe. O kill and kill, stupefy and stupefy their senses,

illumine their hearts with the light of love and screw up their desires to the highest pitch O thou the most bountiful giver of all good fortunes, the granter of all boons, kill and kill such and such a person with thy mace, sword and discus, hit him with all thy arrows, whril and whril him round with thy dreadful nooze, strike and strike with thy spear Come, O come, why dost thou tarry? Dost thou bide the time, till I attain my success with this incantation? Hrung, Fut, Obeisance"

The rite of Nyasa in connexion with the Mantra, should be practised as follows —"Om, O thou the best of men, the maddener of the three worlds Hrung, Fut, Obesiance to thee, located in my heart Dost thou attract and attract, O thou god of matchless prowess Hrung, Fut and obesiance to thee who art to me as a weapon O thou lord of the three worlds, strike and strike, cleave and cleave the mind of all, and bring them under my absolute control, Hrung, Fut, (obeisance) to thee who dost permeate my eyes O thou charmer of the three worlds, O thou Hrishikesha, O thou, the matchles spirit, O thou who attractest the hearts of all women Come and come, O god, I make obeisance to thee The rites of Anganyasa, etc, should be practised like the one described in connexion with the principal Mantra ennumerated above" (1)

Then having repeated it a five hundred times, and practised, a thousand times, the rite of Abhisheka in connexion therewith, the preceptor should prepare the sacrificial porridge on the fire kindled in the sacred firepit, and pour on it a hundred libations, consisting of clarified cow butter Libations consisting of curd, clarified butter, thickened milk, sacrificial porridge and milk, should be separately poured on the sacred fire Twelve libations should be cast into the fire, by repeating the principal Mantra, and a thousand such, after that, containing sesamum and sun-dried rice Subsequent to that, oblations composed of barley, the three

sweets, fruits and flowers, should be cast into the fire by way of completing the ceremony (2—4)

The votary should take himself the residue of the sacrificial porridge, poured on the fire in the course of the Homa The preceptor and the Brahmanas should be feasted and made happy with remunerations, whereby the incantation would take effect Then having bathed and rinsed his mouth in the orthodox fashion, the votary should observe a vow of silence, enter the chamber of sacrifice, sit with crossed legs in the posture known as the Padmasanam, and then practise the rite of Bhutashuddhi (purification of the material principles of the body) The celestial discus, Sudarshanam, should be contemplated as guarding the different quarters of the sky, and, as such, barring the intrusions of the interrupting ghosts and malignant spirits on the sacred precincts of the chamber of sacrifice Then the rite of Nyasa should be practised as follows —The votary should contemplate the Vija Mantra Ram, which burns with a fierce dusky glare, as located in the region of his umbilicus, by which his body would be absolved of all sins and impieties Similarly, the Vija-Mantra Ram, should be imagined as located in the lotus of the heart (solar pelxus), and as darting rays of fire in all directions, and consuming the impious principles of the body The ambrosia shed down from the lotus of the brain, should be contemplated as dropping down by the way of the mystic nerve Sushumna, and permeating the whole body

Thus having purified the body, the votary should practise the rite of Pranyam described before, by thrice repeating the Mula Mantra Then having brought down the psychic energy from the effulgent mystic ganglion of the brain, and located it in the different parts of his body as the arms, the neck, the heart, the sides, in short, all through his body, the votary should meditate upon the universal soul, by repeating the Pranava-Mantra, as follows —

"We know the charmer of the three worlds, let our mind

meditate on his divine self, may Vishnu lead our minds to dwell on that" (5—11).

Then having finished the soul-worship, the votary should sprinkle water on the vessels of divine service, and the articles to be used in its course. After that, the soul should be drawn out by an act of psychic abstraction, and he should place and formally worship it on the sand-cushion, spread out on the ground The Pitha or the cushion of the god, consisting of the contrary principles of virtue and vice, etc, should be imagined as grown over by a gigantic lotus flower, on which the god manifest in the shape of a youth of beautiful form, and glowing with the gladsome light of youth and beauty, with large red-striped eyes rolling with the intoxication of love and desire, and smiling with the smiling flowers of the heaven that had been threaded into a garland that dangles over his celestial garments, dipped in the yellow haze of an autumn morning, should be imagined as seated and attended upon by his divine companions The god should be imagined as effulgent like the combined lustre of a thousand suns, extremely beautiful, compassionate towards all, wielding the five specific darts of cupid in his two or four hands, and surrounded on all sides by a bevy of celestial beauties, with his eyes rivetted on the fair face of his beloved Lakshmi (12—16)

The specific weapons of the god, such as the discus, the conchshell, the bow, the sword, the spear, the Mushula, the club, and the noose, should be worshipped The goddess Lakshmi, should be imagined as seated on the left thigh of the god, and entwining her hands round his neck, and holding a full-blown lotus flower in her hand and clinging close to the bosom of her beloved husband with her full developed breast, and bedecked with the diamond Kousthubha The ring like curls, known as the Shrivatsa, should be worshipped conjointly with the god Hari, clad in yellow garments, wear-

ing a garland of wild flowers, and wielding in his hands a conchshell, a discus, etc

"Oum, O thou Sudurshana, O thou king of all the quoits, O thou who art the dread to the evil doers, cleave and cleave, cut and cut, rend asunder and rend asunder the mighty incantations practised by others Devour and devour them Eat and eat them up, curse and curse them Hrung Fut, obeisance to Jalachara O thou, keen-edged sword, cut and cut I make obeisance to the great sword Hung-Fut (obeisance) to the bow Sharanga, stretched with its arrow Hung-Fut"

" We contemplate the nature of the concourse of physical forces We meditate on the principle of the fourfold attributes May the supreme Bramha lead our mind to dwell on the same"

" O Samvartaka, come neighing in thunder, reverse the order of Nature, make her stand aghast, and recoil on her visible material self, Hrung-Fut I make obeisance to thee O thou Mace, bind and bind, attract and attract I have subdued thee with the potency of the Hrung-Vija, cut and cleave with the spear, as thou art under my control by the agency of the same Mantra The weapons imagined as wielded by the god in his four arms, should be worshipped with the abovesaid Mantras, respectively held sacred to them" (17—19)

" Am, obeisance to the king of birds (Hrum-Fut)"

The celestial bird, Tarksha who carries the god on his shoulders, as well as the Anga Devatas, should be worshipped with the abovesaid Mantra in the different petals of the mystic lotus The goddesses of energy, such as Pita. Lakshmi, Sarasvati, Rati, Priti, Jaya, Sita, Kirti, Kanti, Shyama, Tusti, Pusti, Smarodita, as well as the Lokapalas (the regents of the different worlds), should be worshipped in the mystic diagram, specifically held sacred to the god, in which the Tarkshas should be imagined as

blowing chowries unto that divinity A worship of Vishnu, made as above indicated, should be performed for the perfect fruition of the charm The Mantra, running as "Om Shrim, Krim, Hreem, Hum obeisance to Vishnu, who is the charmer of the three worlds," should be mentally repeated after the worship, and the rites of subsequent Homa and Abhisheka, should be performed with the same Mantra A man, by worshipping the god, as above indicated, becomes entitled to all sorts of bliss The goddess of charm should be propitiated, every day, with libations of water and offerings of flower, till the spell would take effect, and by repeating the abovesaid Mantra The abovesaid Vija-Mantra, should be repeated three hundred thousand times, and a hundred thousand libations of clarified butter containing the twigs of a Vilva tree, should be poured on the fire by repeating the same Libations containing rice, fruits, perfumes, or the blades of Durva grass poured on the fire, as in the one described in the preceding line, would increase the duration of the life of the votary, as similar rites of Homas and Abhishekas are always crowned with the fulfilment of one's desires

"Om obeisance to the boar manifestation of Vishnu, the lord of the regions of Bhu, Bhuba Sva, etc Grant me the universal sovereignty as my heart desires I make obeisance to thee" A man, by repeating ten thousand times, every day, the abovesaid Mantra, is sure to be crowned as the king of his country (20—26)

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CHAPTER CCCVIII

SAID THE GOD OF FIRE —The Vija-Mantra, Shreem, is sacred to the goddess of fortune, and grants to its repeater

all success in life The Mantra runs as "I make obeisance to the great goddess of beauty, the goddess of complete victory and success, and to the deity who is effulgent as the flash of lightning" The rite of Anganyas, which consists of nine Mantras in the present case, should be practised in its entirety, while any of the said Mantras should be repeated" The Mantra runs as —"Obeisance to the goddess Shree, who is the goddess of victory Bind and bind down (my enemies), O thou possessed of mighty prowess I make obeisance to thee, Hrung O thou possessed of an enormous body and who dost wield a lotus flower in thy hand, Hrung-Fut, I make obeisance to thee O thou goddess of beauty and wealth, Fut (obeisance) to the goddess Shree Obeisance to Shree, and Fut to the principle of splendour which she represents Obeisance to Shree and to the grantor of beauty, Svaha, Shree, Fut" (1)

The above Mantra should be counted a hundred thousand, or three hundred thousand times on a rosary of Aksha or lotus-seeds, whereby the repeater would grow richer every day The goddess Shree should be worshipped with the abovesaid Mantra, either in a temple dedicated to Vishnu, or in one consecrated with the presence of her own image, by which the possessions of the worshipper would grow more and more every day A person, wishing to subjugate the mind of the sovereign of his country, or an all-round improvement of his social status, should pour on the sacrificial fire kindled with the twigs of a Catechu tree, a huudred thousand libations of clarified butter containing grains of sun dried rice The rite of Abhisheka performed with the washings of Mustard seeds, and a repetition of the abovesaid Mantra, would neutralise the baneful influences of all malignant planets and harmful incantations A hundred thousand twigs of a Vilva tree soaked in clarified butter, and poured on the sacred fire by repeating the same Mantra, would give a better turn to one's fortune (2—5)

Then the votary should imagine that an open hall of rectangular structure, had been erected in the region of his heart, with a door or an opening on each of its four sides The goddesses of energy, such as Valaka, Vamana, and Shyama, etc, should be imagined as guarding the eastern entrance of the hall, and dancing with uplifted hands, carrying in them the festoons of white lotus flowers The goddess Vanamalini should be imagined as possessed of a snow-white complexion and as carrying red lotus flowers in her hands, and dancing in same posture at the door at the south The goddess Vibhishika, should be contemplated as possessed of a green complexion and carrying white lotus flowers in her hands, and dancing in the same posture at the door at the west Lastly the goddess Shankari, should be contemplated as guarding the door at the north, in the manner similar to what has been described in the case of her sister goddesses. A mystic lotus of eight petals, should be imagined as to have sprung from the centre of that hall, and the different manifestations of Vishnu, such as Vasudeva, Sankarshana, Pradyumna, and Aniruddha, should be contemplated as wielding the conch shell, the discus, the mace and the lotus-flowers in their hands, and as seated on the four petals of the lotus respectively pointing towards the four cardinal points of the sky The celestial elephants, who guard the eight apertures of the heaven, such as Anjana, Kashmira, Surasa, Kshira, and Kuruntaka etc, should be contemplated as carrying golden pitchers with their trunks, and blocking the regions of heaven with their massive silver frames (6—11)

The goddess Shree, should be contemplated as seated on the bed of polens of the lotus, and as possessed of a golden complexion and four arms, the two right and the two left being imagined as bent in the attitude of encouragement and benediction. The goddess, should be further contemplated, as clad in a while garment of an extremely white texture, and scented with lotus flowers.

The man, who worships the goddess and her companion divinities, becomes possessed of all good things in this life The votary should never put on his head, such flowers, etc, as the lotus, the Drona, and the leaves of a Vilva tree. Further he should recite the vedic verses known as the Shri-shuktas from the eighth or the twelfth day of a lunar month, taking nothing but the sacred Payasha during the entire period of recitation The god, should be worshipped with the rites of invocation and farewell, and libations consisting of the twigs of a Vilva tree and lotus flowers, and Payasha, should be separately poured on the fire in honour of the goddess (12—16)

The Mantra known as the Durga-Hridaya, runs as follows —"Om, Hreem, to thee, O goddess, who hast slain the great buffalo-demon in a single combat, Tha, Tha, to thee, who art his sworn enemy O thou, the enemy of the buffalo-demon, disperse and disperse (Hung-Fut Tha, Tha,) the buffalo-demon, over-power and overwhelm him with ruin Hung, kill and kill the buffalo, Hung, O thou goddess who hast slain the buffalo, Fut" The goddess should be worshipped by repeating the abovesaid Mantras, as well as those which are known as the Sangas, after having performed the rite of cushion worship Om Hreem, obeisance to thee, O Durga, who art the protectress of the three worlds. Obeisance to Durga Then the rites of worship should be performed on the different petals of the mystic diagram as follows —Obeisance to Varavarni, obeisance to Arya Obeisance to Kanakaprabha, obeisance to Krittika, obeisance to Abhayaprada "Obeisance to Kanyaka, and obeisance to Krittika Obeisance to the goddess who removes all causes of fear, obeisance to Kanyaka, and obeisance to Sarupa" These divinities should be worshipped on the petals of the mystic lotus, and by repeating the Vijas, which are respectively held sacred to them The weapons of the goddess, should be worshipped, as obeisance to the discus, obeisance

to the conch-shell, obeisance to the mace, obeisance to the sword, obeisance to the bow, and obeisance to the arrow The goddess Durga, who is the greatest of all peace-making divinities, should be worshipped on the eighth day of the increase of the moon's phase A worship of the goddess Durga, leads to victory, and increases the duration of the life of the worshipper, and makes him a favourite with his master (17—19)

A rite of Homa performed with the Susaddhya-Mantra sacred to the god Ishana, and with libations of clarified butter containing sesamum, should be deemed as the best of charms Similarly, the rites of Homa performed in connection with the abovesaid worship, and with oblations of lotus-flowers poured on the fire, are sure to lead the performer to victory and fame, while those performed with the oblations of Palasha twigs, or the bunches of Durva grass, should be deemed as the peace-givers, and the fulfillers of all desires The Homa in connection with the above worship, and in course of which oblations of crow's wings are poured on the fire, is sure to bring death and confusion to the person against whom it should be practised A repetion of the Mantra, running as,—" Om obeisance (Svaha) to the goddess Durga, to the goddess Durga who is the protectress of all creatures," should be deemed as a safeguard against all sorts of incantations and the evil effects of malignant planets The goddess, should be contemplated as possessed of a bluish complexion and four arms, respectively wielding in them a conch-shell, a discus, a lotus, a spear, a sword, and a trident, and looking fierce and dreadful in a fit of bursting rage The above manifestation of the goddess, should be worshipped before commencing a battle, together with her swords and other engines of warfare, by which the votary is sure to be crowned with victory (20—23)

" Om Obeisance to the goddess Jvala-Malini (glowing with

the tongues of living fire) who is surrounded by a pack of jackals and vultures, etc Obeisance and obeisance (Tha, Tha) to the protectress" The above Mantra, should be repeated before marching out in a battle, by which the votary would return victorious and laden with glory (24).



CHAPTER CCCIX.

SAID THE GOD OF FIRE —Now I shall describe the mode of worshipping the goddess Tvarita, who grants to her votary, the enjoyment of earthly comforts and salvation after death.

"Om obeisance to the divine energy which pervades all receptacles (Adhara-Shakti) Om Hrum, Púm, Pum, obeisance to the great lion. Om, obeisance to the lotus flowers. Om, Hreem, Hrum, Khecha, Cheksha, Hrum, Kshaim Hrum Fut, obeisance to the goddess Tvarita, Khecha, obeisance to the heart Chechha, obeisance to the head, Cheksha, obeisance to the tuft of hair on the crown, Kshapustri, obeisance to the energy of the Mantra that protects me as an armour Hrum, Hrum, obeisance to the eyes Hrum, Kshaim obeisance to the Astra (weapon)

The Gayatri Mantra which is specifically sacred to the goddess runs as follows —

"Om, we know the Tvarita Vidya, let us meditate on the Turna Vidya May the goddess lead our mind to dwell on the same" Obeisance to Shripranita, obeisance to Hrungkara, Om, Khi Cha, obeisance to the heart Obeisance to the goddess Khechari · Om, obeisance to Chanda, obeisance to Chhedini, obeisance to Kshepani, obeisance to Stri and

Hrungkari, obeisance to the goddess of compassion, obeisance to the goddess of success, obeisance to the goddess of victory, obeisance to Kinkara Protect and protect me. Om, stay here and be steadfast as commanded by the goddess Tvarita Obeisance The goddesses who preside over the present form of incantation, are known as Totala, Tvarita, Turna, etc, (1)

Then the votary should contemplate the component letters of the Mantra, as located in the regions of his head, eyebrows, neck, heart, navel, arms, thighs, knee-joints, and legs by an act of Nyasa

The goddess should be contemplated as possessed of a golden complexion, and dressed as a huntress of the mountainous regions She should be contemplated as clad in a garment of leaves tied round her waist, with a crown of peacok's feathers set on her graceful head She should be further contemplated as seated on a throne, shaded over by an umbrella of peacock's plumes, and wearing a garland of wild flowers The bracelets and anklets of the goddess, should be imagined as made of snakes Having thus contemplated the presence of the goddess, the votary should repeat, a million times, the Mantra held sacred to her The god Isha became a hunter in ancient time, and so his goddess used to dress herself in the guise of a huntress The man who worships, or meditates upon the divine huntress, or repeats the Mantra specifically held sacred to her, is sure to be successful in all his undertakings Such a worship is calculated as an active counteracting agent in all cases of poisoning or snakebite, etc, (2—7)

A lotus shaped diagram, containing eight petals, should be inscribed in a square delineated on the ground, each side of which would contain a door or an aperture The Vija, Hrung, should be written on each of the eight petals, while the Vija, Hring, should be written on the centre. Then the rite

of Sadanga worship, should be performed on the petals, commencing from the one at the east, and by repeating the Mantras, such as obeisance to the Gayatri and the heart, and so on The goddess Fatkari, wielding a bow and an arrow in her hands, should be worshipped outside the gate of the Yantra, the goddesses Jaya and Vijaya, should be worshipped at the gates, while the Kinkaras, each wielding a club, etc, should be worshipped outside the border line of the mystic diagram

Libations should be poured on the fire kindled in a fire-pit, shaped like the female organ of generation Oblations of Arjuna twigs, should be cast into the fire, where the rite would be undertaken for the gain of gold, while the rite of Homa should be performed with oblations of wheat, or rice, where a general bettering of one's health and complexion, would be desired Oblations composed of barley, rice and sesamum, and poured on the fire, as above indicated, should be deemed as the grantors of all success Oblations consisting of Aksha seeds, or libations of blue vitrol, would bring about the destruction of one's enemy Similarly the twigs of a Shalmali tree, used as oblations in a Homa of the above sort, would cut the thread of life of one's adversary Oblations of Jamvu fruits would be crowned by the attainment of wealth and rice, while oblations of blue lotus flowers would establish a perpetual peace in one's household Oblations of red lotus flowers, would be rewarded with a general amelioration of one's health and fortune Oblations of Kunda flowers would be rewarded with the elevation of one's status in life (8—13)

Similarly, oblations of Jessamine flowers should be deemed as powerful agents in creating unrest and discord in a household, while oblations of Kumuda flowers, would win for one the affections of his community Oblations of Ashoka flowers would be rewarded with the birth of a son, while oblations of Patala flowers would win for the votary the

hands of a fair maiden Oblations of mango fruits, would increase the duration of the life of the votary Oblations of sesamum seeds, would give a better turn to one's fortune, while oblations of Bael and Champaka, would be followed by a blessing of increased wealth and beauty Oblations of Madhuka flowers, would be rewarded with the realisation of one's desires, while by oblations of Bael fruits the votary would become an omniscient being By repeating three hundred thousand times the abovesaid Mantra, or by pouring three hundred thousand libations on the fire with same Mantra, or by simply meditating on its symbolised principle, a man may attain to all his objects The worship, should be conducted on the Mandala, and twenty-five libations should be poured on the fire, by repeating the Gayatri, by way of completing the ceremony Three hundred libations of clarified butter should be poured on the fire, by repeating the principal Mantra The rite of initiation should be conducted with the Pallava Mantras The votary should take Panchagavya before the worship, and live on the sacrificial porridge during the day of ceremony (14—17)

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CHAPTER CCCX

SAID THE GOD OF FIRE —Now I shall narrate to you the process of worshipping the goddess Tvarita, by which a man is enabled to enjoy all the comforts which this life may possibly offer to an individual, and to attain to salvation after death The image of the goddess, should be delineated with the specific dusts on the ground, inside a mystic diagram of the Vajra class The diagram, should be embellished with corridors, and gates

The goddess, should be contemplated as possessed of eighteen hands, with her left knee-joint bent double and placed on the back of a lion, while the right one should be imagined as placed on the divine cushion The goddess, should be further contemplated as embellished with the ornaments of snake The nine right hands of the goddess, should be imagined as respectively armed with a thunderbolt, with a hollow vessel (Kunda), with a sword, with a discus, with a club, with a trident, with an arrow, and with a spear, the last being imagined as bent in the attitude of benediction The nine left hands of the goddess, should be contemplated as armed with a bow, with a noose, with an arrow, with a bell, with a conch-shell, with a spear, and with a thunder-bolt, respectively, the index finger of the fifth hand being imagined as held straight and pointed, and the eighth hand being contemplated as bent in the attitude of benediction (1—5)

Having worshipped the goddess, manifest in the shape as described above, a man should be able to kill his enemies and to win a kingdom at ease Such a worship, invariably grants longevity to the worshipper, who becomes possessed of supernatural powers, and performs miracles in testimony of his superhuman attainments Such a man is invincible in the seven nether regions, such as the Tala, etc, and reigns supreme and is almighty in the world like the fire, that would consume the universe on the day of the millenium (6—7)

Now I shall describe the mode of stringing together the Mantras that are held sacred to the goddess, and which consists in a process of elimination and coupling First the vowel letters of the alphabet should be written on the ground, and then the palatal consonants such as the Ka Vargas The third letter in the order of arrangement, should be those which belong to the group known as the labio-palatal The fourth letter should be a dento-palatal one,

while the fifth should be a Dento-labial The sixth Vija in the order of enumeration, should consist of eight letters The letters of the seventh should belong to the group of Misra Varnas, arranged in the way technically known as the Sampata, while those of the eighth Vija should belong to the class, known as the Ushma Varnas The entire Vija Mantra should be then constructed The first Vija should begin with the sixth vowel letter of the Sanskrit alphabet, and end with the one of the Ushma class, coupled with the phonetic symbol of the nasal Chandravindu The second set of the letters (Vijas), should belong to the group of palatals, coupled with the eleven vowel letters of the alphabet The first letters of the second set should consist of letters solely belonging to the labio-palatal sounds, while those of its latter half, should be selected from the same group After that, the letters of the palatal group should be arranged commencing from its very beginning and respectively and successively coupled with the eleven vowel letters After that should be written the second letter of the Ushma group successively coupled with the eleven vowel letters of the alphabet as before, and counted from the latter end of the list The first letters of the next set of Vijas, should consist of two labio-dental sounds, counted from the latter end of the group, its latter part being composed of letters of the Mishra group, counted from its opposite end The letters of the second group, should consist of the letters of the palatal group coupled with the fourth vowel letter of the alphabet, the lattter part of the set being composed of the second letter of the Ushman class coupled with the eleven vowel letters in succession The Mantra, thus composed and so strewn together, should be repeated by appending it to the Pranava Mantra, and by affixing the term Svaha (obeisance) to it, in all acts of pouring libations on the sacrificial fire (8—18)

The rite of Nyasa, in connection with the Mantra, should be performed as follows —Om, Hreem, Hrum, Hrum, Hah (obeisance) to the region of the heart, permeated with the essence of these Mantras Hrum, Hah (obeisance) to the region of the heart, permeated with the energy of the preceding Vijas May the tuft of hair on my crown be permeated with the essence of the Mantra running as Hrum, burn and burn May the energy of the two Kulva Vijas protect my body as a coat of mail May the energy of the Vija Mantra, Hreem, Shreem, Ksham, permeate the region of my eyes, both physical and spiritual Kshoum, Hum, Khoum, Hum fut (obeisance) to the spiritual weapon composed of the essense of these Mantras The rite of Guhya Nyasa in connection with the Mantra, should be performed before the preceding one

I shall presently narrate to you, the Mantras that are to be used in connection with the worship of the goddess Tvarita, as well as those that are known as the Vidyangas The two Hrid Mantras should be imagined as located in the region of the heart, twelve as filling in the region of the head, the Tara-Mantras as premeating the region of the eyes, the fifth and the sixth Vijas of the entire Mantra as premeating the tuft of the hair on the crown, and the seventh and eighth as protecting the body as a coat of mail The name of the goddess which is to be mentioned first in connection with the above Mantra, is Totala, the next divinity, in relation to whom, the next rite should be practised, being the goddess with thunderbolt in her lips (Vajratunda) The latter rite should be performed with the Mantra consisting of the Vijas, and which runs as —Kha, Kha, Hum, obeisance to the goddess Vajratunda Then the rites of the subsequent Nyasa, should be performed as, Kha, Kha, Hum, obeisance to the goddess Indradutika (maiden messenger to the god Indra) Kha, Kha, Hum, obeisance to Khechari, Kha, Kha, Hum, obeisance to Jvalini, Varcha with (obeisance) to the

Shara Vibhishini (the one threatening with a fierce arrow) Kha, Kha (obeisance) to the goddess Shavari, (the divine huntress) Chhe (obeisance) to Chhedini Chhe to Karalini (the dreadful one), Che Kha and Kha to Karali, Shreem to the goddess Shrava Drava-Plavani, Kha Kha to the goddess Duti-Plava Strim to the goddess who has created the eternal time The same Vijas should be contemplated as located in the specific parts of the body as the prototypes of the goddesses known as Dhunani and Vasanavegika Laugh and laugh, O thou goddess Kapila, who art also known by the epithets of Kshepaksha and Dutika Hung to the goddess of energy and light Hung to the goddess who is the wife of Rudra Hung to the goddess Matangi and to the goddess who is the maiden messenger of the goddess Roudri Kha Kha to the sword wielded by the mighty Tvarita, and Fut to the goddess who serves as the maiden envoy to the Supreme Brahma (19—27)

The votary should first imagine his body as fully permeated with the essence of the Hrid-Mantra, and subsequently with that of the one known as the Netra, from the head to the foot, and from the foot to the head He should contemplate the members of his body such as the legs, the knee-joints, the arms, the navel, the heart the throat, the face, and the upper regions of the brain, as permeated with the energy of the principal Vija-Mantra, both along the ingoing and out going currents of vitality Then he should perceive the psychic halo, mellow and effulgent as the rising moon, as coming downwards from the lotus of the brain, and shedding ambrosia and carrying eternal life all through his body The votary should locate the effulgent images of the principal Vija Mantras in the different parts of his body, such as the head, the face, the throat, the heart, the navel, and especially at the tips of his two index-fingers, by an act of psychic abstraction The man, who perceives the moon in his head and the pyschic lotus

situated at the lower part of his trunk, and knows his body as permeated with the essence of the congery of the abovesaid Mantras, knows no death or disease Even the man, who meditates upon the divine self of the goddess as above indicated, or repeats her name, at least, a hundred and eight times, after having practised a rite of Nyasa in the way above enumerated, is rewarded with a similar fate (28—33)

Now I shall describe the different postures of the hand with which the presence of the goddess (Tvarita), is to be invoked before the commencement of the actual worship and which are known as the Pranitas, etc The latter-named Mudra admits of a five-fold division The first sort consists in firstly out-stretching the palms of the two hands, and in then putting them on the head, with the two index-fingers attached thereto, after having bent in two, the two thumbs and the two middle fingers Two such folded palms carried down from the head, and placed on the region of the heart, with the little and middle fingers turned upward, and the index-finger placed beneath the latter, are known as the Savijas The one in which the tip of the thumb is placed beneath, or at the root of the middle finger, is known as the Vedini (piercer) Mudra The palm, folded in the same way, with the only distinction of the two up-lifted little fingers, is known as the Karali, the greatest of all the Mudras, and which should be carried up to the region of the heart, at the time of repeating any particular Mantra. The same Mudra, with the distinction of the two up-turned thumbs, is known as the Vajra, and should be placed on the part of the body, having the same designation The Mudras, known as the Danda (club), the sword, the discus, and the mace, should be made to resemble in shape, the abovesaid weapons in reality The Mudra known as the Trident, is formed by placing the thumb at the roots of the first three fingers, held in an upright position, while the one known as the spear, should be made by lifting up the two

middle fingers only The palm is usually enfolded in twenty-eight different postures or Mudras, such as the arrow, the hand of benediction or encouragement, the bow, the noose, the bell, the weight, the conch-shell, the mace, and the eight sorts of lotus The five Mudras, known as the Mohini, the Mokshini, the Jvalini, the Amritamaya, and the Pranita, should be made use of, in the course of a rite of Homa, or worship (34—43)

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CHAPTER CCCXI



SAID THE GOD OF FIRE —Now I shall describe the rite of initiation, which should be performed with the aid of a mystic diagram, furnished with an image of the divine lion and drawn with the lines, known as the Vajra Rekhas

"Hey, Hey, Ho, O thou, mighty lion, whose teeth are made of the essence of thunderbolt, roar and roar, and disport and disport here, in thy wonted vigour and freedom Obeisance to the cushion of the goddess which rests on the back of the divine lion"

The Yantram, or the diagram, which should be used in the present form of initiation, should be constructed as follows — Four parallel and perpendicular straight lines should be divided into nine chambers, by drawing four parallel straight lines of equal length across them The chambers situated at the four angular points of the quadrilateral figure, thus constructed, should be so destroyed as to convert it into a perfect circle, with the exception of the four chambers occupying the four cardinal points of the figure In the chambers thus destroyed, two lines should be drawn, in each, from the points of intercession to the circumference of the inscribed circle The two middle lines of the original parallel

perpendiculars, should be extended, double their length, beyond the circumference of the circle, and should be bent double in the shape of a shepherd's hook A lotus, containing eight petals, should be drawn in the chamber about the centre of the circle, and its petals should be coloured bright yellow The celestial weapons, such as, the thunderbolt, the sword, etc, should be delineated inside the Yantram, with black dust The interior quadrilateral, should be provided with four doors, one on the outer side of each of the chambers, made by the four intersecting chords of the inscribed circle, and each of them should be adorned with the signs of the thunder bolt The chambers around the central lotus, should be made of equal dimensions, like the four angular apertures, bounded by two lines, drawn from each of the point of intercession to the circumference of the inscribed circle Polens of red colour, should be drawn to mark the centre of the inscribed circle, and even women may be initiated by means of the abovesaid Mandalam A monarch, by worshipping the goddess on the abovesaid mystic diagram, is sure to conquer the territories of other crowned heads, or to recover the possession of a lost principality (1—8)

O thou twice-born one, the goddess, in the present form of the worship, should be represented, in the mystic diagram, by the Vija Mantra Hrung, illuminated with the sacred Pranava (Om) The goddess, should be worshipped on the petals of the mystic lotus, with the wind and the ether Vijas contained in the entire and original Mantra, sacred to the goddess Similarly, the goddess, should be worshipped on the petals round the centre of the lotus-shaped diagram, once with each of the component Vijas of the Mantra The Vidyangas, should be located in the different petals of the lotus, such as, the Netra-Mantra at its centre and the Astra-Mantras at the petals pointing towards the angular points of the compass The Hutis, situated around the polens of the

lotus, in the order of five on the right, and five on the left, should be worshipped by repeating the Mantras, respectively held sacred to them The regents of the eight quarters of the sky, should be invoked on the periphery of the inner circle, and the Hrum-Mantra, coupled with the fifteen Vijas, should be repeated by respectively prefixing them to the name of each of them The goddess, should be worshipped with flowers and perfumes, both invoked in a cone of pasted rice (Shree), and on the back of the delineated lion (9—14)

Then the whole diagram, should be surrounded by a chain of nine water pitchers, each consecrated by repeating hundrded and eight times the principal Mantra Then having repeated, a thousand and eight times, the abovesaid Mantra, libations, numbering a tenth part thereof, should be poured on the sacrifical fire The rite of Homa, should be performed in a fire pit of the specific shape The sacred fire, should be brought by repeating the Mantra held specifically sacred to the fire-god, while it should be cast into the pit, by repeating the Hrid-Mantra The goddess of energy should be invoked in the tongue of the sacrificial fire, and libations of clarified butter, should be poured on the fire, by way of performing the rites of antinatal and postnatal ceremonies to the new born fire-god Then having poured a hundred libations on the fire, by reciting the Hrid-Mantras, should kindle the sacred fire by repeating the Gujhyanga Mantras The sacred fire should be trans-substantiated into the essence of the divine energy of Shiva, and the final oblations of completing the ceremony, should be poured on the fire, by repeating the Vidyas (Mantras sacred to the goddess) The rite of Homa should be performed with the Mala-Mantras, and a tenth part of the entire libations poured on the fire, should be dedicated to the goddess Then the disciple, should be ushered into the sacrificial shed The rite of Tadana, should be done unto him,

by repeating the Astra-Mantras, and the rite of Gujhyanga-Nyasa, should be performed, as before described Then the component letters of the Mantra of Vidyangas, should be contemplated as located in the different members of the body of the disciple, by an act of Psychic Nyasa The preceptor, should cause the disciple, to scatter flowers, consecrated with the same Mantra, and bring into the sacrifical chamber the reservoir of the sacred fire (15—20)

Subsequent to that, a hundred oblations composed of barley, rice, and sesamum, all soaked in clarified cow butter, should be poured on the sacrificial fire, by repeating the principal (Mula) Mantras By the rite of the first Homa, the disciple, should be supposed to have attained a vegetable existence, a reptile existence by the next one, and then to have been metamorphoised through bird, mammal and human existences in succession, by the performance of each of the subsequent Homas After that, fresh oblations, as above, should be cast into the fire, with a view to help on the soul of the desciple in its progress from the plane of mundane existence, through higher phases of disembodied life, such as those represented by the divine selves of Bramha, Vishnu, etc, to the essence of the god Rudra, the acme of soul bliss, which should be deemed as the outcome of pouring the final oblation on the fire, in connection with the present ceremony The disciple should be supposed to have been initiated, after the pouring down of the first libation on the fire, by which he should be deemed as fully entitled to peep into the higher mysteries

Now hear me discourse on the method, by which a man would be able to work out the salvation of his own soul The votary should carry up his true self (soul) to the mystic nerve ganglion in his brain, which is ever sanctified by the presence of the god Sada Shiva, and merge it in the infinite essence of that divinity Then he should pour a thousand libations of clarified butter on the sacred fire, after having

descended into his wonted animal existence, and for the obliteration of all active impulses of his mind, whether good or bad Then the final libations should be cast into the sacrificial fire, by which the votary would be fully initiated into the mysteries of Yoga The influences of virtue and vice, fail to affect his state of continuance in this soul-life, and the votary (who has) thus attained his salvation can never descend within the zone of the momentum of mundane life As water poured into a larger mass of that element loses all traits of distinction, so the votary, once merged in the essence of the Supreme Brahma, becomes one in spirit and principle with the latter (21—25)

The rite of Abhisheka should be performed by emptying the content of a similarly consecrated sacrificial pitcher, whereby he would be able to acquire a kingdom, and to conquer all opponents and oppositions in life The different manifestations of the goddess, such as Kumari, Vaishnavi, Brahmani, etc, should be worshipped, and the priests and preceptors officiating at the ceremony, should be propitiated with their sacredotal fees The worship should be conducted once each day, and the Mantra, sacred to the goddess, should be repeated a thousand times, at least, on each such occasion The goddess should be propitiated by pouring libations of clarified butter and containing seeds of sesamum, on the fire whereby she would confer wealth on the votary, and make him the blessed possessor of innumerable articles of enjoyment, or of anything he would set his mind upon The same Mantra, repeated a hundred thousand times, would confer a principality on the repeater, whereas by doubling or tripling the number of repetition enjoined in the preceding line, a man would be respectively entitled to the honours of sovereignty, and to the unbounded love of celestial damsels (Yakshini), who would go round the world to satisfy even his most insignificant whims or desires The same Mantra, repeated four thousand times, would confer upon the

votary the divine status of a Brahman, whereas by counting it a five hundred thousand times, he would be one with the divine essence of the Supreme Vishnu By repeating it six hundred thousand times, a votary would achieve the highest success in connection with his penance, whereas it should be repeated a hundred thousand times only, where a perfect purification of spirit would be the object in view For the purification of the material principles of his body, the votary should repeat it ten times only, whereas by repeating it, a hundred times, he would acquire the merit of bathing in a sacred pool (26—30)

An image or a picture of the goddess Tvarita, should be the object of worship in the present instance, or her presence should be simply invoked on the sacred cushion, on such an occasion The rites of Japa and Homa should be performed a hundred thousand, or a ten thousand times, in connection with each worship, or a hundred thousand libations should be poured on the fire, after having repeated the Mantra, as above indicated The libations should contain the particles of buffalo, sheep, or human flesh, or handsful of barley, sesamum, fried paddy, or Vrihi soaked in the washings of wheat, or should consist of clarified butter containing the slices of a Bael fruit (31—33)

Then the penance should be practised in the following way —At midnight, the votary should fully equip himself with the implements of war, such as the sword, the bow and the quiver, and stir out, clad in a single piece of cloth coloured dark blue, or red and yellow, or red and black Then having worshipped the goddess, as described before, he should walk towards the south, and then sacrifice, with a single stroke, the beast of offering, by repeating the Duti-Mantra The sacrifice should be made either at the threshold of his own house, or in a cremation ground haunted by the presence of a single tree The man, who worships the goddess as above indicated, is sure to witness the realisation

of all his desires, and becomes the undisputed sovereign of the whole world (34—36)

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CHAPTER CCCXII

SAID THE GOD OF FIRE —Now I shall enumerate the Vidya Prastara Mantras, and the rites of incantations which should be practised with them for the attainment of objects mentioned under each of them The man, who knows these Mantras severally and in entirety, as well as their arrangements in the different mystic triangular diagrams, or is conversant with their mode of repetition both in due and inverse orders, is sure to achieve the highest success in (connection with) his penances (1—3)

Many are the books of scriptures, and innumerable are the congeries of Mantras which are to be found in them, and therefore it is most difficult to master their modes of application, or to find out the occasions on which they are to be applied The first letter of the Mantra, has a long sound, which should be dealt with later on First I shall describe the mystic diagram, in the chambers of which the component letters of the Mantra, are to be arranged Four parallel straight lines are to be drawn across four perpendicular parallels, so as to give rise to a quadrilateral figure, divided into nine chambers Then a circle is to be described around the middle chamber, and the different letters of the Mantra, should be written in each of them The man, who knows all about this mystic diagram, and of the Mantras written in its different chambers, should deem all sorts of supernatural powers as lying at his fingers ends Such as a man is sure to receive the homage of the three

regions, and to exercise sovereign powers over the nine continents of the world (4—8)

Having written the Siva Mantras all over the forehead of a human skull, the votary should walk out and collect a piece of a deadman's cloth from a cremation ground On it he should describe the mystic diagram sacred to the goddess as before described, and write the name of his antagonist in each of the petals of the lotus or circle, described about its middle chamber Then he should fumigate the linen with the fumes of burnt Catechu wood, and hold under his feet, at the time, a piece of Bhurja bark, whereby he would be able to charm the three worlds with their inmates within seven days of practising such an incantation In the alternative, the name of one's antagonist should be written at the centre of the lotus-shaped mystic diagram, provided with twelve petals and marked with the impressions of thunderbolts (and the letters of the Sada-Shiva Mantra, and the necessary incantation should be susequently practised thereon, whereby the moving tongue of an accuser, would be paralysed, the lifted arm of an aggressor would be held spell-bound in the air, and the movements of an invading army, would be retarded The same incantation may be practised by writing the name of the antagonist in pasted turmeric, either on a slab of stone, or on the rim of the sacrificial fire-pit (9—12)

The intelligent votary should write the name of his enemy in blood and poison, on a piece of deadman's rag picked up from a cremation ground, where the incantation should be practised, with the help of the hexagonal mystic diagram, held sacred to the goddess of the abovesaid Prastara, and bedecked with the mark of Danda, and written all over with the Shakti-Mantra, by which the enemy would meet his doom in no time The same incantation, practised by writing the name of one's royal enemy on the blade of the discus, would be followed by political revolutions in his kingdom, which would ultimately bring about his death and ruin The same

incantation, practised by writing the name of one's enemy with the ashes, collected from a cremation ground, and on the blade of a sword, and vitalised by throwing charmed and charred remains of a human body over it, should be deemed as the most powerful agent in bringing about the death of one's enemy, and in creating dissensions in his camp The present incantation, is sure to be crowned with the acquisition of a kingdom, within seven days of its practice (13—17)

The Mantras known as the Netras and the Tarakas, should be used in incantations practised for the prosperity and general welfare of a person Such an incantation is known as the Dahanadi-Prayoga, and is potent enough to captivate even the mind of a Shakini The mystic diagram, containing the Varuni-Mantra at its centre, and coupled with the one sacred to the god Vakratunda, should be deemed as a safe and certain cure for all sorts of epidermic diseases such as Leprosy, etc The same diagram, containing the Karali-Mantra at its begining, centre and the end, should be deemed as the breaker of all fetters, and a man wearing such a Yantram, is sure to be released from all places of incarceration The votary should not divulge his own secret Mantra, even if the god Shiva himself would try to wrench it out of him A rite of Nyasa performed with the Varuna-Mantras, is a positive cure for all sorts of cough and febrile distempers A mystic Yantram, containing the Soumya-Mantras at the centre and the end, imparts greater weight to one's body, while the one containing the same Mantra at its beginning, middle and end, makes it light as a feather (18—21)

The abovesaid mystic diagram, bedecked with the marks of thunder-bolt, delineated in Rochona on a piece of Bhurja bark, and put in an amulet of gold, should be worn round the arm, by which all evils that would otherwise have invaded the body, would be averted Such an

amulet is a safe-guard against death, brings good luck to the wearer, and prevents the recrudescence of all evils and impediments The wearer of such an amulet, is sure to return victorious from a battle, or from a gambling table, and a barren woman wearing such a one, is sure to be big with child in no distant time Such an amulet should be looked upon as nothing short of the mystical gem known by the name of Chintamani The Mantra, running as Streem, Kshem, Hum, Fut, should be repeated a hundred thousand times, whereby the repeater would conquer the dominion of a foreign king, and win the sovereignty of the world (22—25)

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CHAPTER CCCXIII



SAID THE GOD OF FIRE —Now I shall describe the process of worshipping the god Vinayaka The presiding deity of the divine cushion, should be first worshipped together with the eight paradoxical principles of virtue and vice, contemplated as situated therein The lotus with its stem and petals, and its three rows of polens, as well as the three fundamental principles of Satva, Raja and Tamas, should be also worshipped therein The goddesses, such as Jvalini, Nanda, Suyasha, Tejavati and Vindhyavasini, should be invoked and worshipped at the outset The different manifestations of the god Gana, such as Ganapati, Ganamurti, should be contemplated in connection with the subsequent rite of Nyasa as follows —" Obeisance to Ganamurti and Ganapati situated in the region of my heart Obeisance to the dreadful one, armed with a single tusk, with whose essence the region of my brain is permeated Obeisance to the one with immoveable ears (Achalakarni), who is situated

in the tuft of hair on my crown, and Hrum, obeisance to the the elephant-faced one (Gajavaktra), who is protecting my body as a coat of mail" (1—4)

The gods, such as Mahodara, Dandahasta, etc, should be worshipped at the cardinal points of the lotus-shaped mystic diagram, such as the east, etc, and also at its centre Then the different manifestations of Gana, should be worshipped as follows —Hung obeisance to the big-bellied one Hum, obeisance to Jaya Hum, obeisance to the lord of the Ganas Hum, obeisance to the leader of the Ganas Hum, obeisance to the god of the Ganas Hum, obeisance to the one with bent proboscis Hum, obeisance to the one with a single tusk Hum, obeisance to the dreadful one Hum, obeisance to the elephant manifestation of the deity Hum, obeisance to the elephant-faced one Hum, obeisance to the fierce mouthed one Hum, obeisance to the remover of all impediments. The gods, such as Dhumravarna (the dusky one), Mahendra and Vighnanashana, should be worshipped outside the mystic diagram, with which the ceremony should be closed (5—6)

Now I shall deal with the mode of worshipping the goddess Tripura The manifestations of Rudra, such as Asitanga (the black-coloured one), Ruru, Chanda (the Irascible one), Krodha (the angry one), Unmatta, (the infuriated one), Kapali (the one wielding a human skull), Bhishana (the dreadful one), Samhara (the god of dissolution), and Bhairava, as well as the different manifestations of the goddess of energy, such as Brahmi, Mukhya, Hrasva, Brahmani, Shanmukha, Dirgha, etc, should be worshipped at the angular points of of the mystic diagram, such as the south-east, etc The gods, such as Samayaputra, Vatuka, Hetuka, Kshetrapala, Tripuranta, Agni, Vitala, Agni-Jihva, Karali, Kalalochana, Ekapada, Bhimaksha, and the god Shiva, the prototype of the lifeless cosmic matter, and forming the cushion of the goddess, should be worshipped by repeating the Mantras

Aing Kshem The goddess Tripura, seated on a full blown lotus flower, springing from the naval of the lifeless Shiva, should be worshipped, by repeating the the Mantras running as Aing, Hrim, Hrim The goddess, should be contemplated as bending her first hand in the attitude of giving encouragement, and wielding a book in her second right hand, while her two left hands, should be contemplated as respectively wielding a rosary, and bent in the attitude of giving benediction (7—12)

The goddess should be worshipped by repeating the Mula Mantra The rite of Nyasa in connection with the worship, should be also performed with the same Mantra The effect of the present form of worship, is to send one's enemy crazy and distracted from home so that he might not find place anywhere in the world The incantation should be practised as follows —The name of the enemy should be written both at the centre and the eight petals of the mystic diagram or the same should be written, with the charred bone of a burnt corpse, on a piece of linen collected from a cremation ground An effigy of the enemy should be made of the ashes of a cremation ground and the linen, thus charmed, should be inserted into the belly of the image, the whole being tied with a blue coloured string of thread (13—14)

Om obeisance to the goddess whom the vultures perpetually wheel round in circles, and whose body is composed of the tongues of living fire The man, who recites the above said Mantra, before starting out on any military expedition, is sure to return victorious, and laden with the spoils and trophies of war

Om, Shreem, Hreem, Kleem, Obeisance to the goddess Shree The goddess, Ghrini, Surya, should be worshipped at the four petals of the mystic diagram, commencing from the one at the north The divinities, such as the Adityas,

Prabhavati, Hemadri, Madhura and Shri, should be worshipped in succession

Om, Hreem, Obeisance to Gouri The Mantra, sacred to the goddess Gouri, should be deemed as the fulfiller of all desires The Mantra should be fructified and made effective by performing the rite of necessary Homa and Japa The goddess should be contemplated as possessed of a red complexion and four hands, respectively wielding in two of them a noose and a spear, one left and one right hand being contemplated as respectivey bent in the attitude of encouragement and benediction The man who worships such a goddess and stands a suppliant at her feet, is sure to enjoy a hundred summers on earth, and retains his intellectual faculties in perfect vigour even to the last day of his life, and free from depredations by thieves and freebooters A single draught of water, consecrated with the abovesaid Mantra, is sure to increase one's intellectual perception, and to pacify a furious temperament Collyrium, consecrated with the abovesaid Mantra and applied by a man along his eyes, as well as a Tilak mark similarly consecrated and put on the nose by a person, should be deemed as possessed of the virtue of charming the whole world Poesy places her throne on the tongue of the person, who recites the abovesaid Mantra The same Mantra, repeated by a man or a wife at the time of sexual intercourse, would captivate his or her mind forever A man, fondly looking at the nudity of a woman, or touching her while repeating the Mantra, is sure to enthrall her mind for good Libations of clarified butter, containing seeds of sesamum and poured on the fire by repeating the abovesaid Mantra, should be deemed as the fulfillers of one's all desires The man, who eats boiled rice every day, seven times consecrated with the abovesaid Mantra, becomes a minion of fortune The Mantra should be deemed as identical with the divine-self of the god Ardha Narishvara The abovesaid Mantra should be deemed as the prototype of the

god Vishnu and the goddess Lakshmi, made one through a process of spiritual fusion The companion deities of the goddess, such as Anangarupa, Madanatura, Pavanavega, Bhuvanapala, etc , should be propitiated with offerings, etc , and worshipped at the centre and the angular petals of the mystic lotus The rite of Nyasa should be performed with the Kring-Mantra, coupled with the different vowel letters of the alphabet The Mantra should be written on a pitcher, or inside the mystic hexagonal diagram, and repeated by covering it over with the palms of the hand, whereby the person against whom the incantation is to be practised, would be surely charmed (15—23)

Now I shall disclose to you the Mantras, sacred to the goddess Nitya, and which runs as Om, Hreem, Chham, O thou ever splitting goddess, who art always moist with fermenting exudation A right of Sadanganyasa should be performed in connection with the abovesaid principal Mantra The attendant goddesses, such as, Dravini, Hladakarini, Kshovini, Gurushaktika, should be worshipped inside the triangular mystic diagram of a dark red colour The goddess Nitya should be worshipped both at the centre and the angular points of the mystic lotus, together with the mythical Kalpa tree, and the red-coloured harp, etc The goddesses, such as, Nitya, Abhaya, Mangala, Navavira, Mangala, Durbhaga, and Ma iomani, etc , should be worshipped at the different doors of the divine cushion, commencing from the one at the east (24—26)

Om, Hreem, Obeisance to the disembodied spirit of love Om, Obeisance to Smara, the god of love, Om, Hrum, Obeisance to Manmatha Om, Hrum, Obeisance to Mara Om, Hrum, Obeisance to Kama The god of love and his different manifestations, should be contemplated as armed with bows and arrows The goddess of love (Rati) with her maidens Virati (non-attachment), Priti (pleasure), Vipriti (displeasure) Mati (thought), Dhriti (comprehension), Vidhriti

(non-comprehension), Pushti (health), should be contemplated as enjoying the company of the god of love and his attendants, and should be worshipped as well

Om, Chham, O thou ever splitting goddess, moist with exudation of love Am, Am, A A E Ee U Uu Re Ree Li Lee A Ai O Ou Ka Kha, Ga Gha Unga Cha. Chha Ja Jha Enga Ta Tha Da Dha Na Ta Tha Da Dha Na Pa Pha Va Bha Ma Ya Ra La Wa Sha, Sha, Sa Ha Ksha Om, Chham, O thou eversplitting goddess moist with exudation of love The regent of the divine cushion, the lotus, the divine lion, etc, should be worshipped by repeating the Mantra, running as Am, Hrum, (obeisance) to Gouri, the beloved wife of Rudra, Hung, Fut, Obeisance (27—28)



CHAPTER CCCXIV

SAID THE GOD OF FIRE —Om, Hrum, Khe, Chhe, Ksha, Strim, Hrum, Kshe, Hreem, Fut, Obeisance to the goddess Tvarita The goddess should be contemplated as possessed of two or four pairs of hands, and should be duly worshipped after having performed the rite of Naysa The regent of universal receptivity (Adhara Shakti), as well as the lotus-cushion of the goddess, and her divine lion, should be worshipped in succession, and the rite of Sadanganyasa should be subsequently performed The goddess, Gayatri should be worshipped at the eastern petal of the mystic lotus, and the attendant divinities of the goddess, such as Hunkara, Khechari, Chanda, Chhedini, Kshepani, Kshemankari and Futkari, should be worshipped at the central part of the mystic diagram, by exhibiting the Pranita-Mudras The two hand-maids of the goddess, known as Jaya and Vijaya,

should be worshipped at the door of the diagram, the Kinkaras having been worshipped in their front (1—3)

Subsequent to that, oblations of sesamum should be cast into the sacrificial fire by repeating the Vyahriti-Mantras, by which the votary would be able to obtain all he would ask for Libations of clarified butter, should be poured on the fire, in honour of each of the undermentioned snake ornaments of the goddess, as follows —Oblations with obeisance (Namah) Svaha to the primeval Hydra (Ananta), oblation with obeisance (Namah Svadha) to Kulika, oblation with obeisance (Svaha) to Vasukiraja Oblation with obeisance (Voushat) to Shankhapala Oblation with obeisance (Vashat) to Takshaka Oblation with obeisance (Namas) to Maha-Padma Oblation with obeisance (Svaha) to the serpent Karkata Oblation with obeisance (Fut) to the serpent, Padma

After that, the votary should lay down the diagram of incantation, known as the Nigraha Chakra, and which consists of eighty-one terms, either on a piece of Bhurja bark, or on a stone slab, or on a piece of prepared canvas, or on a piece of linen, or he should curve it into the bough of a Vata tree The name of the enemy, or the antagonist, should be written in the middle chamber of the diagram, or in those occupying its four cardinal points, in case where it would be delineated on a piece of prepared canvas The Mantra, which should be recited in connection with the present incantation, runs as, Om, Hreem, Kshum, set down and set down the four thorns and draw close the veil of the night of death (4—8)

The mystic verse which should be written within the diagram of spell, and beyond the border of which the region of Pluto should be imagined as lying with all its horrors and monstrosities, runs as follows —

Kalinara ranalika-neena, Moksha Kshamonanee
Mamodita Tadomoma Rakshatasva Svatakshara,
Yamapatha thapamaya Matha motha-thamothama
Vamobhuri ribhumova tha tha rishva Shvari tha tha.

Water sprinkled over this region of Pluto, and consecrated with the Vam-, Tam-, Mantras, should be deemed as the harbinger of death

The verse should be written with a pen of crow's quill, and in a composition made of collyrium, the gum of a Nimva tree, poison, and the marrow and blood of a human victim A cremation ground, or a crossing of four roads, should be the place where the spell should be secretly practised The charm should be either placed underneath a pitcher, or deposited inside an anthill, or should be hung on the bough of a Vibhitaka tree The spell, in question, should be looked upon as the destroyer of one's opponents of all denominations (9—12)

Now I shall deal with the charm which would counteract the baneful effects of the one described [in the preceding paragraph], and which is known as the circle of grace (Anugraha Chakram) Both the spell and its constituent verses, should be either written on a white leaf, or on a piece of Bhurja bark, and in a solution of shellac or saffron, or in sandal or chalk paste, as might be available The Om Junsa Mantra should be written within the central chamber of the diagram, and in the left one counted from the east, and along its boundary walls, as well as on its ground plane, and also in the chamber at its west The Mantras, known as Lakshmi Sloka (Shri Sukta) should be written all round the diagram, in the direction of south-east to the south-west Then the mystic verses running as—

Sreeh Sāmāyā Yāmāsā Shreeh Sānon Yājne Jneyānonsā
Māyā Lilā Lālee Yāmā Yājne Nalee Leena Jneyā

The abovesaid lotus circle, should be worshipped in the middle of a lotus flower Such an incantation is a safeguard against death, and should be regarded as the greatest of all peace-giving rites, and also as a grantor of the highest ortune (13—17)

In dreadful incantations, the mystic chamber is to be divided into eleven (Rudra) chambers The Vijas beginning with Om, and ending with Hung Fut, should be written in chambers at both the extremities of the diagram, the Adi-varnas having been inserted in their middle The Vidya-varnas, ending with the Vasat-Vija, should be inserted below the line of the abovesaid Mantras, and below them should be written the Vijas, considered as Pratyangis to those mentioned in the preceding line Such a diagram should be looked upon as the most powerful agent in bringing about the realisation of one's all desires The circles of grace and oppression (Nigraha-nugraha Chakras), should be written with the eighty-one terms, mentioned above, and respectively held sacred to them The Mantra, running as Kreem Sah Hum Fut, and known as the Amriti Vidya (incantation of reviving life), should be surrounded with three circular chains of the Hrung-Vijas Such an incantation, repeated by depositing the mystic diagram in a water-pitcher, is sure to kill all the enemies of the votary, and to confer upon him all sorts of boon Being whispered into his ear, the incantation is sure to destroy all venom in a person, bitten by a venomous snake or animal, or exhibiting symptoms of malicious poisoning (18—23)

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CHAPTER CCCXV

SAID THE GOD OF FIRE —Now I shall deal with the spells that tend to captivate, stupify, distract or control the intellectual faculties of a person, as well as with those that are practised for bringing about the death of one's antagonist, or for the purpose of neutralising the effects of venom and poison (1)

The image of a tortoise should be delineated on a piece of Bhurja bark to the extent of six fingers, after having performed the rite of Tadanam on it The twice-born one, should write the Mantras with an act of Nyasa, in the different chambers drawn on its inner side The Kreem Mantras should be written within the four chambers drawn on the region of its legs, the Hreem Mantra in the region of its mouth, the Vidya Mantras in its belly, and the name of the antagonist, or of the person against whom the incantation would be practised, should be written on its back The diagram should be encircled with a chain of the letters, known as the Mala Mantras, after which it should be placed on a brick Then the whole picture, should be covered over with a human skull, and the Mantras peculiar to the spell, should be read over it Then having worshipped the great tortoise-manifestation of Vishnu, the votary should scatter around the water, offered to the deity for absolving his feet, and kick seven times, with his left foot, against the ground, and think as if he had been kicking the enemy, whereby the enemy would remain tongue-tied to the last day of his life, and all his intellectual faculties would be paralysed (2—6)

Then having attired himself in the garb of Bhariva, he should write the Mala-Mantra as follows

Om, O thou who dost stop the mouth of one's enemies, O thou who dost agitate the whole universe, and art the embodiment of desire Hreem Phem, O thou Phetkarini, gag the mouths of my enemies, which the gods have given them at their births, paralyse and paralyse the tongues of all my enemies O stop and stop their mouth Om, Hum, Phem, obeisance to Phetkarini, Fut. The Mantra, should be written on the specific stone slab, as laid down before, and the votary should silently repeat it in his mind The mighty weapons of the deity, such as the trident, etc, should be written on the right hand side of the votary, and the Mantra, sacred to

the god Aghora, should be looked upon as possessed of the virtue of stupefying the senses of one's enemies, if written any where within the village he would live in (7)

Om obeisance to the goddess Bhagamalini, agitate and agitate, and bestir and bestir thyself, O thou ever-splitting goddess, put forth and put forth thy wonted slimy exudation, Om Hrum, Sah, obeisance to thee, who art the embodiment of the principles represented by the Mantra, Kreem

Om Phem, Hum, Fut to the goddess Phetkarini Hreem burn and burn, charm and charm the three worlds, obeisance to thee, O thou goddess, Gujhyakalika A tilak mark consecrated with the abovesaid Mantra, and put on the nose by a person, should be deemed as a powerful spell in subjugating even the mind of a sovereign The menstrual blood of a woman, mixed with pulverised Sataka flowers, and the dirt collected from the body of an ass, and charmed with the abovesaid Mantra, and scattered on the bed of a hitherto attached pair, is a very potent incantation in creating disunion between them Similarly, the horns of a cow, the hoofs of a horse, and the head of a snake, charmed as above indicated and thrown into the house of a person, would disturb the domestic peace of his household The flowers known as the Karavira, and the yellow Shipha, mixed with grains of sun-dried rice, and charmed as above, should be looked upon as the most powerful spell in bringing about the death of one's antagonist Similarly, the blood of a Vyala, together with that of a mole, and powdered Karavira flowers, should be considered as possessed of a similar virtue. Oil prepared with the pulverised remains of a Saratha, of a bee, of a crab, or of a scorpion, would give rise to lepra-like eruptions on one's skin (8—13)

Om obeisance to the nine planets, kill and kill, and affect and affect, and strike and strike all my enemies Am, Sam, Mam, Vum, Oum, Shum, Sham, Ram, Kem, Om, obeisance The planets should be worshipped in a cremation ground,

by offering a hundred Arka flowers to each of them, and by repeating the abovesaid Mantra The images of the planets should be either drawn on a piece of Bhurja bark, or should be made of clay, and such a worship would undoubtedly lead to the fall and ruin of one's enemy

Then the nine Matrikas, should be invoked as follows — Om Kunjari, Om Bramhani Om Manjari Maheshvari, Om Vetali, Koumari, Om, Kali Vaishnavi Om, Aghora Varahi, Om Vetali Indiani Om Urvashi-Chamunda Om Vetali, Chandika, and Om Jayani Yakshini O you nine Matrikas, take and take my enemy The name of the enemy should be written on a piece of Bhurja bark, and the rite of necessary worship in connection with the incantation should be performed in a cremation ground, which would bring about his death (14—15)

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CHAPTER CCCXVI

SAID the god of fire —The Mantra which begins with the Hung Vija, and runs as Hung Khi, Chhi, Ksha, Streem Hung (*sic*), Kshi, Fut, should be deemed as the realiser of one's all desires, and an efficacious eliminator of all venom or poison from the human system The Mantra running as Om, Kshi Chhe, should be used in reviving a person bitten by a deadly snake The Mantra, running as Om, Hrim, Ke, Ksha, should be used in incantations, practised for neutralising the effects of poison or for the purpose of bringing discomfiture of one's enemies The Mantra, running as Streem, Hum, Fut, should be used in charms, possessed of the virtue of curing distempers due to one's sinful conduct, while the Mantras, Khi, Chha, should

be deemed as the removers of all impediments to one's success The Mantra, running as Hrum, Streem, Om, should be recited in charms, practised for winning the affections of a woman, while the Mantra, running as Khe, Streem, Khe, should be used in spells brewed for the death of an enemy, who has nearly gone through the natural term of his life The Mantras, running as Ksha, Stree, Kshah, should be used in spells of victory and subjugation Aim, Hrum, Shreem, Sphem, Kaim, Kshoum, O thou goddess Amvica (mother) Kuvjika, Sphem, Om, Bham, Tam, bring (such and a such person) under my control Obeisance to thee, O thou dreadful mouthed one, Vram, Vreem, Kili, Kili, Vichcha, Sphoum, Haim, Sphrum, Shreem, Hreem, Aim Shreem. These Mantras, sacred to the goddess Kuvjika, should be deemed as possessed of the virtue of imparting all sorts of boon. Now I shall disclose to you the Mantras which are held sacred to the god Isha (Shiva), and which were formerly revealed to the god Skanda (1—5)

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CHAPTER CCCXVII

THE GOD said —O Guha, the Mantra sacred to the god Shiva, and known as the Prasada (Hroum), admits of a division into eight different classes, such as the Sakala (with the phases of beatitude), Niskala (without the phase of beatitude), Shunyam (the Mantra of absolute vacuum), Svamalankritam (adorned by his self), Kshapanam (Mantra of emanation), Kshayani (the Mantra of dissolution), and Kantoshtam The letters of the alphabet required in writing the term Sadashiva should be deemed as the fountain source from which all sorts of success regarding penances, and austerities, do emanate (1—2)

The rite of Nyasa in connection with the Mantra, should be performed by imagining the effulgent images of all the letters of the alphabet from A to Ksha, as located in the different parts of the body, together with the images of the following manifestations of Shiva, who are their respective tutelary divinities. The gods that preside over each of the letters are, Kamadeva, Shikhandi, Ganesha, Kala, Shankara, Ekanetra, Dvinetra, Trishikha, Dirgha-Vahuka, Ekapada, Ardha-Chandra, Valapa, Yoginipriya, Shakitishvara, Mahagranthi, Tarpaka, Sthanu, Dauntura, Nidhisha, Nandi, Padma, Shakunipriya, Mukhavimva, Bheeshana, Kritanta, Prana, Tejashvi, Shakra, Udadhi Shrikantha Sinha, Shashanka, Vishvarupa, Ksha, and Narasinha (3—8)

Then the rite of Pancha-Murti Nyasa, should be performed as follows —Houm, obeisance to the god Ishana located in my brain Hem, obeisance to the Tatpurusha manifestation of the god Hum, obeisance to Aghora, permeating the region of my heart, Hem, obeisance to Vamadeva, situated at the region of my arms, and Ham, obeisance to the Sadyojata manifestation of the god, permeating the region of my legs All the Mantras, should be preceded by the Pranava, which should end with the name of each of the gods invoked in the dative case ending with the term Namas (obeisance) appended thereto (9—11)

Then the rite of Karanganyasa should be performed by appending the terms of obeisance, such as Namas, Svaha Vasht, Hum, Fut, and Voushat to each of the proper Mantras, enjoined to be repeated on those occasions, together with the names of the different manifestations of the god, such as Sadyojata, Ishvara, etc, who are the regents of those parts of the human body

Then the rite of subsequent Nyasa, should be performed with the comoponent letters of the Shiva Mantra, as follows —Om obeisance to the heart, Nam obeisance to the head, Mam obeisance to the tuft of hair on the crown, Shim

obeisance to the armour, Vam, obeisance to the three eyes, and Yam obeisance to the weapon (12—17)

Then the Vija-Mantras, known as the Shikhas, coupled with the phonetic symbol of the crescent, and followed by the term of obeisance, Fut, should be looked upon as no less than the mighty trident (Pashupata) of Shiva, and as the scourge of all evil-doers I have finished saying all about the Sakala-Mantras, sacred to the god Shiva, now hear me discourse on those which pass by the denomination of the Nishkalas

The Nishkala, or the Panchanga Mantras, sacred to Shiva, consist of the Vijas known as the Oushadha, Vishvarup a, Rudra, Surya, and the half-moon, coupled with the Nada Mantra, Om A man, by repeating these Mantras, becomes entitled to all the pleasures of this life, and to salvation in the next (18—21)

The Mantras, which are known as the Shunyas, consist of the Vijas, known as the Anshumana, preceded and followed by the one of the Vishvarupa class, and divested of those which are grouped under the category of the Bramhangas The Mantra should be made use of by boys and dull persons in general, whereby all impediments to their acquisition of knowledge, would be removed

The Mantra known as the Kaladhya, consists of the Vijas known as the Anshumana, coupled with the Vishvarupam placed over the one known as the Uhaka All the essential rites of worship, should be conducted in the same way, as laid down in a worship with the Sakala Mantras

The Mantras known as the Svamalankritam, should consist of the Vijas known as the Narasinha, coupled with the Kritanta, and followed by the Anshuman, coupled with the one of Uhaka class The rite of Nyasa in connection with the Mantra, should be performed with the Mantra, composed of the half moon, the Pranava, the Bramha, the Vishnu, the Udadhi, and the Narasinha Vijas, all other rites being done as in the preceding instances (22—26)

Then the Oja Vijas should be first coupled with those known as the Anshumats, and which should be followed by the Anshumats coupled in their turn with the Anshus The third Vija, should consist of those known as the Anshumana and the Ishvara, and the Mantra, thus framed, should be deemed as the grantor of salvation to its votary. The next Mantra should be composed in the following order —First the Vija known as the Uhaka, should be written, coupled with an Anshu, which should be followed in due succession by a Varuna, Prana, Tejasha and a Kritanta Vija The seventh Varna, should consist of the Anshumana, the Uhaka, the Prana, the Padma, the Indu, and the Nandisha Vijas, followed by the one of Ekapadadarik

The Mantras, known as the Kshapana, should consist of these ten Vijas, from the beginning The third, fifth and the seventh feet of the Mantra, should respectively consist of Mantras, numbering half as much The ninth foot, should consist of the Vija, held sacred to the Sadyojata manifestation of the god, while the second foot, should consist of the Hrid-Mantras The Mantras, consisting of the abovesaid ten Vijas, should end with the Fut, and which should be considered as the Astra-Mantra in the present case (27—31)

The rites of the Anganyasa in connection with the preceding Mantra, should be performed by appending the term Namas to the names of the eight Vidyeshvaras, such as Ananta, Isha, Sukshma, Shivottama, Ekamurti, Ekarupa, or Trimurti, Shrikantha and Shikhandi The images of the manifestations of the god counted from that of Shikhandi to that of Ananta, should be considered as the images of the regents of the Mantra (32—34)

CHAPTER CCCXVIII

THE GOD said —Place the Vishvarupa-Vija on the one known as the Tejasha, place the Narasinha Vija below that, and the Pranava-Mantra below that, and the Uhaka-Vija below that and the Anshumana-Vija below that, and below that the Hakara and the Pranava The first four letters should end with the term Namas, and the Brahmangas, should be constructed as laid down in the preceding chapter (1—3)

First, take out the Pranava-Vija from the row constructed as above, by the process of elimination and coupling, known as the Mantroddhara, and then meditate upon the self of the god as a dreadful luminosity Then divide the term Chata into two different parts, the term Daha in two, as well as the terms "Vama" and "Ghata," and append thereto the terms Hung Fut The Mantra thus framed, should be considered as the Astra-Mantra sacred to the Aghore manifestation of the god Now I shall disclose to you the Gayatri Mantra, which is sacred to the same divinity, and which runs as follows —We know the true self of the god Mahesha, who is the real and underlying substratum of the universe We meditate on the divine self of the Supreme god (Mahadeva), and may the blissful one (Shiva) lead our mind to that This Gayatri grants all boons to her votaries (4—7)

The mystic diagram, should be divided into twelve rectilinear chambers, and the divinities, such as, Gana and Shree, should worshipped to the east of a quarter part of the entire figure The worship should be made with a view to ensure the success of a mission, and by a person, before starting out on the same A triangle should be inscribed within the mystic quadrilateral figure, and a lotus with three rows of petals should be drawn within the former On the centre

of the lotus steps and causeways, should be delineated, upon which the platform (Vedi), should be constructed to the height of a Bhaga only The Mandala, thus constructed, should be furnished with doors and windows, with a lotus flower delineated at its centre Such a Mandala, should be looked upon as a safeguard against all sorts of harms and evils that would otherwise have befallen the performer of the worship (8—11)

The lotus at the centre of the platform, should be coloured dark red, as well as the one, enclosing it within its circumference The cause-ways should be coloured white, while the doors may be painted in any colour the votary would like The petals, as well as the polens of the lotus, should be coloured yellow The present Mandalam is named as the Vighna mardham (the remover of all impediments), on which the worship, should be commenced by making offerings to the god Ganapati Then the gods, such as Indra, etc, should be worshipped by repeating the Tapturusha Mantra preceded by "Om," and followed by the term Namas (12—14)

Then the gods, such as Gaja, Gaja-Shirsha, Gangeya, Gana-nayaka, Tiiaravarta, Gaga, Naga, and Gopati, should be worshipped on the eastern step of the Mandalam Then the twelve gods, such as Vichitransha, Mahakaya, (the big-bodied one), Lamvoshtha (the god with the protruding lower lip), Lamvakarna (the long-eared one), Lamvodara (the big-bellied one), Mahabhaga (the generous hearted one), Vikrita (the perverted one), Parvatipriya (the beloved of the daughter of the mountain), Bhayavaha (the one portending evil), Bhadra (the gentle one), Bhagana, and Bhayasudana (the remover of all dangers), should be worshipped on the ten steps of the Mandalam The god Devatrasa (the terror of the celestials), should be worshipped in the west

Subsequent to that, the gods Mahanada (the god of dreadful roar), Bhasvara (the effulgent one), Vighnaraja (the king of

impediments), Ganadhipa (the lord of the Ganas), Udhbhata (the great sun), Svanabha (the self-originating one), Chanda (the irascible one), Mahashanda (all the powerful one) and Bhimaka (the dreadful one), should be worshipped in succession The deities, such as Bramheshvara, Vrajhya, as well as the regents of the intellectual faculties, together with the principles of merging, both partial and absolute, and the gods such as Loulya (the greedy one), Vatsala (the affectionate one), Vikarna (the earless one), Manmatha (the agitator of the mind), Madhusuda, (the destroyer of Madhu), Sundara (the god of beauty), Bhavapusta (the one feeding on the sentiments), Kritanta (the god of death), Kaladanda (the measurer of eternal time), should be worshipped in the north of the Mandala, together with the sacrificial pitcher as described before (15—20)

The Mantra, sacred to the god, should be repeated ten thousand times at the close of the worship, and libations numbering a tenth part thereof, should be poured on the sacrificial fire, kindled on the occasion Ten libations should be subsequently poured on the fire, by way of completing the ceremony, after which the final libation should be cast, and the worship should be terminated by ten times repeating the Mantra The rite of Abhisheka should be performed subsequently, whereby the votary would attain all he would set his heart upon, and become the possessor of horses, elephants, and propietary rights in real property (21—22).

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CHAPTER CCCIX



THE GOD SAID —Now I shall deal with the process of worshipping the goddess of learning (Vagishvari) and the mystic diagram, to be used in course thereof The Mantra

Aim, should be held as sacred to the goddess. The goddess should be contemplated as possessed of a complexion, resembling the blended colours of the moon and a snowball, of three eyes, decorated with a garland of large, round pearls, and carrying a book and a rosary in her two hands, the other two being bent in the attitude of encouragement and benediction The Mantra, sacred to the goddess, should be repeated a hundred thousand times, at the close of the worship The votary should perform the rite of Nyasa by contemplating the effulgent images of the letters of the alphabet from A to Ksha, as located in the different parts of his body, from head to foot (1—4)

The Yantram, (the phylactery) and the Mandalam, which should be used in the course of the worship should be constructed as follows —The Mantra, running as Hesou, should be written at the petals of the lotus-shaped diagram, which should be inscribed within a circle, the latter in its turn, being inscribed within a square The preceptor, should make use of the diagram under description, on the occasion of initiating a disciple in the mysteries of spiritual existence The diagram should be provided with gates, doors, and causeways The outer quadrilateral figure, should be furnished with the pictures of eight lotus flowers The nine lotuses should be painted white, and the polens of a variegated colour, whereas the petals should be dyed with the colour of pure gold All the lines, except the one known as the sky line of the diagram, should be painted black, whereas the doors should be painted yellow (5—8)

The goddess Sarasvati should be contemplated as seated on the central lotus, and the goddess Vagishvari on the one at the east The goddesses, such as Hrillikha, Chitra, Vagishi, Gayatri, Vishvarupa, etc, should be worshipped on the rest of of the lotus flowers The goddesses, such as Rati, Mati, etc, should be worshipped on the occasion, by repeating the Mantras, respectively held sacred to them, and appended tc

the Hring Vija Libations of clarified butter, made out of the milk of a Kapila, should be poured on the fire, whereby the votary, would be skilled in versifying with ease and elegance both in Prakrit and Sanskrit, and acquire a general mastery of all the branches of learning (9—10)

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CHAPTER CCCXX

THE GOD SAID —Oh Guha, I shall now describe the mode of delineating the mystic diagram known as the Sarvato-Bhadra-Mandalam The intelligent votary should first worship the goddess of energy in the east, on the occasion of the sun's first appearance on the equator, or on the occasion of a wished-for religious ceremony Such a ceremony should not be undertaken on days marked by the asterism Chitra, or the Svati (1—3)

The mystic diagram, known as the Sarvato-Bhadra-Mandalam, and which forms the theme of the present dissertation, should be constructed in the way as follows —First a square should be drawn, which should be divided into nine chambers, by drawing two straight lines accross it, running from the east to west, and two straight lines drawn from north to south The number of such lines, should be gone on increasing, till a quadrilateral figure of hundred and fifty chambers should be inscribed within the greater and the exterior square Then the four corners of the exterior quadrangle (Pitha-Kshetra), should be marked down, each such corner having been made to consist of three of the abovesaid interlinear chambers The Vithis or the causeways of the mystic quadrangle, should be made to extend over two lines beyond the exterior boundary of the

Mandalam, which should be made to occupy a space of two padas, reckoned in proportion to the entire area (3—6)

The lotus delineated within the inscribed quadrilateral, should be marked with white powder, the petals with yellow, and the polens with a variegated hue The Vithi or the causeway, should be marked with red coloured rice powder, while the door should be shown with the same substance, coloured like the complexion of the god Lokesha Both in the rites that are enjoined to be performed every day, and in those that are occasionally undertaken for the fruition of any particular desire, the corners of the mystic figure should be marked with dark-red rice powder Now hear me speak about the lotus at the centre

The lotus may be delineated with its petals touching the circumference of the described circle, or they may be shown as not to extend to that length These two sorts of inscribed lotuses, should be looked upon as the grantors of earthly prosperity, and salvation after death Persons, who have renounced the concerns of life, and are bent on working out the salvation of their souls, should use the diagram with the picture of the lotus with untouched petals, whereas the one with petals touching the rim of the described circle, should be divided into three classes, such as the infant (early), the Yuva (middling), and the Vriddha (late), according to the time which they respectively take in bringing about the fruition of the object of the votary (7—9).

Lines should be drawn across the planes of the lotus, from both the cardinal and angular points of the chambers The five circles, thus formed by joining the ends of the lines, should be made to equal one another in all dimensions. The first part of the plane of these circles, should be set apart for the Karbikas composed of nine Pushkaras The part beyond that, should be set aside for the Kesharas, which should number twenty-four in all In the case of a lotus with uncontiguous petals,

the petals should be arranged by leaving apart two divisions of the entire plane of the lotus The petals should be arranged along the extended lines of intercessions, both on the right and the left Thus a lotus of the Vriddha class, should be constructed In the alternative, a semicircle should be drawn around it with the point of intercession as its centre The lotus, thus formed, is called a Vala, A lotus of the Vriddha class, should be drawn in a religious ceremony, which would be undertaken for the salvation of one's soul, whereas a lotus of the Vala or the Yuva class, should be used in spells and incantations (10—16)

Now I shall deal with the Nava-Nabha diagram, which should be delineated in the following way —First, a square should be drawn on the ground, which should be divided into sixty-four rectilinear chambers by drawing straight lines across them, both from north to south, and from east to west A lotus should be delineated at its centre, so as to occupy four chambers formed by the intersections of the straight lines about it The whole diagram should be made to measure nine cubits, divided into as many parts as its name indicates Four Vithis or causeways should be marked around the central lotus The diagram should be furnished with rims and borders, technically known as the Kanthas and Upakanthas, and its entire surface should be divided into five lotus-planes or chambers, containing the pictures of the mystic lotus-flowers, measuring equal in all dimensions The three chambers at the corners of the figure, should be provided with doors, while the one situate at the north-east, should be impressed with the mark of a Vajra The lotus at the centre, should be made with white rice powder, while the rest should be respectively coloured yellow, red, and blue Those respectively coloured yellow, red, dun, red, or yellow, should be looked upon as the grantors of salvation (17—22)

The gods, such as Shiva, Vishnu, etc, should be worshipped inside the lotuses, occupying the eight points of the sky The Prasada Mantra at the centre, while the regents of the different quarters of the heaven, should be worshipped in their petals The man, who would worship the god Vishnu with his celestial weapons in the external Vithi of the mystic diagram, would attain the merit incidental to the performance of a horse-sacrifice (23—24)

The mystic diagram, known as the Great Mandalam (Mahamandalam), should be delineated on the occasion of a Pavitrarohana Ceremony (the ceremony of investing an idol with holy thread) A plot of ground measuring eight cubits in length, should be divided into twelve rectilinear chambers The lotus flowers, to be delineated at its centre, should be made to measure two pada measures of the entire figure, while the Vithikas, should be made to measure a pada only Eight lotuses should be delineated at the eight points, and should be coloured blue The plane of the figure, should be divided into thirty lotuses, each equal in all demensions to the one situate at the centre. The blue lotuses delineated in the diagram should be represented without joining petals The Vithicas, should be delineated beyond them, and the Svastikas should be painted higher beyond

O Guha, in the Mardalam, known as the Sarvakamaprada (the fulfiller of all desires), the eight Vithikas, should be drawn across the figure, and the Svastikas should be painted therein as above The doors, lotuses, and rims, should be delineated as in the preceding case, with the exception that the corners should be painted red, the causeways (Vithis) yellow, and the lotuses blue (25—29)

The Mandalam, known as the Panchavjam, should be made to measure five cubits in length. The plane of the figure, should be divided into nine equal parts Four lotuses should be delineated in the chambers, situate at the four

cardinal points of the figure, which should be drawn at its centre Rims and cause-ways, should be drawn along the lotus-planes, to the extent of two padas only The central lotus should be coloured white, the one at the east yellow, the one at the south like the gem Vaidurya, the one at the west greenish, the one at the north like the colour of a conch-shell, while the remaining should be made of a variegated colour (30—33)

I shall now describe another sort of the Sarva-Kamaprada Mandalam, in which the plane of the diagram, should be made to measure ten cubits in length, made into a quadrilateral figure, divided into equal parts, the doors of the Mandalam, occupying only two pada measures of the entire area

The Mandalam, known as the Vignhadhansam (the destroyer of all evils), should be made to measure four cubits in all dimensions, with a single lotus flower delineated at its centre The figure should be coloured red to the extent of two cubits, along its sides The cause-ways, should be made to measure a cubit only, and the figure should be furnished with many an impression of the Svastika The doors should be made to measure a cubit only, while the whole plane of the diagram, should be chequered with the images of five lotus flowers, all coloured white, at the central one of which the god Nishkala, should be worshipped The Hrid-Mantras should be worshipped at those occupying the cardinal points of the diagram, while those known as the Astras, etc, should be worshipped in the lotuses situate at the angular points of the diagram, the god Brahma having been worshipped in all the five, as previously described (34—38)

Now I shall describe the one, known as the Vudhyaram The entire plane of the diagram, should be divided into hundred and thirty one equal parts, and the pictures of eight phalic emblems and lotuses, should be drawn to adorn the chambers situate at both its cardinal and angular points.

Both the surrounding platforms at the rim, should be made to measure two pada measures of the entire area, while the arabesques and decorations should be made according to the dictates of the preceptor The Mandalas, or the mystic diagrams, which are held sacred to the sun-god, to the goddess of energy, and to the gods Hari, and Shambhu, number fourteen hundred and forty in all

Now hear me discourse on the arabesque works, which should decorate the planes of the phalic symbols In the chambers, occupying the four cardinal points of the chamber, eight, out of the fifteen cross or transverse lines (see above), should be destroyed, to give place to that ornamental border The temple of the phalic emblem, should be delineated to occupy the upper plane of the figure to the extent of two pada measures between the two lateral chambers of the diagram A lotus, measuring two pada measures, should be depicted at the centre, while a lotus should be drawn on each side of the falic emblem The six lines of the arabesque decorations, should be severally destroyed, in the manner above indicated, whereby the lateral Shovas peculiar to the worship of the god Hari, would be constructed The upper space of the diagram, should be destroyed to the extent of two padas only, in laying down the Bhadrastakam sacred to the god Hari The Shova should be constructed by dividing the (Rashmi) lines into four parts Twenty-five lotus flowers should be delineated to embellish the plane of the diagram, both inside, and beyond, the divine seat proper (Pitha) The two chambers should be kept on each side, so as to give rise to tho eight Upashovas In the diagram, sacred to the goddess, four Bhadras should be delineated in the corner The Mandalam should consist of thirteen padas, and hundred and six petals (39—48)

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CHAPTER CCCXXI.

THE GOD SAID —The ceremony, known as the Astra Yajna, should be performed in all rites undertaken for ensuring worldly success The weapons, sacred to the god Shiva, should be worshipped at the centre, while the weapons, such as the Vajra, etc, should be worshipped in the different directions of the Mandala, commencing from the east The five discuses, and the ten arms of the god, should be worshipped with a view to ensure success in battle. The planets should be worshipped in connection with the ceremony, whereby they would exert the same blissful influence, as they do when they are in the eleventh sign from that of one's nativity (1—3)

Now I shall deal with the rite of Astra Shanti, by which physical disturbances are quelled, epidemics are subsided, diseases, incidental to the malign influences of the baneful planets, are cured, and the enemies of the performer are annihilated. The Mantra, sacred to the Aghora manifestation of the god, and which is an infallible remedy for all diseases which owe their origin to the baneful influences of the Vinayakas, should be repeated, a hundred thousand times, in the beginning of the ceremony, whereby the evil influences of the planets would be removed. In cases of disturbances in Nature, libations, containing seeds of sesamum, and numbering a hundred thousand in all, should be poured on the fire, in succession, while phenomena portending evil, and restricting themselves to the sky, would vanish at the performance (of a Homa) consisting of libations, numbering half as much as in the preceding instance. Similarly, a hundred thousand libations of clarified cow-butter, poured on the fire, would quell all physical disturbances, which are peculiar to the

earth A rite of Homa, performed with libations of scented gum resin soaked in clarified cow butter, should be deemed as the pacifier of all disturbances, whether physical or political A rite of Homa, performed with libations of clarified cow-butter, containing grains of sun-dried, rice and bunches of Durva grass, should be deemed as an infallible remedy for all sorts of bodily distempers A thousand libations of clarified cow-butter, would undoubtedly neutralise the ill effects of bad dreams, dreamt in the night Likewise a ten thousand libations of clarified butter, containing the Java flowers, would propitiate the hostile planets and asterisms, whereas the same number of libations of clarified cow-butter, would cure all diseases that are incidental to the evil influences of the Vinayakas, and the malignant spirits A Homa, performed with a ten thousand oblations of scented gum resin, would cleanse a spirit possessed by ghosts, and Vetalas, and a like ceremony should be gone through, on the occasion of a sudden falling off of a tree, of the class known as the Maha Vrikshas, or of a perching down of a Vyala-Kanka on one's house-top (4—9)

Libations, consisting of clarified cow-butter, containing grains of sun-dried rice and bunches of Durva grass, should be poured on the sacrificial fire by a person, before entering a virgin forest Libations, consisting of clarified cow-butter and the seeds of sesamum, remove all evils portended by earthquakes and meteor-falls A ten thousand oblations of scented gum resin, would neutralise the ill effects of a tree, shedding blood, while a similar rite should be performed on the occasion of a tree blossoming, or bearing fruits in an improper season, or at the breaking out of an epidemic or of a political revolution Similarly, a fifty thousand libations, consisting of sesamum seeds and clarified cow-butter, would stamp out an epidemic affecting the bipeds only, whereas the ceremony should be repeated at the breaking out of a pestilential disease, or on the occasion of an

elephantess developing a pair of tusks, and portending evil to the state The evil consequences of an elephantess, exuding serum from her temple, would be warded off by a Homa of ten thousand libations, whereas an epidemic of miscarriages of the womb, or of deaths of new born infants in a community, would prove amenable to a similar Homa, consisting of as many libations (10—13).

Evil omens seen, by a person about to start on a journey, should be atoned for by a performance of a Homa of ten thousand libations, whereas the libations should consist of sesamum and clarified cow-butter, and number one hundred thousand in all religious ceremonies, undertaken with a view to confer the highest supernatural powers on the votary, the libations respectively numbering a half and a quarter thereof as the attributes (Siddhis), would belong to the middling and the lowest class An equal number of Japas and Homas, should be performed for victory in battle A votary should repeat the Aghorastra-Mantra, after having performed the rite of Nyasa, and also after having meditated on the Panchasya (five-faced) manifestation of that divinity (14—15)

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CHAPTER CCCXXII.

THE GOD said —Now I shall describe the rites of Japa and blissfulness, which are to be performed by repeating the Astra-Mantra, known as the Pashupata The component terms of the Mantra, should be repeated by appending the term "Fut" to each of them The Mantra runs as follows —

"Om obeisance to the God, the great Pashupata, who is possessed of matchless strength, prowess, and glory, and

whose face is shining with fifteen eyes—obeisance to the god, who assumes varied forms, and is armed with various sorts of weapons and whose body, sable like pasted lamblack, is enlivened with jets of blood, and who is fond of the company of ghosts and Vetalas that frequent the cremation grounds [Obeisance to] the remover of all impediments, to the grantor of all boons and successes in life, and to him who is always kind and benignantly disposed to his votaries [Obeisance to] the god who is possessed of innumerable hands, feet, and mouths, to the perfected success, to the terror of all Vetalas, to the one who creates sorrow in the hearts of the Shakinis, to the healer of all diseases, to the purifier of all sinful souls, to the one, whose three eyes are the Sun, the Moon, and the fire,—to the phylactery sacred to the god Vishnu, to the wielder of swords and thunderbolts, to the wielder of the club of death and the trident of Varuna, to the trident of Rudra, to the one with the burning tongue, to the piercer of all diseases, to the oppressor of malignant planets, and to the annihilator of the whole race of malicious serpents Om, obeisance to the black and the yellow one Fut (obeisance) to Humkarastra Fut to the wielder of thuuderbolts Fut to the goddess of energy Fut to the club Fut to the god of death Fut to the sword Fut to the sword Fut to the god Nairita Fut to the god of ocean (Varuna) Fut to the noose Fut to the banner Fut to the mace Fut to the god of wealth Fut to the trident Fut to the club Fut to the discus Fut to the lotus Fut to the serpent weapon Fut to the weapon Khetaka Fut to the weapon Munda Fut to the mace Fut to the weapon Kankala Fut to the weapon Pichhika Fut to the weapon Kshurika (razor) Fut to the weapon Bramhastra Fut to the weapon of Shakti Fut to the weapon sacred to the Ganas Fut to the weapon Pilipichhi Fut to the weapon, sacred to the Gandharvas Fut to the weapon of the Murva. Fut to the weapon known as the Dakshina Fut to the

weapon, called the Vama Fut to the weapon, known as the Paschima Fut to the weapon, known as the Mantrastra. Fut to the weapon of the Shakinis Fut to the weapons of the Yoginis Fut to the club Fut to the great club Fut to the weapons of the Nagas Fut to the weapon of the mighty Shiva Fut to the weapon of the god Ishana. Fut to the weapon of the god Purusha Fut to the weapon of Aghora Fut to the weapon of Sadyojata Fut to the weapon of the Hridaya Fut to the Mahastra Fut to the weapon of Garuda Fut to the weapon of Rakshasa Fut to the weapon of the Danavas Fut to the weapon sacred to the Nrisinha manifestation of Vishnu Fut to the weapon sacred to the god Tvastra Fut to all the weapons

Nah Fut, Vah Fut, Pah Fut, Phah Fut, Mah Fut, Shree Fut, Pheh Fut, Kram Fut, Krom Fut, Bhuh Fut, Bhuva Fut, Sva Fut, Fut to the region Maha, Fut to the region Jana Fut to the region Tapas Fut to all the regions Fut to all the nether regions Fut to all the fundamental principles of the universe Fut to all the principles of vitality Fut to all the the veins and arteries Fut to all the causes Fut to all the gods Kreem Fut, Hreem Fut, Shreem Fut, Hum Fut, Srum Fut, Svam Fut, Lam Fut Fut to the spirit of indifference to the concerns of life Fut to the weapon of illusion Fut to the weapon, which is composed of the principle symbolised by the Mantra Hum Fut to the Weapon-Mantra, sacred to the god of day Fut to the Weapon-Mantra, sacred to the Moon-god Fut to the weapon, sacred to the god, who is the remover of all impediments Goum, Goum Fut Khrom Khoum Fut, Hroum, Houm Fut Cause (him) to roam and roam about, Fut Eclipse and Eclipse [his soul], lift and lift (him) by the heel Fut, threaten and threaten (him) Fut, Fut, revive and revive Disperse and disperse, Fut Destroy and destroy all sins, Fut (1)

A single repetition of the abovesaid Mantra, would purge a man of all sins committed by him in life, whereas a hun-

dred recitation would quell all disturbances in his country, and grant him victory in war The Homa in connection with the ceremony, should consist of libations of clarified cow-butter saturated with the scented gum resin, whereby the most utopian schemes of its performer, would be realised A single repetition of this Astra-Pashupata-Mantra, should be deemed as the best of all peace-giving rites (2—3)



CHAPTER CCCXXIII

THE GOD said —O thou six-faced one, the Mantra running as Om, Hrum, Hansa, is possessed of the virtue of curing diseases and warding off death The Homa, in connection with the Mantra, should be performed by pouring out a hundred thousand libations of clarified butter, containing bunches of Durva-grass, on the fire, whereby the health and general peace of the life of the performer would be increased In the alternative, weird and portentious phenomena occurring in the sky or in the earth, or those which owe their origin to the agency of the gods, as well as auguries of evil omen, such as the unnatural blossoming of trees, etc, should be atoned for by repetitions of such Mantras as the Pranavas, the Maya, etc, (1—2)

Om obeisance to the goddess Ganga. O thou Kali, Kali, O thou supreme Kali, O thou Supreme Kali, O thou, who livest on flesh and blood, and whose face, sable as that of the night, is blazoned by streaks of blood, bring all men under my control, obeisance Om The Mantra should be repeated a hundred thousand times, and libations, numbering a tenth part thereof, should be poured on the fire A man by repeating the Mantra, and doing the necessary Homa,

would subjugate the mind of the lord of the celestials, not to speak of men By means of the abovesaid Mantra, a votary would be able to remain invisible to all men It is the best of all charms, and is potent enough to bring one's enemies under control, and to paralyse all their intellectual faculties The Mantra, seven times repeated, should be looked upon as same as the celestial milch-cow (Kama-Dhenu (3—5)

Now I shall narrate to you the king of the Mantras, the safeguard against depredations by thieves and robbers In peril, and during the prevalence of pestilential epidemics, the Mantra, worshipped by the mighty Shiva, should be repeated a hundred thousand times, and libations numbering a tenth part thereof, should be poured on the fire

Now hear me narrate the Mantra of universal succour, and which runs as —Om, O thou, who dost wield a trident, come and come, preserve me with the truths that form the essences of the gods Brahma, Vishnu, and Rudra, Om, obeisance to the god Vacheshvara (Svaha)

Since the goddess succours men from distressed conditions (Durgas), she is called Durga The Mantra, sacred to the goddess, runs as follows —Om, Chanda-Kapalini, dost thou gnash and gnash thy teeth Fut, Hreem Grains of rice, should be consecrated with the preceding Mantra, and should be given to the suspected thief for chewing The innocence of the man would be established in the event of the ejected cud having retained its natural whiteness (6—8)

Om, O thou with a pair of burning eyes and the clotted and dark-brown hairs on whose head, burns with terrific fire O thou stupefier and piercer of the three regions of beings, cut and cut, roam about and roam about, attract and attract, break and break, twist and twist, burn and burn, cook and cook, thus what Siddha-Rudra commands I shall bring thee down even though thou be at this hour in the fields of

Elysium, or in the region of the higher gods, or wantonly sporting on the summit of the mount of felicity I make offerings to thee, dost thou accept them!

Thus having made offerings to the god Kshetrapala, the votary should practise the rite of Graha-Nyasa, whereby he would bring the whole world under his control The enemies of such a person, would meet their doom, and his antagonists would be carried away in battle (9)

A man, having performed the rite of Nyasa with the Hansa Vija, should procure three sorts of poison, and mix them up with the powders of the drugs, known as the Agaru, the Sandal, the Kushtha, the Saffron, the Nagakesharam, the Nakha, and the Devadaru, taken in equal parts, and made into a paste with honey Then he should fumigate the clothes of an idol with the vapours thereof, whereby he would meet with good luck in quarrels, charms, and literary disquisitions The same fumigation should be consecrated withe Maya-Mantra, where the object would be to win a bride A Tilak mark made of Gorochana, Nagapushpa, Saffron, and Manahshila, and put on the forehead of a person, consecrated with the Hreem-Mantra, would act as an irresistible charm Pulverised Shatavari, taken with milk, helps a man in begetting a male child, and the same result is also obtained by taking the powders of Nagakeshara boiled in clarified cow-butter, or the washings of Palasha seeds, simple and alone (10—14)

Om, rise and rise, O thou goddess Chamunda, overtake and overtake, charm and charm, such and such a person, and bring him under my control, obeisance (Svaha) The Mantra, which is infallible in its efficacy, should be repeated twenty-six times over a lump of clay brought from the bank of a river An image should be made with that of the wished-for lady Her name should be written in the juice of the Unmatta plant on an Arka leaf, and the image should be placed thereon Then the votary should pass water over

the charm, and repeat the preceding Mantra, whereby he would have the lady drawn to his side

Om, Kshum, Sah, Fut This Mantra, known as the great Deathc-onquering one, should be made use of in Homas and chanted at regulated times, by which the health and beauty of the votary would be increased

Om, Hansah, Hrum, Hum, Sa, Hrah, Soum The Mantra consists of eight letters, and is known as the Reviver of life The Mantra should be repeated with a view to obtain victory in war (15—17)

The god Ishana is the presiding divinity of all the Mantras, and is the lord of the Brahmanas, and of all the created beings May the god Sada-Shiva confer eternal bliss on me

Om, may I know the divine self of the god Tat-Purusha, may I meditate upon his divine self, and may Rudra lead it to dwell thereon Om, obeisance to the Aghoras, to the Ghoras, to the Ghora-Ghoras, and to all the manifestations of Rudra, and on all sides

Om, obeisance to Vamadeva Obeisance to Jestha Obeisance to Rudra Obeisance to Kala Obeisance to Kalavikarana Obeisance to Valavikarana Obeisance to Vala-Pramathana Obeisance to the controller of all created things and beings, and obeisance to the god who agitates the minds of all

Now I shall narrate the Sadyojata-Mantra, which runs as follows —Obeisance to Sadyojata Obeisance to the god of being Obeisance to the god of eternal being Be manifest in me, O thou god, who hast proceeded out of the eternal being, and dost control the process of infinite becoming

Om, obeisance to the supreme soul, to the supreme one Obeisance to the grantor of all desires, obeisance to the supreme god, obeisance to the god of self-communion, Obeisance to the god who proceeds out of the process of self-communion, obeisance to the doer of all, do and do and be

manifest and be manifest, O thou, who dost control the process of eternal Becoming Be propitiated, O thou Vamadeva, the doer of all acts, the expiator of all sins, O thou, the ever blissful one. Obeisance to thee and obeisance

The Hrid-Mantra in connection with the above, runs as follows —Om Shivah, obeisance to Shiva Om obeisance to the flaming energy situate in the region of my heart The Shikha-Mantra, in connection with the present Nyasa, runs as Om, O thou supreme energy proceeding out of the divine essence of Shiva, O thou omniscient being, O thou lord of all, be evolved out, O thou matchless dreaded being, and O thou, who wearest long, brown and clotted locks on thy head Obeisance to thee, O thou great armour, O thou who wieldst bolts of subtle thunder, and art equipped with nooses of lightning, and bows and arrows of the same fierce fluid, dost thou enter my body, and bind and bind, crumble down and crumble down, whirl and whirl round, and stupefy and stupefy the hearts of all malicious creatures Stupefy and stupefy all malignant beings, Hum

The present phylactery (Kavacham) consists of a hundred and five letters The Astra-Mantra, sacred to the Aghora manifestation of the god, runs as —Om obeisance to the dreadful energy (Ojas) of the god, permeating the region of my eyes Om, be thou effulgent and effulgent, O thou whose essence is too subtle to be perceived by the senses. Let thy wrath and anger fill in this infinite space of the universe Kill and kill, cut and cleave and vomit and vomit forth fatal fire Hrung, Fut (18—20)

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CHAPTER CCCXXIV.

THE GOD said —Now I shall describe to you the peace-giving rite known as the Shiva Shanti, and the Mantra called the Aghorakalpa, which forms the pith and marrow of such a ceremony The rite in question absolves even the killer of a Brahmana, of all sins incidental to such an act, is the abode of all the three sorts of penitential successes, and is the healer of all distempers that afflict the human flesh or mind Phenomena that portend evil, are subsided under the pacifying influence of the ceremony, whether they appear in the sky or heaven, or are brought about by the direct intervention of the gods Fatal influences of dreadful poison or malignant stars and spirits, are known to have yielded to its effect The rite is the best atonement for all sins, is the most powerful agent in giving a better turn to one's fortune, and is the best dispeller of all gloom that hangs over the mind of a man (1—3)

The rite of Nyasa, in connection with the ceremony, should be performed, by mentally assigning the different parts of one's body to the Eknetra manifestation of the god, after which the votary, should meditate upon the divine self of the five-faced one The faces of the god, should be contemplated white, in all religious ceremonies, undertaken with a view to confer peace and prosperity on a person, red or yellow in charms, brown in acts where the object would be stupefication of one's intellectual faculties or organic functions, while they should be imagined dark black in fatal or maddening incantations The faces should be imagined as burning with a twany or flaming hue in incantations of oblivion, or of attracting the mind of a man towards one's self The Mantra consisting of thirty-two letters, should

be first worshipped, and then repeated a thirty lakhs of time Libations of clarified cow-butter, and numbering a tenth part of the latter, should be poured on the fire Such libations consisting of the essence of gum-resin, and poured on the fire as stated in the preceding line, convert a novice into an adept in the spiritual mysteries, and help him in attaining whatever he sets his mind upon The Aghora-Mantra grants both worldly good and salvation of the soul, and there is no other Mantra which can vie with it in that respect By repeating it, a man, who is not an ascetic, acquires the fullest merit of asceticism, and a man who has never gone through the vow of religious ablution, becomes a Snataka (a religious bather) in every acceptance of the term The Aghora-, and the Aghorastra-, Mantras are the two kings of the Mantras The rites of Homa, Japa, and worship in connection with the Mantra, if duly performed, would enable a man to annihilate his enemy's army in battle (4—8)

Now I shall describe the ever blissful rite of Rudra-Shanti, which confers upon its performers, whatever he has an eye to Barren women become mothers, malignant planets become friendly, and diseases become scarce under the benign influence of the present ceremony Famine forsakes a country, pestilence never visits its shores, and evil dreams never oppress the sleep of its inmates, where the ceremony in question is performed Kingdoms and armies own him as their lord, who performs it, and his enemies are overwhelmed with ruin The rite should be undertaken when evil times would be prophesied by the unnatural blossoming of trees, or by inauspicious dreams in the night The term Namas, should be appended to the Mantra in a worship, while it should terminate with a Svaha, a Vashat, and a Voushat respectively in rites of Homa, pacification and prosperity The term "Cha" should be used in the second place, as illustrated in the following example —

Om, obeisance to Rudra and (Cha) to thee Om obeisance

to the bull Obeisance to the unemancipated one Om, obeisance to the unborn one Obeisance to the infinite personality, and (Cha) to the worshipful Ishana, the infinite prowess

The following five manifestations of the god (Rudra), should be worshipped to the north of the mystic diagram as follows —Obeisance to the one whose aspect is the universe Obeisance to the dreadful one Obeisance to the one of distorted features, and Om, obeisance to the one who knows no change The worship should be conducted at the southern, and the south-western, points, of the mystic diagram in the principles of water and illusion

Obeisance to the god Eka-Pingala, to Shveta Pingala, and to Krishna-Pingala Obeisance to the god Madhu-Pingala, invoked in the principle of predestination Obeisance to the eternal one, to the moist (compassionate) one, to the withered (merciless) one, and to the god Payogana, invoked in the principle of eternal time Obeisance to the thousand-headed one, to the thousand-mouthed one, to the thousand-handed and thousand-footed divinity, and to the thousand-phallased one invoked in the southern petal of the lotus-shaped diagram (9—13)

Obeisance to the god with a single braid of clotted hair Obeisance to the god with a couple braids of clotted hair Obeisance to the god with three braids of clotted hair Obeisance to Kara. Obeisance to Akara Obeisance to Vashat-Kara, and lastly, obeisance to the six Rudras O Guha, the offerings are to be made to the aforenamed divinities, invoked in the principle of dissolution, and supposed to be present at the south-eastern point of the mystic diagram

Obeisance to the lord of the world Obeisance to the lord of all the created beings Obeisance to the goddess Uma and to the lord of eternal time The offerings are to be made in the spiritual principle, presided over by the god Sadashiva,

and supposed to have been invoked at the eastern petal of the mystic diagram (14)

Obeisance to the goddess Uma who assumes dreadful shapes Om, come and come and hasten and hasten, O thou Rohini, who art but another manifestation of the god Rudra, the lord of the celestials Kill and kill, burn and burn Cook and cook. Trample down and trample down Come and come, and hie thee and hie thee to the mission of the present rite of Rudra-Shanti Obeisance to the black and brown coloured one, obeisance to the universal god who is the lord of the Akala Pishachas, as well. The god Maheshvara with his consort Uma should be worshipped in the spiritual principle sacred to Shiva, and invoked for permeating the polens of the lotus-shaped mystic diagram

Om, obeisance to the spirit, filling in the space of the universal ether Om obeisance to the gôd whose body is the infinite heaven Om, obeisance to the all-pervading Shiva, to the eternal lordless Shiva, who does not depend on any thing for his support

The following seven terms are the epithets of the sky-pervading Shiva, and offerings should be made, O Guha, by addressing each of these names, in the eastern petal of the mystic lotus, permeated with the spiritual principle, presided over by the god Sada-Shiva, as follows —Om, obeisance to the eternal being who feeds upon the contemplation, and who is the eternal Yogin, and is eternally present in the circle of yoga Om obeisance to Shiva, the five-faced one, the lord of all, the absolute subjectivity, the chief of the Ishanas.

The following manifestations of the god, should be worshipped in the principle of Homa invoked in the south-eastern petal of the lotus diagram, and in the two principles of knowledge invoked in the one at the north —Om obeisance and obeisance to the heart of the illusionless one, to the mystery of Vamadeva, and to the Sadyojata manifestation of the god Om obeisance and obeisance to the mystery

of all mysteries, to the preserver, to the deathless one, to the subject of all Yoga, and to the primal light

The following manifestations of the god, should be worshipped in the principles of illusion and eternal time, respectively situate at the north-western, and the western, petals of the lotus —Obeisance to the supreme god, to the conscious and unconscious one, to the sky-pervading one, and to the light of the first light

Om, O thou deathless one, O thou Shiva who art born of death, O thou all, O thou supreme soul, O thou great god, O thou infinite energy, O thou the lord of good feelings, O thou, the presiding deity of all yoga, dost thou emancipate and emancipate our soul,—Om, O thou all, Om, O thou the lord and product of all becoming Om, O thou who givest felicity to all creatures This Mantra should be worshipped in the principles of fatality and subjective freedom, respectively invoked in the north-western, and northern, petals of the the lotus

Hie thee, and hie thee, O thou spirit who dwellest near all, and art worshipped by Bramha, Vishnu and Rudra, O thou who art above all hymns and worship, and dost witness all actions in the universe Come and come, O thou, the sun, the fire, the knowldge, the sound, the subtle principle, come, O thou blissful one, the giver of all, and grantor of all, felicity Om obeisance to Shiva, Om, obeisance The worship should be made with the preceding Mantra in the principle of Nature, invoked in the north-eastern petal of the mystic diagram The ceremony should be closed with the rites of necessary Homas and Japas, whereby all desires would be fulfilled, and all diseases incidental to the malign influences of planets, would be cured (15—17)

CHAPTER CCCXXV

THE GOD said —A man should wear Rudraksha seeds, even in number, and firmly threaded together The seeds, should be possessed of a single mouth, or of three or five mouths, as available. Those having two, four, or six mouths, with thorns on the surface all unbroken and fully developed, and not having been marked by any fissure, or eaten into by worms, should be deemed as the most auspicious A four-mouthed seed should be worn by a person, either on his right arm, or tied to the tuft of hair on his crown By this, the wearer, if not observing the vows of asceticism (Brahmacharya) will acquire the merit of leading such a pious life, or a man, not observing the vow of religious ablution, will be clean, as if he has fulfilled that vow The class of Rudraksha known as the Haimis, should be worn by consecrating them with the Shiva Mantra The Rudrakshas are divided into four classes (Gocharas), such as the Shiva, the Shikha, and the Savitra Gochara means a particular class of the Rudrakshas, a hundred thousand counting of which grants success with a Mantra The Rudrakshas, known as the Prajapatyas, the Mahipalas, the Kapotas, and the Granthikas, belong to the genus Shiva. The Rudrakshas, known as the Kutilas, the Vetalas, the Padma-Hansas belong to the genus Shikha The seeds known as the Dhritarastras, the Vakas, the Kakas, and the Gopalas, belong to the genus Yoti, while those known as the Kutikas, the Saratas, the Gutikas and the Dandinas, belong to the genus Savitra (1—7)

Now I shall deal with the diagram known as the Siddhi-Saddhya, a knowledge whereof grants the highest success in connection with a Mantra The letters of the alphabet, known as the Matrika Varnas, should be written on

the ground, excepting those that are known as the Kuta-Shandas The component letters of the Mantra, should be separately written on the ground, while the signs of the nasal phonetic sound (Anusvaram), should be eliminated therefrom The component letters of the name of the votary, should be separately written as well on the ground, and the letters of the name of the votary, should be both prefixed and suffixed to the Mantra The letters composing both the Mantra and the name of the votary should be counted in the order, of Siddha (successful), Sadhya (capable of being converted into a Siddha or successful one), Susiddha (successful at the least effort), and Ari (Hostile) A Mantra beginning and terminating with a Siddha letter, grants success to its repeater, and fills him with supernatural powers, even with a single repetition A Mantra, beginning and ending with a Susiddha Mantra, produces the same result A Mantra beginning and ending with a hostile letter, should be forsaken from a distance The Siddha and the Susiddha Mantras should be used in ceremonies of the same nature, and the same rule should be observed as regards the Ari and the Sadhya A Mantra beginning and ending with Siddha letters, but composed of hostile letters in the middle, does not lose its efficacy, nor is it vitiated by such an unfavourable combination (8—13).

The Mantras, such as the Pranava, the Maya, and the Prasad are indivisible, and as such, their parts do not fall to the portions of the gods they are respectively held sacred to The Mantras, known as the Brahma-vidyas, are presided over by the God Brahma, while those called the Vaishnava-Mantras, are sacred to Vishnu The Rudra-Mantras are called the Viras The Indranshas are sacred to the God Ishvara. The Mantras sacred to the Nagas, exercise a peculiar influence over the serpents. The Mantras sacred to the Yakshas, are fond of ornaments, while those presided over by the Gandharvas, make their votaries proficient in the arts of singing

and dancing The Mantras presided over by the Rakshasas are dreadful in their effects, while those, of which the demons are the regents, prove efficacious in wars and hostilities The Mantras, sacred to the Vidyadharas, confer aristocratic dignity on their votaries The Mantras, of which the Pishachas are the regents, are filthy in themselves, and make their votaries forget the common rules of cleanliness From a single Mantra ending with Fut, there are Vidyas that consist of fifty letters The Vala-Vidya consists of twenty letters, the Rudra-Mantras consist of twenty-one, while the Mantras which consist of more than that number of letters, are called the Vriddhas, and they count nearly three hundred in all (14—18)

The letters, both the consonants (from Ka to Ksha,) and vowels of the Sanskrit alphabet, excepting the Anusvaras and the Visargas, represent the different phases of the moon, both increasing and waning The short sounds are the emblems of the increasing phases, while the long sounds, should be deemed as symbolical of the waning ones

The incantations undertaken for confering peace on an individual, should be practised with sounds that are emblematic of the waxing phases of the moon, the rites of subjugation with sounds symbolising the waning or retarding ones, the rites of maddening and distraction with sounds that represent the points of intersection in the lunar courses, while the spells of stupefication, should be practised, when that luminary would suffer occultation The peace bringing spells should be practised by a man, when he would breathe through his occult nerve, known as the Ida, the spells of attraction when the breath would flow out through his occult Pingala, while deadly incantations should be practised when the breath would be in the occult Vishuva The predominance of the earth principle (Prithvi tattva) in a person, should be inferred from the passing off of the breath wind through his lips, that of the fire or light principle

from the ascending of the same towards the upper region of the cavity of the nose, while the ascendency of the water principle, is to be inferred from the passing out of the breath wind through the region, intervening

The ascendency of the wind principle is to be inferred from the beating of the breath wind against both the walls of the nasal cavity, during its outflow, while the god Mahesvara, should be deemed as the regent of the wind permeating the rest of the body

A spell of stupefication should be practised during the ascendency of the earth principle, a peace-giving incantation during that of the watery one, a subjugating charm during the predominance of fire, while that of driving a man crazy from his hearth and home, should be practised during the prevalence of the principle of wind The spells should be practised in proper and auspicious moments (19—23)

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CHAPTER CCCXXVI

THE GOD SAID —Now I shall deal with the process of worshipping the goddess Uma, which gives a better turn to one's fortune, and grants enjoyment in this life and salvation in the next I shall describe to you the Mantras, the process of meditation, the mystic diagram, the Mudras, and the rites of Homa, etc , which should made use of in the course of the worship

The Mantra consists of Vijas technically known as the Chitrabhanu, Shiva, Kala, and the Maha Shakti Vijas The other forms of the Mantra, are stringed together with the Vijas known as the Dvarakas, while the principal one runs as Om Hreem, Sah, Goum, obeisance to Gouri

blend his palms in the shape of a phallic emblem in invoking the presence of the God Mahadeva, while he should twist them together in the shape of a female sexual organ (yoni) in invoking the presence of his divine consort Both these sorts of Mudras, should be used in course of the present worship, as occasion might require

The Mandalam, or the mystic diagram, to be used in the ceremony, should be a square-shaped one, being one of the class, technically known as the Chatarasra-Mandalam The Mandalam should measure four cubits, furnished with the image of a three-petalled lotus, drawn to embellish its centre, and occupying the four rectilinear chambers described about the same

Libations of clarified butter, should be poured on the sacrificial fire, kindled in a fire pit of any of the following structures The first, or the Chatarasra-Kunda, is but a square divided into five equal parts The second or the Yoni (shaped like a vagina) Kunda is formed by describing a triangle on the base of the fourth of such parallel, dividing lines Then the two sides of the original square, should be produced downwards to double their extent, and their extremities should be joined together Another equilateral triangle should be described on the latter straight line, and two such should be described on the aforementioned fourth line of division, so that their apexes might be in the opposite direction but in the same straight line A Kunda thus formed is called the Yoni-Kunda In constructing the third or the Trasra-Kunda, divide a square into four equal parts by drawing three parallel straight lines across it Produce the base of the square equally on both sides, and describe an equilateral triangle on the same Similarly in constructing an Ardha-Chundra-Kunda, a square is to be drawn, and the three fourth of its plane should be divided into ten equal parts by drawing nine parallel straight lines across it The lowermost line of division, should be

equally extended on both sides, and an elipse should be described around it In the alternative, the sacrificial fire might be kindled on an ordinary Sthandila, or sand cushion In the alternative, the mystic diagram should contain the figures of a Tasra (triangle) and an Ardha-Chandra (semi-circle) within it, to the extent of two Páda measures of its entire area The doors, rims, and side borders, should be duly delineated, each preceding one measuring double in length of the one mentioned immediately following it The Goddess might be worshipped simply on a diagram of the Bhadra class, in the absence of one of the preceding type (13—17)

The votary should worship the Goddess with the composition known as the Pancha-Gavya, and make offerings of red flowers to it Then he should sit with his face turned towards the north, and pour down the customary libations The man, who can manage to pour down the final libation in connection with the present Homa, is sure to attain the highest Siddhis* (supernatural powers)

* Attainment of one's all wished for objects is the principal trait of penitential success (Siddhi), the other traits being, vision of the gods, the power of bringing the dead to life, the power of entering another's body, the power of sailing over the skies, the power of healing the sick by touch, the power of associating with the aerial beings, omniscience, compassion towards all, indifference to all earthly concerns non-attachment to every thing, the power of controlling the minds of all

मनोरथानामक्लेशसिद्धिरुत्तमलक्षणम् ।
मृत्यूणा हरणं तद्दैवतादर्शनंस्तथा ॥
परकायप्रवेशश्च पुरप्रवेशनं तथा ।
ऊर्द्ध्वोत्क्रमणमेव हि चराचरपुरे गतिः ॥
खेचरीमिलनश्चैव तत्कथा श्रवणादिकम् ।
रोगापहरणं दृष्ट्वा विषापहरणंस्तथा ॥
वैराग्यञ्च मुमुक्षत्व त्यागिता सर्व्वज्ञता ।
सर्व्वभूतेष्वनुकम्पा सर्व्वज्ञादि गुणोदयः ॥

Thus having made the animal offering to the deity, he should provide a sumptuous repast for three or eight unmarried girls, and distribute the offerings, previously dedicated to the divinity, among the votaries of the God Shiva. Subsequent to that, he should take his daily meal of boiled rice By performing the ceremony in question, a man wishing to have a wife, is sure to get one, a man wishing to have a male issue, is sure to be blest with a son, a woman not in the good graces of her husband, is sure to win his affections, and a king, ousted of his kingdom, is sure to recover its possession A man, reciting the abovesaid Mantra, eight hundred thousand times, would captivate the minds of the Gods The votary, should not partake of the offerings without having dedicated them to the deity with his left hand (18—21)

Now I shall describe to you the process of worshipping the God Mritunjaya (vanquisher of death), which should be made on the third, eighth, or the fourteenth day of the moon's wane The worship should be held in the inside of a sacrificial pitcher The Mantra consists of the first two Padas of the Gayatri, coupled with the second Pada (foot) of the Mantra sacred to the God Tramvaka, followed by the third foot of the Gayatri appended to the third foot of the Tramvaka-Mantra The Kumbha-Mudra should be used in invoking the presence of the God, and the principal Mantra, coupled with Voushat, should be recited on the occasion. The Homa should be performed with libations of clarified cow-butter, containing twigs of Punarnava, Amrita, blades of Durva Grass, and thickened milk Subsequent to that, the votary should prepare the Purodasha Payasha, and repeat the Mantra, a ten thousand times The god should be contemplated as possessed of four faces and four hands, holding two pitchers in two of them, while the other two should be imagined as bent in the attitude of encouraging his votaries The votary should bathe by exhibiting the

Kumbha Mudra A repetition of the abovesaid Mantra should be deemed as the best of all healing agents, and the grantor of health, wealth, and longevity A contemplation of the god, arrests premature death, whereas by worshipping him, a man may work miracles (18—26)

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CHAPTER CCCXXVII.

THE GOD said —The gods who are the regents of religious vows, etc, should be invoked and worshipped in the heads of a rosary Then the votary should address the rosary, and charge it with the fulfilment of the vow of repetition of his Mantra A rosary stringed with beads of gold or precious gems, should be counted for the betterment of one's status, while the one made of the teeth of a dead Chandala, and technically known as the Maha-Shankha, should be used in incantations practised for the death of one's adversary A rosary consisting of beads of conch-shell, should be counted in love charms, while a rosary of pearls, properly told, would increase the progeny of its counter A rosary of crystals increases one's progeny, while a rosary of Rudraksha seeds emancipates the soul of its teller A rosary, consisting of Rudraksha seeds to the size of a Dhatri fruit, should be regarded as the best of its kind (1—3)

A rosary, whether with or without the Meru (the top knot) should be counted by a man with his thumb and third finger, in the case of a mental recitation of a Mantra, while in an audible repetition, the thumb and the index finger should be used, care being taken not to count over the top-knot The Mantra should be repeated two hundred times in the event of the rosary having been accidentally slipped down from one's grasp (4—5)

O Skanda, a bell should be looked upon, as containing in its peals the sounds of all sorts of musical instruments, and a tolling of bells by a person increases his earthly possessions A phallic emblem should be cleansed with water, ashes, the dung and urine of a cow, and earths collected from an ant-hill and the threshold of a courtezan's house O Skanda, the Mantra, which consists of five letters, and runs as obeisance to Shiva, brings about the fruition of one's all desires A song, in the Vedas, is composed of five letters, while in ordinary practice, it usually embraces six The god Shambhu is inherently situated in the end of the Pranava-Mantra, like the seed of the universe, which has subsequently evolved out into being All the other Mantras have proceeded out of this six lettered one of "Om obeisance (Namah) to Shiva," by way of gloss, as it were The phallic emblem (Lingam) should be worshipped by repeating the preceding Mantra, as it is in the Lingam the god exists, out of compassion to men,—the god (Shiva) who emancipates the soul of struggling humanity, and delights in the fruition of its noblest desires and aspirations (6—11)

Virtue forsakes a man for good, who fails to worship the sacred Lingam, while on the other hand such a worship invariably leads him to wealth, piety and the final liberation of his soul Therefore worship ye the Lingam, as long as ye continue in this life Better it is to die than to partake of any kind of food before worshipping the Lingam By worshipping him, a man becomes a Rudra A votary of Vishnu is ultimately merged in the essence of that deity A worshipper of the sun-god becomes identical with his tutelary divinity, after death, whereas a devotee of the goddess (Shakti), becomes one with her in spirit at the close of his earthly career (12—13)

A man by installing and consecrating a phallic emblem, gets a million times more merit in the eyes of heaven, as there is in the performance of all the religious sacrifices, or

in bathing in all the sacred pools, or in resorting to all the holy shrines, or in the perusal of all the Vedas The man, who constructs a phallic emblem of clay, and worships it thenceforth every day, with the leaves of a Vilva tree, succours his manes, to the hundred and tenth remove, from the shades of Haydes and ultimately sports amidst the splendours of Elysium

Therefore a man should build a temple to the god, and in a style as his means would admit of The rich and the poor, like a meagre or a splendid temple, count equally in the eyes of the god And since this life is transitory, devote ye two-thirds of your income to the purposes of virtue, and a third part only to your actual wants in life (14—17)

The man, who builds a temple to a god, succours the souls of his deceased relations, even to the twenty-first degree of consanguinity Temples, built of stone, of wood, or of clay, rank differently in respect of merit, each succeeding one being a million times more meritorious than the one immediately preceding it The man who builds a divine temple, even with eight pieces of bricks, goes to heaven after death There is merit in piling up dust in the shape of a temple, even in play (18—19)

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CHAPTER CCCXXVIII.

SAID THE GOD OF FIRE —Now I shall deal with the rules of Prosody together with the symbols of syllable or syllabic instants of each, as laid down by Pingala [A stanza is a combination of four Padas or quarters, which are regulated either by the number of syllables or syllabic instants] A syllable is either Laghu (short) or Guru (long),

according as its vowel is short, or long A short vowel becomes long in prosody, when it is followed by an Anusvara or a Visarga, or a conjunct consonant The last syllable of a Pada is either long or short according to the exigence of the metre Similarly the Jihvamuliyas, and the aspirate Visargas before the letters Pa and Pha, should be regarded as long, [one instant or Matra is allotted to a short vowel and two to a long one] The Indian Prosodists have devised eight different Ganas, or syllabic feet, each consisting of three syllables, and known as 1 Ja or Bacchius (short—long—long), 2 Ra or Amphimacer (long—short—long), 3 Ta or Antibacchius (long—long—short), 4 Bha or Ductylus (short—long—long), 5 Ja or Amphibrachys (short, long, short), 6 Sa or Anapœstus (short, short, long), 7 Ma or Molossus (long, long, long), and 8 Na or Tribrachys (short, short, short) Similarly the letter La is the symbol of a short syllable, while the letter Ga stands for a long one The eight symbols are used both in the Vedic and the pseudo-vedic verses alike (1—3)

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CHAPTER CCCXXIX

SAID THE GOD OF FIRE —In Prosody the metre known as the divine (Daivi) Gayatri, consists of a single syllable, the one, known as the Asuri (Demonic) Gayatri, consists of fifteen syllables, while the one, known as the Prajapatya, consists of eight syllables or varnas The metre, as used in the Yajur Vedas, consists of six syllables, while the Samagas add two syllables more to its foot The metre, as used in the Rik Vedas, consists of eighteen syllables, while the chaunters of Saman, add two syllables more to its quarter,

at will Three syllables are usually over allotted to the foot of a Rich, four to the foot of a Prajapati, and so on, while a syllable is always excluded from the foot of an Asuri (1—3)

The metres such as the Ushnika, the Anustupa, the Vrihati, the Pankti, the Tristupa, the Jagati, etc , are formed by combinations and permutations of the syllables allotted to the quarter of the original Gayatri,—syllables, which in groups of three, may count up to sixty-four in each quarter (4—5)

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CHAPTER CCCXXX

SAID THE GOD OF FIRE —I have already dealt with the syllabic incidents which form the metre Gayatri, such terms as Yas, etc , occurring in its quarters, should be deemed as used simply with the object of making up the metre and saving the verse The metre, known as the Jagati, consists of twelve syllables, the Virat of ten and the Tristubha of eleven syllables only The metre Gayatri consists of a single quarter, or it may consist of three quarters or feet, of seven syllables each, or occasionally of four quarters, composed of seven letters in each The metre Gayatri is formed as stated in the preceeding line The metre Ati-Gayatri is composed of three quarters of six syllables each The metre Vardhmana is composed of twenty-one syllables, and the Nagi of twenty-four The metre Varahi is composed of twenty-seven syllables The third metre cnnsists of two or three quarters, according to the option of the versifier, each quarter being composed of twenty syllables of Trastupa (1—5)

The metre, known as the Ushinka, consists of eight letters as often found in the Vedas The metre, known as the Kukubhushnika, consists of three quarters of twenty-eight syllables The quarters of a verse of the metre Pura-Ushnika follow the same rule as regards scanning, as the quarters of the Jagati, while the metre, known as the Paroshnika, consists of four quarters of seven syllables each An Anustupa consists of four quarters of eight syllables each The metre Vrihati consists of quarters of thirty-two syllables Of the three Jagatas formed, form the original Gayatri, the second is called the Nanku-Sarini, which the third is called the Pathya The Maha-Vrihatis are formed by the three Jagatas, as well as the Sato-Vrihati of Tandin The metre Pankti consists of four quarters of forty syllables The metres, which are but the modifications of the original Pankti, are the Satah-Pankti, the Prastara-Pankti, the Astara-Pankti, the Vistara-Pankti, the Sanstara-Pankti, etc The metre Pathya consists of five Gayatris, and the Jagati of six The other Vedic metres such as the Virat, the Svarat, the Shankumati, the Kukumvati, etc, will be dealt with later on (6—14)

The presiding deities of the metres, should be determined from their first quarters The divinities, such as the Fire-God, the Sun, the Moon, the Jupiter, the Ocean-God and Indra, and the Vishvedevas, are the deities who are the regents of metres, belonging both to the Vedic and the secular literature The Gamut of sound, such as the Sadaja, the Gandhara, the Madhyama, the Panchama, the Dhaivata and the Nishada, respectively belong to them The white, the fawn, the brown, the black, the blue, and the red, are the colours which mark the complexions of the spirits of those metres The spirit of the metre Gayatri is a gold complexioned one The complexion of the spirits of different classes of Kritis are like that of Gorochana (yellow), while that of the spirit of the metre Jyotishmati is blue The Gotras to which the different Vedic metres belong,

are Agniveshya, Kashyapa, Goutama Angirasa, Bhargava, Koushika and Vashishta (15—20)

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CHAPTER CCCXXXI

SAID THE GOD OF FIRE —The metre Utkriti consists of hundred and four syllables (*i e*, twenty-six syllables in each quarter) Thus by dropping four syllables as well as the prefixes Abhi, Sam, Vi, Am, Pra, etc, from them we get the metre Kriti, and the other classes of metres, such as the Kriti, the Ati-Dhriti, the Dhriti, the Atyasti, the Asti, the Ati-Shakvari, the Ati-Jagati, and the Jagati, and which are usually come across in secular literature The metres, such as the Tristupa, the Pankti, the Vrihati, the Anustupa, and the Ushnika, etc, owe their origin to the Vedic Traistubha (1—3)

The metres, such as the Gayatri, the Supratishta, the Pratishta, the Madhya, the Atyuktha, and the Uktha, are all convertible into one another, a preceding metre being converted into the succeeding one, simply by dropping a letter or a syllable A Pada (quarter) is the fourth part of a metrical stanza, and now I shall deal with the Ganas Chhandah (metre regulated by syllabic instant), and begin with the Arya

The first and the third quarters of the metre respectively contain twelve syllabic instants of Matras, such as (first quarter) short, short—short, short—long (=2 short) short short—long, long,) (third quarter) short, short—short, short, long, short, short,—short, short, long, (second quarter) consisting of eighteen syllabic instants—(long, short, short, long, long, short, long, short, long, long, long), and the fourth quarter consisting of fifteen syllabic instants, (as long

long, short, short, long, short, long, long) The metre Vipula should be scanned as follows —The first quarter consisting of eighteen syllabic instants, such as (long, long, short, short, long, long, long, short, short, long, long) The second quarter consisting of twelve syllabic instants, such as (long, short, short, short, short, long, long, long), the third quarter consisting of fourteen syllabic instants such as (long, short, short, short, long, short, long, long, long) The fourth quarter consisting of thirteen syllabic instants, such as (long long, long, short, long, short, short, long) The metre Chapala consists of the following syllabic instants First quarter of 12 S I* (short, short, long, short, long short, long, long) Second quarter of 18 S I (short, long, short, long, long, short, long, short, long, long, long Third quarter of 12 S I (long, long, short, long, short, long, long) and the fourth quarter of 15 S I (short, long, short, long, long, short long, long, long) The Mukha-Chapala consists of the following S I First quarter of 12 S I (long, short, short, short, long, short, long, long) Second quarter of 18 S I (short, long, short, long, long, short, long, short, long, long, long), the third quarter of 12 S I (long, short, short, short, short, long, long, long) Fourth quarter of 15 S I (long, short, short, long, long, short, short, short, short, short, long) In the metre Chaplarya, the first half of the second quarter consists of syllabic incidents peculiar to the Jaghana-Chapala A combination of these two classes of metres, gives rise to what is called the Maha Chapala The metre Arya Giti consists of the following syllabic incidents First quarter of 12 S I (Long, long, long short, short, short, short, long) Second quarter, of 20 S I (short, long, short, long, long, short, long, short, long, short, short, short, long, long) The third quarter of 12 S I (long, long, long, long, long, long), the

* Stands for syllabic instants.

fourth quarter of eighteen S I (long, long, long, long, short, long, short, short, short, long, short, long) (4—11)

In the metre Vaitalyum (sometimes treated as a Vritti) it is necessary that the syllabic incidents in the even quarter, should not be all composed of short syllables, or long syllables, and that the even syllabic instants in each quarter (the 2nd, 4th and 6th) should not be formed conjointly with the third, fifth and seventh In the case of an Oupachhandasika, the rule is same as in the preceding instance, except that at the termination of each quarter, there should be a Ra-Gana and a Ya-Gana instead of a Ra-Gana, and a La and a Ga only The quarters of a Patalika end with Bha, Ga and Ga Ganas The metres known as the Charu-Hasini, and Aparantika, fall to the class of Ayuk The metre called the Matrasamana consists of four quarters, each of sixteen syllabic instants The metre Vanavasika is but a modification of the preceding one, in which the ninth and the twelfth moments are formed by short syllables, and the fifteenth and the sixteenth by long ones, the rest being optional Similarly the same metre is called the Chitra, if the fifth, eighth, and ninth, are formed by short syllables, and the fifteenth and the sixteenth by long ones

In the Upa-Chitra, the fifth, the eighth, the ninth, and the tenth are short, and the fifteenth and the sixteenth are long, and if the fifth, eighth and twelfth are short, and the fifteenth and the sixteenth are long, and the rest indefinite, the metre is called the Vishloka Sometimes two or more of these varieties combine to form a new metre (Padakulaka) which does not obey any other restriction save that each quarter would contain sixteen syllables (12—18)

CHAPTER CCCXXXII

SAID THE FIRE GOD —Now I shall deal with the three sorts of Vrittas (Metres regulated by the number and position of syllables in each quarter) such as, the Sama Vritta, the Ardha Sama-Vritta, and the Vishama-Vritta In the Sama-Vrittas, the Padas or quarters are all similar In the Ardha-Sama Vrittas the alternate quarters are similar, while in the Vishama-Vrittas the quarters are all dis-similar

The metre Pramani consists of four Ga and La, and the same syllabic instants arranged in an inverse order, would give rise to the Vitanakam The metre Vaktram consists of eight syllables in each quarter, like the metre Anustupa, which should be scanned as follows—First quarter (long, long, long, long, short, long, long, long) The second quarter is identical with the first in respect of syllabic arrangement The third quarter should be scanned as long short, long, long, short, long, long, long, and the fourth quarter as four longs then one short, followed by three long syllables The metre Pathyavaktra which is but a modification of the preceding one, consists of four quarters of eight syllables each The first quarter being composed of one long and one short syllable, followed by one long and two short, succeeded by two long and one short syllables The second quarter should be scanned as (long, long, short, short, short, long, short, long) The third quarter (three long, one short, three long) Fourth quarter as three long, two short, one long, one short, one long (1—3)

The syllabic arrangements in the quarters of a Chapala are as follows —First quarter (short, short, long, short, long, long, long), second quarter (short, long, short, long, long, short, long, short, long, long, long) The third quarter (long,

long, short, long short, long, long) Fourth quarter (short, long, short, long, long, short, long, long, long) Similarly a verse of the metre Vipula, should be scanned as follows —First quarter long, long, short, short, long, long long short, short, long, long) Second quarter (long, short, short, short, short, long, long, long) Third quarter (long, short, short, short, long, short, long, long, long) Fourth quarter (long, long, long, short, long, short, short, long) The metres Apida and Pratyapida follow the same rule as the Vaktram, except that the former ends with two Las and the latter with two Ga Ganas The metres Manjari, Amritadhara, etc, are formed by inversion of syllabic arrangements in the first quarter of the preceding one (4—7)

Now I shall deal with the syllabic arrangements in the quarters of an Udgata, which are as follows —First quarter of twelve syllables, (short, short, long, short, long, short, short, short, long, short) The second quarter of twelve syllables (short, short, short, short, short, long, short, long short, long) The third quarter of fifteen syllables (long, five shorts long, two shorts, long) The fourth quarter of fifteen syllables (two shorts, long short, long three short, long, short, long) Similarly the following syllabic arrangements should be observed in composing a verse of the metre Sourabhakam —First quarter of ten syllables (two short, long, short, long, three short, long, short) —Second quarter of ten syllables (five short, long, short, long) Third quarter of ten syllables (long, short, long, three shorts, long two shorts, long), fourth quarter of thirteen syllables (two short, long, short, long, three short, long short long short, long) The metre Lalitam consists of four quarters observing the following rules —First quarter of ten syllables (two short, long, three short, long, short) Second quarter of ten syllables (five short, long, short, long, short, long, short) Third quarter of twelve syllables (eight short long, two short, long), and the fourth quarter of thirteen

syllables (two short, long, short, long, three short, long short, long) The syllables constituting the quarters of a verse of the metre Prachupitam, are represented by the symbols Ma, Sa, Sa, Ja, Bha, Ga, Ga, Sa, Na, Ja, Ra, Ga, Na, Na, Sa, Na, Na, Na, Ja, Ja The metre Vardhamanam, called the pure Virat (Shuddha Virat) in the Vedic prosody, consists of Na, Na, Sa, Na, Na Sa, Ta, Ja and Ra (8—10)

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CHAPTER CCCXXXIII

SAID THE FIRE GOD —Now I shall deal with the metre known as the Ardha-Sama-Vrittam (half equal metres) The metre Upa-Chitra consists of syllables represented by the Ganas Sa, Sa, Sa, La, Ga, in its odd quarter, and by the Ganas Bha, Bha, Bha, Ga, Ga, in its even Similarly the odd and even quarters of a verse of the metre Druta-madhya, respectively consists of syllables represented by the Ganas (symbols) Bha, Bha, Bha, Ga, Ga and Na, Ja, Ja, and Ya The odd quarter of the Vegavati consists of syllables symbolised by Sa, Sa, Sa, and Ga, while the even quarters consist of Bha, Bha, Bha, and Ga Similarly the odd and even quarters of the Bhadra Virat respectively consist of syllables represented by Ta, Ja, Ra, Ga, and Ma, Sa, Ja, Ga, and Ga The Ketumati consists of Sa, Ja, Sa, and Ga, in its odd quarter, and Bha, Ra, Na, Ga, and Ga, in the even Similarly the Akshyaniki consists of Ta, Ta, Ja, Ga, Ga, in its odd quarter, and Ja, Ta, Ja, Ga, and Ga in its even (1—3)

Similarly the metre Harina-Vallabha respectively consists in its odd and even quarters, of syllables represented by Sa, Sa, Sa, La, and Ga, and of Na, Bha, Bha, and Ra. The

metre Apara-Vaktra (also called Vaitaliya) consists in its odd quarters of syllables symbolised by Na, Na, Ra La, and Ga, and in its even quarter by Ganas, represented by Na Ja, Ja, and Ra The metre Pushpitagara, consists in its odd quarter, of syllables represented by the Ganas Na, Na, Ra, and Ya, and in its even quarter of the Ganas Na, Ja, Ja, Ra, and Ga The Pushpitagra is also called the Oupachhandasika, which is the same as the Vaitalya with a long syllable attached to the end of each quarter The metre Shikha consists of Ra and Ja in its odd quarter, and of Ja, Ra, Ja, Ra, and Ga, in the even Twenty-eight different sorts of half-equal metres are known, of which the even quarters end with La and Ga, and thirty, there are of those, whose even quarters end simply with the La, Ganas Metres observing rules contrary to those above-mentioned, are called the Khanjas, and and now I shall deal with those in which the Padas or quarters are all similar (4—6)

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CHAPTER CCCXXXIV.

SAID THE FIRE GOD —Yati (Cœsura) is the pause that may be made in reciting a quarter or verse The metre Tanu-Madhya (Metres described in the present chapter, are all Sama-Vrittas or metres of equal quarters), consists of the Ganas called the Ta and Ya The metre Kumara-Lalita consists of Ja, Sa, and Ga The metre Chitrapada consists of Bha, Bha, and Ga, and Ga, the Vidynumala of Ma, Ma, Ga, and Ga, the Manavaka Kriditakam of Bha, Ta, La, Ga, and the Halamukhi of Na, Na, Sa The metre Bhujanga-Shishu-Suta consists of syallables represented by the Ganas Na, Na, and Ma, the Hansarutam,

of Ma, Na, and Ga, whereas each quarter of the metre known as the pure Virat (Suddha-Virad-Vrittam) consists of Ma, Sa, Sa, Ja, and Ga (1—3)

The metre Panava consists of Ma, Na, Ya, and Ga, the Mayura Sarini of Ja, Ja, and Ga, Ga, the Matta of Ma, Bha, Sa, and Ga, and the Upasthita of Ta, Ja, Ja, and Ga The metre Rukmavati (also called the Champakamala) consists of Bha, Ma, Sa, Ga, the Indra-Vajra of Ta, Ta, Ja, Ga and Ga, while the Upajatis begin with Ja, Ta, Ja, Ga and Ga The Dodhaka consists of Bha, Bha, Bha, Ga and Ga, while the Shalini is composed of syllables represented by Ma, Ta, Ta, Ga and Ga The Vatormi is composed of Ma Bha, Ta, Ga and Ga, the Cæsura being at the fourth and the seventh syllable The Bhramara-Valasita consists of Ma, Bha, Na, La, Ga The Rathoddhata consists of Na, Na, Ra, La, and Ga, the Cæsura being at the seventh or the fourth The Svagata consists of Ra, Na, Bha, Ga and Ga, and the Vritta of Na, Na, Sa, Ga and Ga The Sheyni consists of Ra, Ja, Ra, La, and Ga, and the Bhadrika of Na, Na, Ra, La, and Ga (4—8)

The metre Vansanstha which belongs to the genus Jagati, consists of Ja, Ta, Ja, Ra, the Indravansha of Ja, Ja, Ja, Ra, The Totakam consists of four Sas, while the Druta-Vilamvita is composed of Na, Bha, Bha, Ja, Ra The Shriputa consists of Na, Na, Ma, Ya, the Jaloddhatagoti of Ja, Sa, and and Ja, Sa, and the Rasartava of Na, Na, Na, Ma, Ra The Kusuma-Vichitra consists of Na, Ya, Na, Ya, while the Chanchalakshika is composed of Na, Na, and Ra, Ra The metre Bhujanga-Prayata consists of four Yas, while the Sragvini is composed of four Ras The Pramitakshara consists of Sa, Ja, and Sa, Sa, while the Kantotpida is composed of Bha, Ma, and Sa, Ma The Vaishvadevi consists of Ma, Ma, Ya, Ya, as well as the Panchashva and the Nava-Malini, while the Pratipadam consists of Na, Ya, Ya, Bha, and Ya (9—13)

Now I shall deal with the metres which belong to the genus Ati Jagati The Praharshini consists of Ma, Na, Ja, Ra and Ga, the Cæsura being at the third and the tenth syllable The Ruchira consists of Ja, Bha, Sa, Ja, Ga, the pause being at the fourth and the ninth syllable The Matta Mayuram consists of Ma, Ta, Ya, Sa, Ga, the Cæsura being at the fourth and the ninth syllable The Gouri consists of Na, Na, Na, Sa, and Ga, the Asamvadha of Ma, Ta, Na, Sa, Ga, Ga, the Cæsura being at the fifth, and the ninth syllable

The metres which belong to the Genus Shakvari are Aparajita consisting of Na, Na, Ra, Sa, La, Ga, the pause being at the seventh syllable The next metre of the group is Praharna-Kalita which consists of Na, Na, Bha, Na, La, Ga, the pause being also at the same syllable as in the preceding one The Vasantatilaka which is also known as the Sinhonnata or the Uddharsini of the sages, consists of Ja, Bha, Ja, Ja, Ga, Ga, the pause being at the eighth and the sixth syllables The Chandra Vartma consists of Ra, Na, Na, Na, (Bha, Sa), while the Mani-Guna Nikara, consists of fourteen short syllables with a long one attached thereto, the Cæsura being at the eighteenth and the seventh syllable The Malini consists of Na, Na, Ma, Ya, Ya, the pause being at the eighth and the seventh syllables The metre Rishva Gaja Vilasitam consists of Bha, Ra, Na, Na, Na, and Ga, the Cæsura being at the seventh syllable The Shikharini consists of Ya, Ma, Sa, Na, Bha, La, and Ga, the pause being at the sixth and the eleventh syallables The Prithvi consists of Ja, Sa, Ja, Sa, Ya, La, Ga, the Cæsura being at the eighth and the ninth syllable, as formerly narrated by the worthy Pingala (14—19)

The metre Vansha-Patra-Patitam, consists of Bha, Ra, Na Bha, Na, La, Ga, the Cæsura being at the seventh and the tenth syllable, while the Harini is composed of syllables represented by Na, Sa, Ma, Ra, Sa, La, and Ga, the pause

being at the sixth, fourth and the seventh syllable The metre Kusuma-Lata-Villita consists of Ma, Ta, Na, Ya, Ya, Ya, the Cæsura being at the fifth, sixth and the seventh syllable, while the Shardula-Vikriditam, is composed of Ma, Sa, Ja, Sa, Ta, Ta and Ga, the metrical pause, being at the twelfth and the seventh syllable (20—22)

The metre Suvadana which belongs to the genus Kriti (twenty syllables) consists of Ma, Ra, Bha, Na, Ya, Bha, La, and Ga, the Cæsura being at the seventh, seventh and the sixth syllable The metre Sragdhara (of the genus Prakriti of twenty-one syllables), is composed of Ma, Ra, Bha, Na, Ya, Ya, Ya, the metrical pause being at the seventh, seventh and the seventh syllable, while the metre Madraka is composed of Bha, Ra, Na, Ra, Na, Ra, Na, Ga, the Cæsura being at the tenth and the twelfth syllable The metre Ashva-Lalitam is composed of Na, Ja, Bha, Ja, Bha, Ja, Bha, La, and Ga, the metrical pause being at the eleventh syllable The metre Matta-Krida is composed of Ma, Ma, Ta, Na, Na, Na, Na, La, and Ga, the metre being at the eighth and the fourteenth syllable The metre Vrittam (of the class Kriti) consists of twenty syllables arranged in the order of long and short (Ga, and La), the Cæsura being at the seventh and the fourteenth syallable The metre Tanvi consists of Bha, Ta, Na, Sa, Bha, Bha, Na, and Ya, the Cæsura being at the fifth, seventh and the twelfth syallable, The metre Krounchapada is composed of Bha, Ma, Sa, Bha, Na, Na, Na, Na, and Ga the Cæsura being at the fifth, tenth, eighteenth and the twenty-fifth syllable The metre Bhujanga-Vijrimbhitam consists of Ma, Ma, Ta, Na, Na, Na, Ra, Sa, La, and Ga, the metrical pause at the eighth, nineteenth, and the twenty-sixth syllable (23—27)

The metres of the class Dandaka consists of twenty-seven syllables, the most common examples of the group being the metre known as the Chanda-Vristi-Prapatah, each quarter of which is composed of two Na-Ganas followed by

Ra-ganas or Ya-ganas, or all the feet may be Sa-ganas The metre Arnava consists of thirty-three syllables, the Vyala of of thirty-six, the Jimuta of thirty-nine, and the Prachitaka of twenty-seven syllables (28—29)

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CHAPTER CCCXXXV.

SAID THE GOD OF FIRE —Metres which do not belong to any of the groups described in the preceding, Chapter are known as the Gathas, in which each quarter of the stanza differs in the number of syllables The quarters in a verse of such a metre may number other than four The stanzas may belong to the class, Ardha-Samavritta, or Vishama-Vritta according to the option of the versifier The quarter may be composed of all long vowels As for the Prastara (tabular representation of the long and short vowels of a metre with all possible varieties), the first or the preceding quarter may consist of all Ga Ganas; followed thereafter by the La Ganas. In a Ardha-Sama-Gatha, the odd quarters should consist of long syllables, or in a metre of nineteen syllables of the class, the order might be inverted, the quarters being made to commence with the La Ganas For other sorts of metre of this class, the reader is referred to what is laid down under Udgatha, Sourabhakam, Lalitam, etc. (1—4).

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CHAPTER CCCXXXVI

SAID THE FIRE GOD —Now I shall deal with the science of proper pronunciation of words, and the laws of euphony The letters (both in the Sanskrit and Prakrita alphabet) number sixty-three, or sixty-four (according to others) in all There are twenty-one vowel letters, while the Sparsha varnas number twenty-five in all, the Yadis eight, and the Yamas four The Anusvaras and the Visargas like the × क ख are pronounced in conjunction with other letters, and hence they are called the dependent ones (Parashraya) The Likara is called a protracted or prolated vowel and requires a slight touch or action of the tongue (Dushprishta

The soul, through the medium of intelligence, collects the concepts, and charges the mind with the desire of speaking The mind affects the internal (bodily) fire, and the fire in its turn, sets the wind in motion inside the body The wind coursing through the region of the heart, gives rise to the sound known as the Mandram, in which is recited the metre Gayatri at the time of the morning ablution ceremony The same wind, coursing through the larynx, gives rise to the sound Madhyamam, in which is recited the metre Trais tubha, at the time of the noon tide ceremony The wind ranging upward, and coming out from the region of the head, gives rise to the sound Tara, in which the Jagata metres are recited during the rite of Turiya Savanam, in the evening The wind, thus carried upward, strikes against the brain, and is emanates through the cavity of the mouth, and gives rise to sounds represented by the letters of the alphabet, which in their turn are grouped under five different heads, according to their articulation, period of utterance, place of articulation, efforts made in pronouncing them, and their order of articulation (1—8)

The sounds are divided into three classes, such as the Udatta (Highly accentuted), Anudatta (the grave accent), and the Svarita (the intermediate) The vowel letters are distinguished as the short, the long, and the protracted

The parts of the body from which the sounds emanate are eight in number, such as the breast, the throat, the head, the tip of the tongue, the teeth, the nose, the lips, and the palate The Ushma Varnas (Sha, Sha, Sa, and Ha), have eight different sorts of pronunciation, such as the Obhava, the Vivritta (hiatus), and the Jihvamuliya (proceeding from the root of the tongue (9—12)

A man incurs sin by speaking anything without observing the rules of pronunciation, or by articulating letters from their wrong places of articulation, or by speaking anything in a high tone, or in a chewing manner Contrarily, the man, who articulates in his speech, the letters from their proper places, and speaks them out with cadence and harmony, or the man, in whose speech the letters follow each other in mellifluous succession as in the Vedas, is sure to be glorified in heaven Letters of harsh and grating sound, should be avoided in a speech which should be uttered in a distinct voice, carefully avoiding the nasal, as well as a large concourse of broken or labial sounds Only such letters as are not indistinct, or not any way hampered in articulation, should be made use of in a speech, and such a speaker is sure to be glorified in heaven (13—16).

The sounds A, and Tha, originate from the throat The letters A, Bha, U, Ya, and Sha, are called the palatials The letters Va, U, Pa, are labials The letters Re, Ra, Ta, Tha, Da, Dha, and Na, and Sha, are called the cerebral or lingual, while the letters Li, Ta, Tha, Da, Dha, Na, La, Sa, are called the dental The letters, Ka, Kha, Ga, Gha, and Unga, are called the guttarals The letter Va, is called the labiodental The letters A, Ea, and Ai, are called the guttaro

palatial The letters O and Ou are called the guttaro-labial (Kanthostha) (17—21)

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CHAPTER CCCXXXVII

Said the Fire God —Now I shall deal with the figures of speech and the rules of Rhetoric in general, which are used to embellish the subject-matter of a poem or a drama The science of Rhetoric admits of three main divisions such as the Dhvani (Division of poetry in which the implied or suggested sense of a passage is more striking than the expressed sense, or where the expressed sense is made subordinate to the suggested sense), Vakyam or a sentence (complete utterance of a thought) and the Padam (a complete or inflected word). All these three divisions of Rhetoric are usually found in works of positive science or narration Pre-eminence is given to terms (Shavdas) in works of science (Shastras), to the culminating point of narration in books of story, while in books of poetry, the Avidha* (denotation or literal meaning of a word) draws the greatest attention, and hence poetry is differentiated from the two preceding sorts of works (1—2)

Human life is a rare prerogative, and doubly difficult it is for a man to acquire knowledge in this life A taste for poetry is infinitely a rarer gift in human existence, and rarer than this, than that, than all, is the gift of poetical genius Erudition is rare in this life, and true knowledge is still more a rarer commodity It is not given to every man to master any or every science, even with proper zeal and diligence

* Avidha conveys to the understanding the meaning which belongs to the word by common consent, or convention.

The first Varnas are the most important, the second division ranks next in respect of importance, while the third (the inflected forms of verbs and nouns) forms the life, as it were, of poetry

Poetry is a sentimental statement, expressed in rhetorical terms, which should number only as many as are necessary for giving the fullest utterance to an idea, and in the shortest possible way without any faulty rhetoric Poetry has its origin in matters, Vedic, or in known facts and incidents of actual life A poem dealing with a subject not of worldly celebrity, nor sanctified by the Vedas, is understood only from the import of the words used in its composition Sanskrit is the language which should be put in the mouth of a god any way helping the theme of a poem, while the three classes of Prakrita, should be the vehicle of thought in the case of human characters Poetry is generally divided into three classes, as it is written in prose, or verse, or which consists of a combination of both verse and prose (3—8)

Prose is bereft of metrical feet or quarters, and consists of a collocation of complete statements, usually divided in its turn into three sub-heads, such as the Churnam, the Utkalika, and the Vritta Sandhi In the class of composition known as the Churnakam, all words possessing harsh sounds, as well as long grammatical compounds, are avoided A Churnakam, abounding in long grammatical compounds, is called the Utkalika, while a prosaic composition, loosely and remotely observing the rules of a metrical stanza (Vrittam), is called the Vritta-Sandhi

The prose Kavyam is divided into five sub-divisions, such as the Akshyayika, the Katha, the Khanda Katha, the Parikatha, and the Kathanika A work, in order to be included under the sub-head Akshyayika, must deal with an eulogistic narration of the ancestry of the hero, as well as with abductions or elopements of maidens, war, deceit, reverses, etc,— the style and execution belonging to the class Dipta, and in

which the story, divided into chapters, or Ucchases, should be put into the mouth of the hero, or that of a different person The class of work, which usually begins with a short sketch in verse of the family history of the author, and in which another episode is introduced to enliven the monotony of the original story, and which does not admit of a division into chapters, or in which, on the contrary, the whole thread of narrative is brought to a finale at the end of the book, is called the Katha A Katha interspersed with the Chatuspadis, becomes a Khandha Katha A minister of state, a merchant, or a Brahmana usually becomes the hero of these two sorts of compositions (Khanda and Pari-Katha) The Rasa or the sentiments which mark these sorts of compositions, are the Karuna (pathetic), and the four sorts of Vipralambhas The story, in the first of these two sorts of works are not brought to a finale at the end, but the incident is left incomplete The class, called the Parikatha, is nothing but a combination of the peculiarities of the classes Katha and Akshyaika (9—19)

The class of composition known as the Kathanika opens with a manifestation of the Bhayanaka Rasa (the horrible) The story deepens in pathos in the middle, and ends with a tinge of the supernatural (Adbhuta) The import of the play is Suklipta, and not Udatta (20)

O Kashyapa, a verse consists of four feet or quarters, and is called the Vrittam or the Jati, according as it is regulated by number and position of its syllables, or syllabic incidents According to the divisions of Pingala, a verse is called eirher the Sama Vrittam (of equal feet), Ardha Sama Vrittam (Half equul metres), or the Vishama-Vrittam (Dissimilar metre) A knowledge of their rules and composition, serves him as a boat to cross the ocean of poetry, who seeks to visit its opposite shore

Kavyam or poetry admits of a five fold division, such as the Maha-Kavyam (Epic), the Kalpa, the Paryoga-Vandha

the Visheshakam, the Kulakam, the Muktakam, and the Kosha

A Maha-Kavyam is usually divided into cantos (Sargas) It is to be written in pure Sanskrit, and in no other dialect Some historical incidents, or some characters of celebrity should form the theme of a Maha Kavyam, or some supernatural events might be as well immortalised in its pages Such political incidents, as councils of state, sending of embassies, as well as the marching out of soldiers in battle array, should be incidentally touched upon, and care should be taken not to encumber its majesty with a dull monotomy of detailed descriptions The metres, to be used in its composition, are the Shakkari, the Ati Jagati, the Ati-Shakkari, the Trishtubha, and the Pushpitagra The cantos shall deal with different incidents of the same story, and they should not be too short or succinct. Over and above these, it shall contain glowing and graphic descriptions of cities, oceans, mountains, seasons, the sun, the moon, and the hermitage The forest, the garden, the sporting with maidens in water, the drinking assembly, the festivities of love, the conduct of wanton girls, the emissaries of love, should be all described and inserted therein All sentiments with their accessories, should be touched upon, and all styles of composition and rhetoric should enter into the making of an epic poem An epic posesses the above-said characteristics, and the composer of a Maha-Kavyam, is called a Maha-Kavi (24—32)

One predominent sentiment, should run through the entire length of the poem, even in the midst of such a diversity of topics discussed therein It is the sentiment that forms the soul of an epic, the different topics only serve to bring it out to a greater prominence The poet, in the character of his hero, unrolls the whole universe, as it were, with its four-fold knowledge, to the vision of his readers In the Kalpa class of poetry the same metre is invariably used throughout the

length of the poem, the style, generally adopted, being known as the Koushiki. Kalpakam consists of three couplets, the Visheshakam of four, and the Kulakam of many The Muktakam consists of single stanzas, all severally composed, and with a special view to the excellence of each The type of verse known as the Kosha, is composed of fine pearls of poesy, as it were, but not linked to each other by any special spontaneity of idea The rediculous pieces are generally the best specimens of this sort of composition The type Prakaranam, in which the cantos or divisions are composed with different metres and sentiments, is divided into two groups, *viz*, the audible poem, and the Dramatic play (33—38)



CHAPTER CCCXXXVIII

SAID THE FIRE GOD —The different varieties of Drama are called the Nataka, the Prakaranam, the Dima, the Iha-Mriga, the Samavakara, the Prahasanam, the Vyoga, the Bhana, the Vithi, the Auka, the Trotaka, the Natika, the Sattakam, the Shilpakam, the Karna, the Lapa, the Durmallika, the Prasthanam, the Bhanika, the Bhani, the Gosthi, the Hallishakam, the Natya, the Rasa, the Ullasaka, the Ullapakam, and the Prenkhanam These varieties number twenty seven in all A drama is possessed of two sorts of motion, as the Samanya, (the general) and the Vishesha (the special) (1—4)

The general motion embraces the whole plot of the Drama, while the special movements are restricted to its special parts After the prologue having been finished, the unity of time and place, the sentiment with their accesories

and the Anubhavas (feelings), the play, or rendering of the work, the divisions and acts, should be included in the general movement of the Drama The special motion (Vishesha gati) should be confined only to its specific parts

The Drama fulfills the threefold interests of the human race A prologue opens with one of the thirty-two sorts of introductories, such as the Nandimukhas, etc. It is the duty of the manager of the play to open the prologue either with a salutation unto the deities, or with a panegyric of the elders and preceptors, or with a benediction to kings, Brahmanas, and the cows (universe) (5—9)

Now I shall deal with the procedure to be adopted in the Rupakas The prologue in such compositions opens with an applause of the ancestry, the family, and the previous achievements of the poet, together with a narration of the object of the play, and the occasion which gives birth to it

The form of prologue in which the wife of the manager (Nati), the clown (Vidushaka), or the attendants, converse with the manager on a present topic, so as to skillfully usher in the main story of the play, is called the Amukham, which is also called by the learned as the Prastavana, which in its turn, is classed under three sub-heads, such as the Pravrittakam, the Kathoddhata, and the Prayogatishaya, rising up, as it were, from the seed-parts of the Drama (10—13)

The form of prologue, in which the manager remarks on the character of the contemporaneous time, and which leads to the entrance of a character of the plot, is known as the Pravrittakam The variety, in which the word, or the import of the statement of the manager, serves as a clue to a character of the plot to enter, who makes his appearance by taking up that clue, and speaking in answer to that word or statement, is called the Kathoddhata The form in which the manager dwells on the plot of the drama, and then enters his characters, is called the Proyogatishya

Historical incidents from the body (Shariram) of a play, which is divided into two classes, according as the story is taken from a book of scripture (Shastram), or invented by the imagination of the poet (Srishtam) The five Artha Prakritis of a Drama, are the Vijam (the seed), Vindu (central point), the Pataka (episode), the Prakari (interlude), the Karyam (denouement) The five Chestas (motion) of a play, are the Prarambha, (beginning) the Prajatna, the Prapti, the Sadbhava, the Phalaprapti, and the Phala-Yoga The five links or joints (Sandhis) of a Drama, are the Mukham, (Prologue), the Prati-Mukham (Epilogue), the Garbhas (interlude during an act), the Vimarsha (a change in the successful progress of a dramatic plot, or that of a love story, through a curse, etc), and the Nivarhanam (catastrophe or the last stage) (14—21)

An idea which is partially hinted at in the out set, and which vegetates and spreads in varied directions with the progress of the story, and is crowned with its natural success in the end, is called the Vijam, and the drama in which the Vijam is originated by means of a variety of ideas and sentiments, and follows the main incidents of the plot, is called the Mukham The Drama, in which the mystery is not solved after the curiosity of the reader has once been fairly started, is not worth the name. An untimely disclosure of what should not be disclosed at the time, the act of making too patent what should be the moral of the Drama, and the delineation of an absurdity, are the natural blemishes of a Dramatic composition A book abounding in such faults, does not rank high in respect of merit, like the mutilated person of a man though otherwise beautiful (22—25)

Since no incident can be supposed to have taken place without taking into consideration the factors of place and time, hence it is necessary, at the outset, to state explicitly the time and place in which the story of the Drama occurs. The

scene of action should be always laid in the continent of India, (Bharata Varsha), the time being any of the three ages known as the Satya, Dvapara, etc The action of the Drama should be made to possess human interest, and to be replete with the joy and sorrow, struggle and suffering of the human race Glimpses of heavenly regions, or super-natural incidents, may be introduced in the middle of a drama, without taking away anything from its merit (26—27)

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CHAPTER CCCXXXIX

SAID THE FIRE GOD —The Supreme Brahma is indes tructible, eternal, knows no birth and is the lord of all In the books of Vedantas, He is represented as identical with the eternal God, the original light, the absolute consciousness Infinite felicity is the natural exponent of his absolute existence, which, however, partially dawns upon the soul or the consciousness *per se* of man, and of which the latter (Chaitanyam) is but the effulgence or patent condition The sense of Ego in its turn, is but a modification of the latter pure consciousness, through which a sense of personality (Egoism) pervades, and reigns supreme in the three worlds (1—3)

Out of egoism, has proceeded attachment, which becomes stronger with the process of time, and is ultimately degenerated into the sentiment of love, of which the sexual sentiments, as well as those of the ridiculous, etc , are but the modifications, each characterised by its specific sort of speech The different human sentimeuts have originated from the different attributes of the supreme soul, such as the Satva, etc The sentiment of love has its root in the all-

embracing love (Rajas) of the divine soul, the sentiment known as the Roudra (sentiment of furiousness) has emanated from his infinite irascibleness, the sentiment of valour (Vira) has its counterpart in his perfect type of heroism, while his infinite aversion has fathered the human sentiment of Vibhatsam (the nuaseous or repulsive sentiment) The ridiculous has its root in the sentiment of love, the pathetic has emanated from the terrible (Rudra), the wonderful has come out of the sentiment of valour (Vira), while from the horrid (Bhima) the horrible (Bhayanaka) has come into being The sentiments are called the Shringara (sexual), the Hasya (ridiculous), the Karuna (pathetic), the Roudra (terrible), the Vira (heroic), the Bhayanaka (horrible), the Adbhuta (wonderful), and the Shanta (the pious or the peaceful) (1—9)

Poetry, like the goddess of wealth (Lakshmi), is detected only by manifestation The poet is the God Prajapati amidst this vast and shoreless ocean of poetry Like Prajapati (the lord or creator of beings) he alters the aspect of the universe (throws new light upon the visible nature), any way he likes to do the same A new universe of love is born afresh in his poem, when the poet deigns to sing of that delicious sentiment, while a poet who has renounced the world, or sits loose upon its concerns, necessarily fails to infuse any life into his song

There is no sentiment (Rasa) without an idea (Bhava), and there is no idea which is entirely divested of a sentiment There is a reciprocity of suggestion (indication) between a Rasa and a Bhava The eight permanent classes of ideas are known as the Rati (love), etc, with their modifications, such as the Stambhas, etc Rati may be defined as the pleasurable feeling, which a person invariably experiences in the contact or contemplation of a thing, in which his mind naturally takes delight The laughing idea is that which affects the mind with the sensation that precedes its physical exponent of laughter Shoka or grief may be defined

as the overwhelmed state of the mind brought about by any loss Anger (Krodha) is the sharp and awakened state of the mind, as it were, due to the hostility of a person, kindly done unto Utshaha is the unusual energy, put forth by the mind for the realisation of a definite object The overwhelmed state of the mind due to one's coming across a strange or dreadful object, is called Fear (Bhaya) Yugupsa is the repulsive feeling, which affects the mind in the presence of abominable objects or incidents, while Vishmaya (wonder) is a mental surprise produced by the sight of a supernatural phenomenon (10—16)

The eight states of the mind, such as the Stambha, etc, respectively emanate from temperaments, such as the Sattva, the Tamas, and the Rajas Stambha is a paralysed state of mind brought about by excessive fear or love, and in which all mental efforts are suspended or brought to a standstill Perspiration of the body is usually attributed to such physical or mental conditions, as fatigue, over-powering love, etc, in which the inner man is greatly agitated Pulaka (shiver or appearance of goose flesh on the skin) is brought about by excess of joy, etc, and is usually accompanied by such internal organic conditions as the heaving of the heart (Uchchhasa), etc Broken speech is attributed to a sense of sudden or excessive joy, while a hoarse voice is attributed to fear A general tremor of the body, so as to require a prop or support, is exhibited in some violent agitation of the heart, while palor or loss of complexion is the inseparable companion of a settled grief (Vishada) Tears are the signs of either joy or sorrow, and swoon, stupor, or a sudden collapse of the senses, are the natural effects of an assault or an affront Despair or a sense of physical langour, or lassitude, are the outcomes of some deep-seated mental agony (17—21)

Suspense (Utpreksha) is a condition of the mind brought about by the sense of some impending danger, while envy

is called Matsara in the parlance of Rhetoric Mada (inebriety) is the condition of mind produced by wine or any other intoxicating drug, while Shrama (fatigue) is an exhausted state of both mind and body, incidental to over-work, or extreme mental cogitation On the contrary, an apathetic state of the mind, in which a person becomes averse to love or lovemaking, and to all sorts of works, is called the Alasyam (ennui) Dainyam (misery) is a mental state in which the mind loses its perspecuity as the result of a constant brooding over some harrowing thought, while Moha (bewilderment) is the state in which a person is at a loss to determine his proper course of conduct Smriti (memory) signifies the reflection of a thing, felt or experienced before, on the mind of a person Mati (contemplation) consists in brooding over in mind, on a fond subject, while Vridha (coyness) means a natural recoil or falling off the mind from a person or thing, due to love or precocious attachment Chapalata (fickleness) means a gay or thoughtless conduct, while Harsha (joy) signifies a pleasurable state of the mind A Vega (motion) means a mental phenomenon brought about by a disturbance of the equilibrium of the mind, while Shaya consists in an anguished state of that entity. Jadata (stupidity) consists in one's inability to determine the proper line of conduct, on a particular occasion, while Dhriti (self-command) implies the self-control of a person under an affluent fortune, or at the realisation of a longed for object. Pride signifies an exaggerated opinion of one's own excellence, and an unduly poor estimate of other men's virtues (22—28)

Melancholy signifies a state of the mind brought about by the loss of one's cherished hopes, or dear relations, due to either of one of the three classes of catastrophes, such as the Daiva (acts of god), etc , while Outsukyam (curiosity) means a fickle or mercurial state of the mind, eager to know about an unknown or hidden truth Apasmara (swoon) means a stupe

fied state of one's senses. Fear is a mental state brought about by a sense of an impending physical or moral injury, while Vipsa signifies a wondered state of the mind. Amarsha (malice) is cherished anger, while Pravodha (waking) means a return of the state of self-consciousness. A secret, badly kept and revealed by gestures, etc., is called the Avahityam, while Ugrata (hot temperedness) is inferred from the use of high words and abusive language. Uha (inference) is the cogitation of the mind in deducing a general principle from particular incidents, or it is simply an attempt at arguing out a probability from an antecedent proposition Distemper means a diseased condition either of the body or mind, while incoherent talks which mark a case of insanity, or love sickness, are called the Pralapa (ravings), Shama (pacification), on the contrary, means a pacified state of the mind brought about by a knowledge of the immutable truth (29—33)

The poets should link the ideas with their appropriate sentiments in their works The causes which give rise to a Rasa, (sentiment) such as the Rati (sexual sentiment), etc , are called the Vibhavas, which in their turn are grouped under two sub-heads, such as the Alamvanam (*lit* , that which serves as the proper support of a sentiment—hence a person or thing with reference to which a sentiment naturally arises), and Uddipakam (the exciter of a sentiment) The male characters who are the natural abodes of these Vibhavas, are divided into four different classes, such as the Dhirodatta (noble and brave), Dhiroddhata (brave and haughty), Dhiro Lalita (noble and sweet), and Dhira-Prashanta (noble and self-controlled), while a Nayaka may be either Anukula, Dakshina, Shatha, or Dhrishta. The three varieties of a Vidushaka, are Pitha-mardha, Vita, etc , who act as friends and helpers in the armours of the hero, and generally talk with him on pleasant and playful topics The eight varieties of parasites are Pitha-Mardha, Samvalaka, Shreemana, Vitha, Vidushaka and Vaihasika (34—39)

The eight varieties of heroine in a Dramatic or poetical composition, are the Sakiyas (one's wedded wife), Parakiya (other man's wife), Punarbhu (a re-married widow), Samanyas etc, all teeming as it were, with the different varieties of the Uddipanam These classes of heroines respectively give rise to these sorts of Vibhavas, both Alamvanam and Uddipanam

The sixty-four Kalavidyas are divided into two main divisions, such as the Song and the Dramatic action The Vibhavas, such as the Alamvanam and Uddipanam, are exhibited by such means as stratagem, remembrance, memory or longing, etc Acts both physical and mental always mark and accompany the feelings (Anubhavas) of the characters The incidents in which mental acts predominate, are called the Mano-Vyapyara-Bhuistam

The temperaments which mark the acts of a male character in a Drama, are divided into eight divisions such as the Shobha, Vilash, Madhurjyam (sweetness), Sthairjyam (fortitude), Gambhirjyam (gravity), Lalitam (æstheticness), Oudarjyam (catholicity of sentiment), and Tejas (strength of character)

Shourjyam (nobleness) implies a contempt for the ignoble, and an emulation of nobleness Shova signifies a strong predilection for abstract virtues, which adorns the life of a man, as ornamental decorations add to the beauty of a house. The Vibhavas which are usually commended in the female characters of a Drama, are, sentiment, Hava (coquettish gestures calculated to excite amorous sensations), Hela (amorous sport or dalliance), Shova (religiousness), Kanti (beauty), Dipti (lustre), Madhurjyam (sweetness), Shourjyam (nobleness of disposition), including contempt for the ignoble), Pragalvam (wit), Udarata (catholicity of sentiment) Sthairjyam (patience), Gambhirata (depth of character). Bhava (sentiment), mixed with a sort of merry lasciviousness, is called the Hava. The speech of a dramatic character

admits of twelve sub divisions, such as the argumentative discourse, etc Alapa (conversation) signifies the act of inviting another to a friendly talk, while Pralapa means a long and varied discourse Vilapa signifies a doleful speech, whereas Anutapa means a repetition or tautology Santapa means a sort of speech in the shape of questions and replies, whereas Apalapa means concealment of a fact in the course of a conversion, or evasion in general (40—50)

Sandesha means the sending of a news concerning oneself to another, while Nirdesha signifies the fact of carrying the same into effect Tattva means anxious enquiries regarding the welbeing of a person, or the progress of an event, while Atidesha means transfer or assignment Apadesha means a statement adducing an Upadesha, which in its turn signifies anything spoken to another for the instruction of the latter Vyapadesha means a pretext for eulogising the conduct of a person, in terms which convey other sense than their literal import For a better understanding of these subjects of Vakvidya (art of speech) the intelligent are referred to its three main divisions, such as the Riti (style), the Vritti and the Pravritti (51—53)

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CHAPTER CCCXL

SAID THE FIRE GOD —In respect of our knowledge of the art of speech (Vak-Vidya), the style is to be considered as of primary importance There are four different styles of literary composition, such as the Panchali, the Goudi, the Vaidarbhi, and the Lathaja In the Panchali class, the sentences are usually short, the language used being soft and metaphorical, while the Goudi is characterised by long grammatical compounds The sentences are long and loosely strung

together, marked by an incompleteness in the statement expressed The Vaidharbhi class is marked by a little, or an absolute absence of, metaphor, the language used being not excessively soft, and the sentences run on smoothly without any stop or restraint whatever The Lathaja is marked by terms explicit and unequivocal in their import (several editions read, not excessively soft), while the sentences are not spun out to an inordinate length, embellished with a large series of metaphor (1—4)

The Vrittis which vary according to the action of the plot, are four in number, such as the Bharati, the Arabhati, the Koushiki, and the Satvati The style Bharati, which was first invented by Bharata, is characterised by a marked predominence of the number of male characters in the story The female personages speak the Prakrita form of dialect, and the greatest attention is paid to the words The main divisions of the Bharati style of composition, are the Vithi, the Prarochana, and the Vithyangas The Prahasanas always open with a Vithi, while the regular Dramas (Natakas) are ushered in by Prorochanas The thirteen Vithyangas (the varieties of Vithi) are called the Udghatakam, the Lapitam, the Asatpralapa, the Vak-Shreni, the Natika, the Vipana, the Vyahara, the Strimatam, the Chhala, the Avaskanda, the Ganda, and the Mridu The Arabhati abounds in scenes of spells, battles, and witty aphorisms (5—10)

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CHAPTER CCCXLI

SAID THE GOD OF FIRE —The different parts and members of the body which an actor is required to call into play, to give a greater verb to his feelings, are called the Lila, the

Vilasha, the Vicchitti, the Vibhrama, the Kilakinjitam, the Mottayitam, the Kuttamitam, the Vibvoka, the Lalitam, the Vikritam, the Kriditam, and the Keli (1—3)

Lila means the simulation of the acts of a beloved person out of a diseased memory while exhibition of some special favours, is called by the learned, as the Vilasam A combination of weeping and laughter is called the Kilakinchitam, while Vibvoka means a haughty indifference towards one's beloved Lalitam means gracefulness of gait, or any languid or amorous gesture, The head, the hands, the breast, the sides, the waist, the feet are called the limbs, (Angas), while the eye-brows, etc, are called the Pratyangas The postures and gestures of a dramatic performer, should be as natural and graceful as possible, and any effort detected in assuming them, takes away the merit of the performance Natural or erect posture of the head, etc is not be the general rule in a play On the contrary, the limbs should be cast in a bent or slanting attitude, to suit the action to the sentiment The thirteen attitudes in which an actor might cast his head, according to the exigency of his part, are called the Akampitam (shaking), the Kampitam (moved), the Dhutam, the Vidhutam, the Parivahitam, the Adhutam, the Avadhutam, the Achitam, the Nikunchitam, the Paravrittam, Utkshiptam, the Adhogatam (hung down) and the Lalitam (graceful) (4—9)

The seven different postures of the eye-brows, are called the Patanam (hanging down), the Bhrukuti-mukham (frowning), while the three others are called the Sthayi, Sanchari, etc, after the name of the sentiments requiring their play Eyes which speak of anguish, are again divided into thirty six sorts, while those discoursing love, are divided into eight The pupils in their turn, are divided into nine classes, such as looking askance, or the rolling of eye ball, etc The nose might as well be cast into six different attitudes, while the act of respiration admits of nine different

classifications The lips may be called into play in six different ways, the chin in nine, while the face might wear six different expressions, such as the Kalusham (melancholy), etc, while the attitudes in which the neck might be possibly held, number nine in all (10—12)

The arms either folded, or unfolded on the ground, admit of being held in various attitudes The possible postures of the unfolded arms are called the Pataka, the Tripataka, the Kartari-mukha, the Ardha-Chandra, the Ut-Karala, the Shuka-tunda, the Musthi, the Shikhara, the Kapithva, the Khetakamukha, the Suchyasya, the Padma-Kosha, the Ahi-Shira (the serpents head), the Mriga-Shirshaka (the deer's head), the Kanmula, the Kala Padma, the Chatura, the Bhramara, the Hansasya (the swan's mouth), the the Sandansha, the Mukula, (the bud), the Urnanabha (the spider), and the Tamra-Chuda (the cock) These attitudes number twenty four in all

The attitudes in which an actor may be called upon to cast his joined or blended hands, are the Angali (the blended palms), the Kapota (the pigeon), the Karkata (the crabposture), the Svastika (the cross), the Kataka, the Vardhamana, the Apyasanga, the Nishada, the Dola, the Makara, the Gajadanta (the elephent's tusk), the Vahih-Stambha, etc The breast admits of being bent or held in five postures, such as the hollow, etc, in connection with dancing The belly might be cast in three different postures, such as the Durati Kshmam (extrememely slender), the Khanda (bent in two), and the Purnam (full) In a dramatic performance sides may be called into play in five different ways, the thighs in five, and the legs in a variety of manners (13—20)

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CHAPTER CCCXLII

SAID THE GOD OF FIRE —The play, or the rendering of a dramatic composition serves to bring to the front the characters of the dramatis personœ, as well as the lessons of the Drama into full relief The four factors which are included in the performance of a part are the (1) Sattva (mind or temparament), (2) the Vak (speech), (3) the Anga (gestures and postures), and (4) the Aharanam (intellect) The Sattva or the mental element, includes the act of feeling one with the character represented under a particular circumstance and evoking into mind such mental phenomena, as the Stambha etc Speech or Vak, signifies the articulation and delivery of the sayings of a particular role The Angika, or the bodily element in a play, consists of the postures and gestures to be assumed by an actor in a particular character, while the Aharanam, signifies a full moral or intellectual sympathy with its feelings, and hence the fact of establishing a complete identity with it (1—2)

I shall now deal with the application or exhibition of different sentiments, characterised by the personal traits of each man It is imposible to draw a line between the workings of each of these sentiments without the differentiating element of personality The sentiment of Shringara (sextual sentiment) admits of a twofold division, such as the Sambhoga (sextual union, or the union of a pair of lovers), and the Vipralambha (sextual sentiment in separation) The latter, in its turn, is divided into four subdivisions, such as the Purvanuraga (Incipient love, or the love that springs between two persons before their actual meeting) Mana, (anger excited by jealousy), Pravasa (separation, or residence of the parties in different countries), and Karuna (grief or sorrow) Conditions other than those included under the

four preceding subheads of the Vipralambha, are called the Sambhoga, which invariably moves in the four abovesaid grooves, and does not lapse into a fifth stage

Rati means a consummation of the sexual instinct arising in the minds of a man and woman, which is attended by all the physical accessories of a patent emotion except those of palour and swoon (3—7)

The sentiment of love is enhanced by feelings of piety, gain, sexual union, or salvation, according to the different nature of the person or object which first gives rise to it The Shringara is grouped under two sub-heads, according to the difference in speech and dress, used and assumed by a particular actor

Laughter is divided into six differen sorts, such as the Smita, the Hasitam, the Vihastim, the Upahasitam, the Apahasitam, and the Atihasitam Smita means a soft and gentle smile, in which the teeth of the person cannot be seen The Hasitam means a laugh exposing only the tips of the teeth to view Vihasitim means a laughter in which the eyes join in union Upahasitam means a loud lough at the expense of another, and with the object of lowering him down A loud laugh is simply called the Apahasitam, while Ahastitam means a laughter without any noise (8—11)

The sentiment, known as the Karuna (pathetic), admits of being divided into three sub-heads, such as pathos due to the invasion or extinction of one's virtues, (2) pathos incidental to the loss of one's fortune, and (3) pathos of sextual grief or sorrow One grief perpetuates another, and a pathetic sentiment makes it fellow a more lingering guest Similarly the sentiment of Roudra (terrible) is divided into three classes, according to the gestures, speech and garment, used and assumed by an actor, which is expelled (Nivartaka) by the sense of anger, sorrow, shivering, and tremor Three distinct types of heroes are usually found in dramatic works, such as the Dana-vira (Hero in charity), Dharma-vira (hero in

piety or self abnegation), and the Yuddha-Vira (hero in battle), who always exhibit the sentiment of valour (vira) due to an exuberance of moral, spiritual, or animal energy A sentiment of valour, or heroism gives rise to a similar sentiment in the onlookers The sentiment of Bhayanaka (horrible) usually gives rise to the sense of fear The sentiment of Vibhatsam is divided into two sorts, such as the Udvejana and the Kshovana The Udvejana is exhibited by leaps and jumps, while the Kshovana is manifested by blood The sentiment is generally ushered in by the sentiment of Jugapsa, which always terminates with its characteristic physical symptoms (Sattvokanksha) (12—17)

I shall now deal with the figures of speech which serve to embellish the body of a poem, (which are divided into three classes), either by a peculiar combination of words (Shavdalankara), or by a peculiar mode of expressing the sense (Arthalankara), or by the combinded process of the two former divisions Those who can embellish a poem by means of peculiar combination of terms, and their peculiar derivations or etemology, are called Rhetorists The nine methods of decoration or rhetoric, are called the Chhaya, the Mudra, the Ukti, the Yukti, the Gumphana, the Vakovakyam, the Anuprasa, the Chitram, the Dushkarman

Chhaya means an imitation (Anukriti) of an idea, not explicitly stated, and is divided into four classes, such as the Lokechha, Ia, Arbhakokti, and Mattokti A popular statement is called the Lakokti, and is common to all, and that which a Lakokti follows, is called the Chhaya by the learned Chheka signifies an insinuating speech, commonly known in Rhetoric, as double Entendre, and the poets call that Chhekokti Chhaya which reflects that sort of entendre Similarly the speech of a person, not proficient in grammer or idiom, is called the Arbhakokti, (lit a child s prattle), and any speech or statement attempting to imitate that style of language, is called the Arbhakokti-Chhaya,

A staggering speech, full of low, vulgar, or inelegant terms, is the characteristic of a drunken swine, (Mattokti), and a speech framed in its imitation, is called the Mattokti Chhaya (18—25)

The devise, which according to the desire of the poet, clearly exhibits the peculiar traits of his genius, and hence creates new joy in the mind of his readers, is called the Mudra, the repository of the public plaudits Hence the peculiar style of speech or composition, known as the Mudrokti, is that which abounds in sense and reason (Upapatti), and hence becomes endearing to the hearts of the wise, as it invariably helps them in their regulation of life Similarly the six factors of Vidhi (Precept), Nishedha (Prohibition), Niyama (Rule), Aniayama (Irregularity), Vikalpa (Alternative), and Parishaika are also the different elements in the general style of a literary composition (Ukti)

Reasoning or argument consists in establishing a coherent union or affinity between two apparently unconnected or disjointed propositions The six essential factors of Yukti (syllogism) are the terms (Padam), the Padartha (subject), the Vakyam (statement) the Vakyartham (sense or significance of a word) the Vishaya (Proposition), and the Prapancha Gumphana signifies the act of adjusting words and their senses in a goodly way (concord), such as (1) adjustment according to the euphonistic similarity of words, (2) adjustment according to logical or natural sequence of sense, (3) or adjustment according to natural order of succession A dialogue is usually divided into two classes, according as it is Riju (Plain), or Vakrokti (evasive or ambiguous one) A simple speech may eitheir be a Purva Prashnika (the first objection to an argument), or Prashna-Purvika (a question or an interrogatory) A Vakrokti on the other hand admits of a two-fold division, as an ambiguity by gesture, or an ambiguity by voice, or though intoxication (26—33).

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CHAPTER CCCXLIII

SAID THE FIRE GOD —Anuprasa or alliteration means a successive, or repeated occurrence of the same letter (sound) in a passage, and is divided into two classes, according as the repetition is restricted to a single letter, or embraces too many The single lettered alliteration, in its turn, gives rise to five distinct groups of the same figure, such as the Madhura, the Lalita, the Proudha, the Bhadra and the Parusha (1—2)

The Mudhura class ends with Va and Dha coupled with the Nakaras, and separated from each other by Ra and Na, disjointed by short Vowels The Varga-varnas (letters belonging to any of the five groups of consonants known as the Vargas) should not be repeated in more than five ways The Lalita form abounds in the use of such letters, as Va, and La The Proudha form is marked by the occurrence of letters belonging to the Pa, Na Vargas coupled with Repha on their head, excepting the letters belonging to the Ta group, and the fifth letters of each group

The rest of the letters are alliterated in the form known as the Bhadra In the form known as the Purusha, the Ushma Varnas, coupled with the above letters, are repeated in close succession All the vowel letters, excepting the Akara, occur in large numbers in the present form of alliteration Likewise the Anusvaras and the Visargas, the letters, Sha, Sa, and Sha, coupled with the Rephas, as well as the Akaras, and the Hakaras separated from one other by the Antasthas, largely mark the present figure (3—9)

The five Antashtha letters coupled with the Ushma Varnas, respectively mark the Karnati, the Kountali, the Kounkani, the Vanavasika, the Dravani, and the Madhavi

The figure of speech, in which a large number of letters is alliterated, so as to produce a similarity of sounds, but diversity of meaning, is called the Yamakam, which is divided into two classes as the Avyapetam and the Vyapetam The former occurs, where the letters repeated, follow one other in close succession, and the latter is the case when they are placed at a distance Out of the combination of these two varieties of Yamakam, four other sorts have come into being, according to the occurrence of the alliterated words in the different places and quarters of the composition These in their turn, may again give rise to a large concourse of Yamakams, of which the following ten, known as the Padanta-Yamakam (Yamaka or alliteration occuring at the end of each quarter), Kanchiya-Yamakam, Sansarga-Yamakam, the Vikranta-Yamakam, the Padavi Yamakam, the Amreditam, the ChaturVyavasitam, and the Mala-Yamakam are the most important, and are largely found in general practice

The learned hold that there are two ways of alliterating the Padas, such as the Svatantra and Anyatantra Yamakam The former is the name of a particular kind of figure in which words possessing the same sound, but differing in meaning, are repeated The Yamakam is divided into two classes, such as the Vyapetam and the Avyapetam, according as the recurring words follow one other in close succession, or are kept considerably apart. The places in which they usually occur, are the beginning, the middle, or the latter end of the quarters of a metrical stanza The unmixed first part-Yamakam (Avimishrita-Adhibhaga-Yamakam) admits of a division into four groups, as the Yamakam which occurs in the first, in the second, in the third, or in the fourth part of a stanza The Vimishra-Yamakam, on the other hand, is divided into the following sub-heads, according, as the words of similar sound but of different import, occur in the beginning, middle, and the end, or in the middle and the end, or in

the middle and the beginning, or in the beginning and the end of the quarters of a stanza The first of the four preceding sub-heads, is divided into three classes, according as the Yamakam is found in the first and the second, or in the first and the third, or in the first and the fourth term of the quarters Similarly the second class is divided into further sub-divisions, according as the Yamakam affects the second and the third, the second and the fourth, or the third and the fourth term of the quarters of a stanza Ten different classes (sic) of Yamakam* are usually come across in literary compositions, such as the Padanta-Yamakam, the Kanchiya-Yamakam, the Sansarga-Yamakam, the Vikranta-Yamakam, etc , (10—16)

Such words may recur, as blended into a single term, or they may recur separately according to the option of the poet The blending is usually effected by means of the Samasas, while the separation is effected by the absence of any such compounding (17—18)

I shall now deal with the figure of speech, known as the Alliteration, as far as space would admit of Alliteration of letters may occur in all sorts of verses, and generally they tend to augment the effect of a sentiment expressed therein

Chitram (lit a picture) signifies a peculiar artistic arrangement of words in the shape of a lotus, sword, etc , in which the letters situate at the petals occupying the cardinal points of the compass, such as the North, South, East and West, will convey one meaning when read in the natural order of rotation, and may signify quite a different meaning when read in an inverse order etc The letters or words written in the angular petals of the diagram, will be unequivocal in their significance The effect of such a composition is to stir up

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* Several Rhetorists hold eleven, *vide* Kavyadarsha by Mahakavi, Acharyaya Dandin, Chapter III., Slokas 1 and 2 with gloss.

curiosity in the mind of the hearer, and to affect it with a sense of wonder and joy (19—21).

Prahelika (lit a riddle or conundrum) is not a figure of speech in itself, but consists of an ingenious mode of asking a question, and generally for the amusement of an assembly, —the answer itself, in many cases, lies hidden in the latter Prahelika is divided into there classes (sixteen according to Dandin, Vide Kavyadarsha, 96—124), according as a letter is added to, or ommitted from, the intended answer, or the one in which a letter is both added and omitted It is either Shavdi, (pertaining to the sound), or Arthi (related to the sense)

The sixteen different kinds of the Prahelika, are the Samagata, in which the meaning becomes obscure owing to the close succession, or a long compounding of, the two adjecent terms of the riddle (2) The Vanchana consists in using a word of multifarious meaning in one of its less known significance The third (known as the Vyutkranta in the parlance of the later day rhetoric) arises when the two closely connected words in a conundrum, lie wide apart, and the meaning becomes obscure from defective construction of the sentences (4) The Pramushita is a string of words, whose meanings are hard to make out (5) The Samana-Rupa consists of words which can be interpreted in either of the way 6 The Parusha consists of a hidden meaning other than the general meaning of a word, and only twisted out of it, by a licensed stretch of a grammatical rule (7) The Sankhana arises out of an equivocal use of a numeral, or of a term signifying a numeral (8) The Prakalpita consists in putting an interpretation upon the words of a conundrum other than the apparent meaning, the rest being known as the (9) The Namantarita, (10) The Nibhrita, (11) The Samana Shavda, (12) The Sanmudha, (13) The Pariharika. (14) The Ekachhanna, (15) The Ubhaya-Chhanna, and (16) the Sankirna (22—30)

The Samasya, though requiring much poetical ingenuity, is somewhat stale and unintelligible, but is much appreciated by the wits and humourists, Samasya admits of a division into three sub-classes, according as it is a Niyama, a Vidarbha, or a Vandha The Niyama varies according to the recurrence of the numbers of vowels, and consonants in the foot of a verse of the same kind, or according to their position in the different quarters of the same Thus it is divided into three different classes, in addition to the forms in which the recurring sounds occur in the Pratiloma or the Anuloma order (31—34)

The first of the class of artistic metrical arrangements which fall under the group of Duskara Yamakam, is Gomutrika, named after the fact of its resembling a jet of Gomutra (cow's urine) The peculiarity of the construction, is that each alternate letter, as well as the last three in the two halves of the stanza, will be the same The half portion of the four quarters of the same metrical arrangement, read in the Anuloma order, would give rise to the Ardha-Bhrama, whereas the same read both in the Anuloma and Pratiloma order, would make a Sarvatobhadra The other modifications of the aforesaid Gomutrika, are the Amvujam, the Chakram, the Chakravjakam, the Danda, and the Muraja

का ङ्क्ष्पु लो म त न या स्त न ता डि ता नि
व च्च स्थ लो स्थि त र या स्त्र न पौ डि ता नि।
पा या द पा य भ य तो न मु चि प्र हा री
मा या म पा स्थ भ तोऽ स्तु मु चा प्र सा री॥

(Kavyadarsha by Dandin, Chap III 18

अर्द्धभ्रम (ARDHA-BHRAMA)

म	नो	भ	व	त	वा	नी	कां
नो	द	या	य	न	मा	नि	नी
भ	या	द	मे	या	मा	मा	वा
व	य	मे	नो	म	या	न	त
त	न	या	म	नो	मे	य	व
वा	मा	मा	या	मे	द	या	भ
नी	नि	मा	न	य	या	द	नो
कां	नी	वा	त	व	भ	नो	म

Kavya (Dan) 81

सर्व्वतो भद्रं (SARVATO BHADRAM)

सा	मा	या	मा	मा	या	मा	सा
मा	रा	ना	या	या	ना	रा	मा
या	ना	वा	रा	रा	वा	ना	या
मा	या	रा	मा	मा	रा	या	मा
मा	या	रा	मा	मा	रा	या	मा
या	ना	वा	रा	रा	रा	ना	या
मा	रा	ना	या	या	ना	रा	मा
सा	मा	या	मा	मा	या	मा	सा

Ibid, 82

In framing an (1) Amvujam, a lotus of eight petals, should be first drawn on the paper, in which the first letters of the quarters, should be written in twos Shlista (double meaninged letters in couples), should be written in the petals of the diagram, occupying the four cardinal points The first exit should be by the eastern petal, while the entrance would be at the end of the Shloka Then the entrance and exist should be both made by the western petal Then the entrance would be by those counted from the south eastern, by the north western petals of the diagram, while the exit would be from the south western, by the north eastenr ones

भासते प्रतिभासार ! रसाभाताहताविभा ।

भावितात्मा, शुभा वादे, देवाभा वत ते सभा ॥

Kavya Prakasha (Mamatha Bhatta) 9—67

The artistic composition known as the (2) Khadga-Vandha, is so called from the fact of its resembling a sword (Khadga) in structure The verse should be so composed that the first letter of the opening quarter, would be identical with the last ones of the three succeeding feet, as well as with the first letters of the third and the fourth, and the last of the first line would be the same with the first of the second quarter The order of arrangement is as follows — First the diagram of a two quilloned sword should be drawn on paper, and the region of its blade should be marked with a leaf like figure, so as to have two curved spaces at the sides for the letters of the verse The first letter of the first line, should be written at the central part of the upper quillon Then the remaining letters of the first quarter, should be written, either within the upper or the lower side-space, left by the leaf-like figure in the blade Similarly, the letters of the second quarter, should be written in the upper or the lower space, as to have its first letter on the tip of the blade, so that the first letter of the first quarter of the verse, would form the last letter of the second foot so written Then the first half of the third foot, should be written in the left upper quillon of the dilineated sword, and the other half in the right, so that the letter written at the central part of it, would form the first and the third letter of the third quarter Then the first quarter of the fourth foot, should be written in the part of the hilt between the upper and the lower quillon, so that the letter written at the central part of the upper quillon, would as well form its first letter The two other quarters should be written in the two lower quillons, and the last syllabic instance on the grip of the sword

खड्गबन्ध (KHADGA VANDHA)

मारारि शक्ररामेभ मुख्यैरासारंहसा ।
सारारब्धस्तवा, नित्यं तदर्त्तिहरणक्षमा ॥

मोता नतानां सङ्घट्ट' श्रिया वाधित सम्भ्रमा ।
मान्याथ, सीमा रामानां, घं मे दिश्यादुमादिमा ॥

Kavya Prakasha (Mammatha Bhatta) IX Ullasha 69.

In the Muraja Vandha, the four quarters of the verse, should be written one below the other The letters should be so arranged as to read identically, if read in the following order —The first letter of the first foot, the second letter of the second, the third of the third, the fourth of the fourth, the fifth of the fourth, the sixth of the third, the seventh of the second and the eighth letter of the first foot, should be read together Then the first letter of the second foot, the second of the first, the third of the first, the fourth of the second, the fifth of the second, the sixth of the first, the seventh of the first, and the eighth letter of the second quarter, should be read together Then the first letter of the third quarter, the second of the fourth, the third of the fourth, the fourth of the third, the fifth of the third, the sixth of the fourth, the seventh of the fourth and the eighth of the third, should be read together, and lastly the order of reading would comprise the first letter of the fourth foot, the second of the third, the third of the second, the fourth of the first, the fifth of the first, the sixth of the second, the seventh of the third, and the eighth of the fourth quarter

मुरज बन्ध (MURAJA VANDHA)

१	२	२	४	४	२	२	१
स	र	ला	ब	हु	ला	र	म्भ
२	१	४	२	२	४	१	२
त	र	ला	लि	व	ला	र	वा
३	४	१	३	३	१	४	३
वा	र	ला	ब	हु	ला	म	न्द
४	३	३	१	१	३	३	४
क	र	ला	ब	हु	ला	म	ला

Kavya Prakasha (Mammatha Bhatta), IX 68.

The other forms of Chitra-Vandha usually made use of by the poets and recognised by the Rhetorists, are the Vana (arrow), the Vanasana (Bow), the Vyoma (the sky), the Mudgara (club), the Shakti (Spear), the Ratha (Chariot), the Naga (the elephant), the Pushkarni (the tank) and the Asiputrika, so called from their structural resemblance to arrow, bow, etc, respectively (35—65)

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CHAPTER CCCXLIV

SAID THE FIRE GOD —Now I shall deal with the figure of speech which is related to the sense, (Arthalankara) as opposed to the sound, and without which the sweetest and most melodious terms, are insipid, and fail to pleasureably affect the mind Void of this ornament, the goddess of speech (Sarasvati) is like a widowed virgin Emotions or feelings (Bhavas), as manifest in a literary work, resort to one of the eight natural expedients which the human mind takes recourse to, in conceiving an idea, and in giving expression to it, and which are known as the Svarupam (self), the Sadrishyam (similes), the Utpreksha, the Atishaya (Hyperbole), the Vibhavana, the Virodha (Antithesis or paradox), the Hetu (reason or inference) and the Samam

The figure Svabhavokti consists in artistically describing the true condition of a thing or incident, and in bringing to prominence those traits of a thing, which are not usually observed by ordinary men. These traits may be either natural (Nijam) to the thing described, or purely accidental or extraneous (Agantuka) The other four figures of speech are the Sadrishyam, the Upama, the Rupaka, the Sahokti, and the Arthantara-Nyasa (1—5)

An Upama consists in detecting artistic similarities in the attributes of two objects of co-extensive predication, so as to establish an identity between the two The simile is called the *Purna* (complete), when the identity between the attributes of its two factors is complete, and the *Lupta*, where it is partial or defective Then it is either Shrouti, or Arthi A simile is called Shrouti, when it becomes patent at the first hearing,—Arthi, where it can be recognized only by carefully examining the sense Again the two preceding classes are divided into three classes, as they consist of Samasas, Taddhits and Vakyas Thus the different forms of the *Purna* Upama number eighteen in all, while the *Lupta* admits of as many as nineteen subdivisions (6—9)

In the case where the simile is detected both from the recognition of similarity of attributes, or from the similarity of the objects themselves, the simile is called the Dharma-Vastupoma The case, in which the factors (objects) of a simile, reciprocally reflect as it were, the virtues held by them in common, and each of them stands as a simile for the other, the figure is called the *Parashparopama*, while it is called the Viparitopoma, where the natural order of likening (Prasiddhi) is reversed Niyamopama consists in likening an object to a single particular object only, in exclusion of all other possible objects of similar attributes Aniyamopoma consists in likening an object to a specified, and also to an unspecified object Similarly the figure is called the Samuchchayopama, where the similitude is brought about by the action, virtue, and specific attributes of the Upamana The figure is said to be the Atishayopama in the case, where one object, through exaggeration of its virtues, is likened to another situate in a differrent place or receptacle, whereas Malopoma consists in likening an object to a multitude of others, possessing some traits in common with the former (10—14)

Vikriyopoma consists in likening an object to another

of contrary effect The Adbhutopama consists in assigning a virtue or attribute to an object, which it does not naturally possess, and in likening it to a thing possessed of such (the modern rhetorists include it within Atishayopoma) Mohopoma consists in first establishing an identity between the Upameya and the Upamana, and then mistaking (Moha) the one for the other The case in which the mind is at a loss to make out the Upameya from the Upamana, owing to a perplexing similarity of their attributes, is said to be an instance of the Sanshayopama

The figure, in which the mind gets rid of all doubt as to the identity of the subject compared (Upameya) through the excellence of its attributes, which the standard of comparison, as an inferior agent, does not possess, is called the Nischayopoma Similarly, the case in which a complete identity is established between the Upameya and the Upamana, by means of terms, which denote attributes, co-extensively predicative of both, should be deemed as an instance of the Vakyaithopoma The simile in which the object of comparison excels in virtue the standard of comparison to which it is usually compared, and therefore stands as its own similitude, is called the Asadharanopama (Ananvaya according to the modern Rhetorists) The simile where the object of comparison is applauded more than its usual standards of comparison, by depreciating the attributes of the latter, is called the Nindopama, whereas the case, where the excellence of the object of comparison, is increased by extolling the attributes of the standards usually likened to it in verse, should be considered as an instance of Prashansopama (belauding simile) (15—21)

The figure, where from the similitude of attributes, the nature of the standard of comparison is ascribed to its object, is called the Rupakam, (Metaphor) Sahokti consists in artistically describing (by means of a single verb, and the usual interjections of companionship) the common action

of two different objects possessed of similar virtues or attributes The figure of speech, in which a general principle or proposition is cited to support a particular instance, or a particular instance to support a general one, is called the Arthantara-nyasa It is simply an inference from general to particular, or from particular to general Utpreksha consists in supposing the standard of comparison (Upamana) and its object (Upameya) as similar to each other in some respects, and in indicating, either in an express or implied way, a probability of their identity founded on such similarity The Atishaya (Hyperbole) consists in an exaggerated description of the attributes of an object, as found in common experience, which is of two kinds according as the description implies probability, or a *prima facie* absurdity The figure of speech, in which an effect is described as not taking place even in the existence of an usual necessary cause, is said to be the Vishesha It is of three kinds according as genus, attributes and the effects of a cause go otherwise Contrarily, the figure of speech in which an effect is described as taking place even in the absence of its natural cause, is called the Vibhabana (22—27)

An apparent incongruity, which is mere verbal, and can be explained away by properly construing the passage, is called the Virodha (Virodhabhasa according to modern Rhetoric) It consists in representing objects as paradoxical or antithetical to one other, though they are really not so in common experience, or in representing things as being together though they are otherwise in real nature The figure of speech (regarded not so by some rhetorists) in which a reason is stated for establishing a point under discussion, is called the Hetu It is divided into two subclasses such as the Karaka (instrumental) and the Jnapaka (Indicative) The former consists in representing the facts which are the natural precursors of and irresistibly lead to, the proof of another fact wished to be established or

demonstrated, while the latter represents the incidents which follow on the wake of a particular one, and indicates it accordingly The indicative form is again divided into three classes inasmuch as it signifies the relation of cause and effect, or a natural relation, or is brought about by the restrictive effect of any particular limiting rule The form, where the cause and the effect cannot be separated from each other, as in the case of a flooding river and the flood (Nadipura) is called the Avinabhava (28—32)

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CHAPTER CCCXLV

SAID THE GOD OF FIRE —As a necklace and the youthful breast of a maiden equally contribute to her beauty, so the Shavdalankara (Rhetoric as related to the artistic-arrangement of words in a sentence), and the Arthalankara equally add to the charms of a literary composition The six main divisions of Rhetoric which relates to the sound and sense (Shavdartha) are, the Prashasti (excellence or eminence) 2 Kanti (Attic beauty), 3 Sankhepa (brevity), 4 Ouchityam (propriety), 5 Yavatarthata (use of no more words than are necessary to convey the meaning) and 6 Abhivakti (explicitness).

Prashasti signifies the virtue of pleasurably affecting the minds of others, and is usually grouped under two subheads such as the Premokti, and the Stuti The two preceding forms are used, in turn, in extolling the virtues of an object or person, whereas Kanti consistss in writing in a style, pleasant to the public and the art-critics alike, and which offers no difficulty or ambiguity, as regards the sense and construction (of a passage) (2—4)

Ouchityam (propriety) consists in opening a work in a vigorous but unexcited way Sankhepa consists in expressing maximum sense with the minimum number of words Yavatartha consists in using only as many words as are necessary to convey the meaning, without even a word too much or too less Abhivyakti signifies explicitness or directness in a literary composition This explicitness in conveying the meaning is due to either of the three powers of a word, which are known as Vachakatva, Lakshana, and Vyanjakatva In other words, a word is either a Vachaka, a Lakshanika, or a Vyanjaka A word generally assumes the meaning of another, inorder to help the general conveyance of meaning (Akshepa) The meaning is either Mukhya (principal), Oupacharika (secondary), or Paribhasika (technical Abhidha (denotation or the literal power or sense of a word) conveys to the understanding, the meaning which belongs to the word by common convention, while Sanketa signifies that which primarily made it a word at all Lakshana denotes the power of a word to signify the probable and popular (Prasiddha) meaning, in exclusion of its primary acceptance, which is absurd or improbable under the circumstance *

Lakshana is divided into two classes, such as the Suddha, and the Gouna The former is again grouped under two subheads, such as the Lakshana (proper) and the Upadanam The Lakshana has been defined before, while the Upadanam signifies the case in which a word gives up its own meaning, and assumes that of another, in order to help conveying the

* The aphorisms of Rhetoric, as contained in the Kavyaprakasna, were first constructed by the sage Bharata, on the basis of the rules laid down in the present Puranam Mammata Bhatta, the famous Rhetorist, thus defines Lakshana in his Kavya Prakasha.

मुख्यार्थबाधे तद्योगे, रूढितोऽथ प्रयोजनात् ।
अन्योऽर्थं लक्ष्यते यत् सा, लक्षणारोपिता क्रिया ॥

Kavyaprakasha, I—IX

general sense Saropa-Lakshana consists in the fact of a word's having an alien meaning (Apahnuti) super-impressed upon it, while the contrary is called the Sadhyavasanika The case, where the relation of cause and effect, is capable of being established, the meaning expressed by a word importing such a relation, should have the category of Gounata (secondary acceptance) (5—18)



CHAPTER CCCXLVI.

SAID THE GOD OF FIRE —A poem embellished with different rhetorical figures, should not be defective as to the other essentials of poetry Rhetoric encumbers a bad poem, as ornaments prove simply as burdens to a homely figure

The points of excellence in a poem, are such figures of speech as the Shlesha, etc, while such traits as Gudarthata (hidden meaning), should be branded down as faults

Guna or excellence in a poem is that, which imparts a lustre to its theme, and enhances the beauty and sweetness of the descriptions (1—3)

Guna is usually divided into two classes, such as the Vaisheshika (specific) and the Samanya (General) The excellence, which is common to the several components of a poem, is called the Samanya, while that which confines itself to any specific part or feature, is called the Vaisheshika The Samanya or General Guna, in its turn, is classed under three subheads, according as it appertains to the sound, or to the sense, or to both of them combined The Gunas, which are restricted to the words which form, as it were, the body of a poem, are seven in number, such as the Shlesha,

(double entendre), Lalityam (grace), Gambhiryayam (weight or gravity), Soukumaryayam (softness or delicacy), Udarata (richness of expression), Satya (purity), and Yougiki

Shlesha consists in stitching together words or sounds; which require the least effort in pronunciation, and which are capable of conveying two different meanings, so as to be equally adapted to the double sense wished to be conveyed in the passage in which they occur Lalityam is said to mark a passage, consisting of words modified by Gunas and Adesha at the outset whereas a passage, constructed with words of grave and dignified sound and denoting a sense at once profound and liberal, is said by the wise, to have been marked by the Gambhiryayam A passage abounding in words, possessing sounds opposed to those of a harsh and grating nature, is said to be an instance of Sukumarata A passage or a sentence, whose very recitation tends to give rise, in the mind of the reader or hearer, to a noble feeling similar to one incidental to a contemplation of a noble example of virtue or self-sacrifice, is said to be marked by Udarata (4—9)

Ojas consists of long sets of compounded words, and forms the backbone of both prose and poetical compositions. That virtue in a literary composition, which clothes a subject with a garb of dignity at its very mentioning, is called a Guna, which is again divided into six sub-heads, such as the Madhuryayam, the Samvidhanam, the Komalata, the Udarata, the Proudhi, and the Samayikatvam, or the six different states or conditions of mind, which the abovesaid Gunas give rise to in the mind of the reader or the listener (10—12)

Madhuryayam consists in preserving the equanimity of one's mind under the pressure of anger envy, or malice, and in checking any of its features from being visible in the countenance Samvidhanam is putting forth of inhuman vigour for the realisation of a wished-for object The artistic arrangement of words, marked by an absence of all

hard and difficult sounds, as well as any dullness, and looseness of structure, is an instance of Sukumarata. That quality in a literary composition, which makes patent the greatness of its subject at the first hearing is called the Udarata Weighty reasons adduced to substantiate the subject of a discourse, usually mark the pompous or elevated style of composition, known as the Proudhi Samayikata consists in making out the sense of two different and independent statements, or categories by the means of setting up a connection between them either internally or externally (13—18)

The attribute of Udarata is divided into six different subdivisions, such as the Prasada, Sobhagyam, Yatasyakhyam Prashastata, Paka and Raga Prasada consists in using terms which convey explicit and unequivocal meaning to the readers, with the greatest perspecuity The quality of style which discloses a noble trait in the subject at the first instance, is called the Soubhagyam Yatashankhyam* consists in establishing a mutual concordance between a series of subjects and their respective predicates which follow them Prashastam consists in describing a horrible subject with the best elegant terms possible Paka consists in describing a noble fruition of a particular theme of discourse The Paka, like the accumulation of water within the shell of a cocoanut, may reach its perfection through four different stages of formation Where the Paka begins or ends with words of sweet import (Sourasyam), it is called the Mridvika-Paka, whereas the Raga is usually marked by a peculiar eulogy in the style (19—24)

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* शत्रुं मित्रं विपत्तिञ्च जय रञ्जय: भञ्जय ।

Chandr. 5,197.

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CHAPTER CCCXLVII

SAID THE FIRE-GOD —Those traits in a literary composition, which prove positively unpleasant to the wise, should be deemed as Defects (Doshas), which are classed under seven sub-heads according as they are incidental to the defects of the author, the subject, and the style, Defects which may be directly attributed to the fault of an author, are four in number, according as the author is found Sandihana (Doubtful or dubious), Abinata (proud or immodest), Sannajna (man of little learning or information) and Jnanta (over-learned)

Defects in their turn are again grouped under two broad sub-divisions, such as those that relate to terms or words only, and those that appertain to sense or sentences The two primary defects which are usually found in connection with words, are the Asadhutvam, and the Aprajuctvam The former consists in using a word which is not to be found in a lexicon, while the latter signifies the use of a term to express a sense to which it does not apply, and the derivation of which the wise cannot rightly account for The five other defects are Chhandasatvam, A-Vispastatvam, Kastatvam, Asamayaikatvam, and the Gramyatvam

The defect of Chhandasatvam (metricalness) cannot be found in prose compositions, whereas that which is not explicit is called the Avispashtatvam The latter is divided into five classes, such as the Gudarthata, Viparyastarthata, and the Sanshayitarthata. Gudarthata (covert meaning) implies a case where the meaning is collected with the greatest difficulty Viparyastarthata consists in using a term which rightly conveys a meaning other than the intended one Sanshayarthatvam consists in using a word of ambiguous import (4—10)

Defects there are of other sorts, which are attributed to causes other than those of creating unpleasant feelings in the wise (readers) These Defects usually go by the epithets of Asukhocharyayamantvam, Kastatvam, Samayacchuti, Asamayikata, etc Gramyata signifies the use of an obscene or inelegant term or expression

The obscenity or vulgarity in its turn, is divided into three sub-heads according as it is brought about by a term specifically denoting a vulgar thing, or by a term which may vaguely suggest an inelegant meaning, or by a term which by association, gives rise to a vulgar idea

The defects which are restricted to the misuse of words, are again grouped under two heads, such as the Pratisvika (specific) and the Sadharana (general) The latter denotes a fault which extends over the entire range of words, used in a particular stanza or division of a book, and is divided into five sub-classes, such as the Kriya-Bhransha, Karaka-Bhransha, Visandhi, Punaruktata, and the Vyasta-Samvandhata The first embraces instances where the verb is omitted, while the second is applied to cases where the rules of case-inflexion are infringed, or are but partially observed Visandhi is found in cases where the compounding is defective The latter, in its turn, is grouped under two sub-heads, according as the compounding of words, is defective, or is entirely dispensed with, and according as the interpretation becomes hard and obscure, or contrary and bad Punaruktata (tautology) consists in dealing afresh with an idea, already finished and discussed, and is divided into two sub-heads, according as it is restricted tc a repetition of a sound, or a sense (Artnavritti) Arthavritti, in its turn, is usually grouped under two sub-heads, according as the repetition or recurrence of the sense, is brought about by means of a separate word, or of a word importing an innate reduplication of the original sense (11—19).

Vyasta-Sambhandhata embraces instances, where a proper relation cannot be established between the attributes, predicative of subjects, which are complementary to each other, and is divided into three classes Asamarthata, on the other hand, signifies the inability of a word to establish the truth of a statement, about to be demonstrated Similarly, other the defects are enumerated such as the Viruddhatvam, anachronism, defective unity of time and place, etc (20—23)

Defects, which are ordinarily detrimental to the merit of a poem, may prove as positive excellences under peculiar circumstances, and, hence the eleven classes of Nirarthata are not to be knocked down as demerits in the Dushkara style Similarly, the defect of hidden meaning (Gudarthata), is a mark of excellence in a composition marked by the sentiment of Roudra Likewise, Gramyata (inelegance) is something otherwise than a defect, while occurring in a speech of a vulgar or illiterate person, or when a word of vulgar origin imports a meaning which is recognised by the general convention of the erudite and scriptures (Shastras) A faulty compounding of words, is not to be censured in a case, where a difficulty of construction or interpretation, is intended by the author Similarly, a Kriya-Dhansa is not a defect, where a complete action is otherwise denoted by means of Adhyahara In an aliterated stanza, a repetition of terms, or a defect otherwise placed under the category of Vyasta-Samvandhata, adds to the merit of the composition Lastly, where no difficulty is experienced in detecting the characteristic coincidence of the name, number, and case-ending of the object and standard of comparison, one Upamana may be likened to a host of Upameyas, without any prejudice whatever (24—30)

A theory or usage (Samudachara), adopted by poets in general, is called the Samaya, which may be grouped under two broad heads of distinction, as the Samanya, and the Vishishta The theory of spontaneous concepts, embracing

all categories in the field of self-conscious, and unanimously believed by its followers without any qualification, is called the Samanya On the other hand, some there are who hold that the ideas or concepts are scintillating in close and continuous succesion from consciousness, though only few of them may appear in the region of the self-conscious (from the subliminal field below) Others, on the contrary, hold that there is a break or interval between the rising of one idea and that of the other, so as to allow the mind to be cognisant of their own individual difference in unity, while another sage maintains that knowledge or concept consists in an act of judgment or discrimination Other sages (like the Bouddhas) hold that our conscious state consists of a series of sensations which perish, as soon as they are born Others there are, who maintain that the living soul, imprisoned in animal organism, projects the concepts (the components of his real nature) in the mind (result of such combination) of the animal, and which vary according to the intrinsic capacity of each individual, while others, sincerely believe that it is the word (nomen) who gives rise to a correspondig concept in our mind (31—35)

The four religious orders of Shakta, Shaiva, Soura, etc, hold Brahman to be the first cause of the universe. The Sankhyas hold that the universe has come into being through the working of the Pradhanam These three categories freely moving about in the region of eternal knowledge (Sarasvati Loka), may form combines, and such a combination of two of those fundamental categories, is called the Dvaita (two-blended) This duality may be entirely divested of the Asat or NESCIENCE, or it may be fully permeated, or penetrated into by the Sat or the Real, and hence is governed by a duality of motion A category whose existence cannot be detected by such proofs, as Pratyaksha (positive sense-experience), is called the Asat, or unreal, and the poets and seers, hold that (Asat, nescience, or unreal) to be the factor

which science or knowledge illumines. That which acts and abides for good, is called the Sat (Real) The Brahman, the absolute knowledge, though qualified by Nescience (Avidya, the limiting point of human knowledge),* is the only reality The god Vishnu is the embodiment of sentiments and poetry, and hence he is the cause that leads human soul to the region of elysian felicity Knowledge is of two kinds, Para, and Apara, and the latter leads to a cessation of the necessary cycles of existence (36—41)

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CHAPTER CCCXLVIII

SAID THE FIRE GOD —Now I shall deal with the lexicon that consists of monosyllabic words The word 'A' means the god Vishnu and restraint A means the god Brahman and speech, and also signify a boundary line The same word when used as an interjection, is an expression of anger, disgust and pain 'Ih' signifies the goddess of wealth, and attachment 'Uh' stands for the god Shiva The long 'Uh' denotes the monsters and other infernal spirits 'Ri' denotes a word The long 'Ri' signifies the deity Aditi The 'Lri,' long and short, respectively signify the deities Diti and

* Then the question would no doubt be asked once more how can there be Nescience affecting the Supreme Soul, which is All-in-All ,?

But there is a point in every system of philosophy where a confession of ignorance, is inevitable, and all the greatest philosophers have had to confess that there are limits to our understanding the world, nay this knowledge of the limits of our understanding has, since Kant's criticism of Pure Reason, become the very foundation of all critical philosophy,—*Vide* MaxMuller's *Vedanta Philosophy*, p 99.

Guha The letter or word "E" (as in "bend") signifies the goddess 'Ai' stands for a Yogini 'O' signifies the god Brahman 'Ou' stands for the god Maheshvara 'Am' means desire 'Ah' signifies that which is commendable 'Ka' stands for the deities such as Brahman, etc , 'Ku' expresses anything bad or ugly 'Kham' means the heaven, the senses, a sword, a Gandharbha and the god Vinayaka The word 'Gam' denotes a song 'Go' signifies the act of singing, whereas 'Gha' signifies the mouth and the small bells (kinkinis) The letter 'Unga' signifies the act of beating or striking, a subject, a desire, and the god Bhairabha 'Cha' means anything pure or a wicked person, while 'Chha' signifies the act of cleaving, or wearing out a thing 'Ja' denotes a song—'Jha,' anything commendable, while 'Unga' is expressive of strength in general (1—6)

'Tah' signifies the act of singing, 'Tha,' a circular ring or halo round the disc of the moon, or the expanse of ether or the god Shiva, or the act of binding 'Dah' means a sound, fear or the god Rudra, while 'Dhah' denotes a sound or a drum 'Na' (murdhanya) means determination, and Niskarsha 'Ta' signifies a thief, or the inner down of a bird 'Tha' means the act of eating, or cleaving a thing asunder 'Dah' denotes the act of holding, or ornamentation 'Dhah' means the god of fate, and the Dhustura flower 'Na' signifies a collection, or the act of being in the right place 'Pa' signifies an artificial wood, or a flower garden, or famous, when used an adjective 'Phah' means a thunder storm 'Phah' denotes the act of blowing with the mouth, as well as abortiveness, or disappointment 'Vah' signifies a bird, and 'Bham,' a star 'Ma,' means the goddess of wealth, beauty, measure 'Ya' means a religious sacrifice, a pilgrim 'Roh' means fire, 'Lah' the god Indra, 'Loh' the god of fate, and "led" or "actuated" when used an adjective 'Vah' means the act of analysing, and the god of oceans 'Shah' means a lying down, 'Sham' means happiness 'Shah' signifies "noble," 'Sa,' a trial 'Sa,'

the goddess of fortune, whereas 'Sam' means hair 'Ha' means holding or comprehension, whereas 'Ksha' means a letter of the alphabet, or a man of the Kshatriya caste (7—12)

Lastly the term 'Kshoum' denotes the gods Nrishinha, Hari and Kshetrapala respectively A Mantra, consisting of a single letter only, should be looked upon as identical with the deity of which it is the symbol, and grants earthly good to its votary, and ultimately destroys the fetters of his life The Mantra, running "as obeisance to Haihayashira," endows all sorts of gifts on the votary The Mantras, beginning with the Akaras, etc, are called the Matrika-Mantras, and as such they are the best of the species

The deities such as Bhagavati, Katyayani, Koushiki, Chandika, Prachanda, Sura-Naiyka, Ugra, and Parvati, should be worshipped with the goddess Durga, on a mystic diagram of the Eka-Padma class

"OM, may we know the goddess Chandika, let us meditate upon her divine-self, and may Durga lead our mind to that" Then the worship should be conducted with all the essentials, mentioned under the head of a Shadanga Puja, and the different manifestations of the goddess, such as Ajita, Aparajita, Jaya, Vijaya, Katyayani, Bhadra-Kali, Mangala, Siddhi, and Revati, together with the Ganas and the gods, such as Hetuka, Kapalika, Eka-pada, Bhimarupa, and the guardian angels of the quarters of the heaven, should be worshipped as well 13—18.

Then the Mantra, running as "Hrum, obeisance to Durga, —to Durga, the protectress," grants success in connection with a Mantra The goddess Gouri, should be worshipped with the deities, such as Dharma, Skanda, etc, and the goddess of energy, as follows :—"Hrum, obeisance to Prajna, Hrum, obeisance to Jnana Hrum, obeisance to Kriya (goddess of action) Hrum, obeisance to Vacha (the goddess of speech), Hrum, obeisance to Vagishi (the goddess of speech), Hrum,

obeisance to Jvalini (the goddess of fire), Hrum, obeisance to Vama (the goddess of womanhood), Hrum, obeisance to Roudri (the goddess of fierceness), and Gam, obeisance to Gouri" (19—20)

"OM Hrum, Sah obeisance to Maha-Gouri, the beloved wife of the god Rudra" The divine energies of knowledge, action beauty, sweetness and love, together with the guardian deities of the sky, such as Indra, etc, should be worshipped in connection with a repetition of the aforesaid Mantra

The principal Mantra in connection with a worship of the god Ganapati, runs as "OM Gam, obeisance" The different manifestations of the deity, such as the elephant, the red and white, the Samodaka, the great Ganapati, together with the exponents of his divinity, such as the tusk, etc, should be worshipped as well Then the god should be worshipped by uttering the following Mantras —"Obeisance to Kushmanda Obeisance to the single-tusked one, who has killed the demon Tripura in battle Obeisance to the black-teethed one whose dreadful laugh startles the universe Obeisance to the one with a face provided with a long and protruding nose Obeisance to the one who holds a lotus flower in his tusk Obeisance to Megholka Obeisance to Dhumolka Obeisance to the one with the crooked lips Obeisance to the remover of all impediments Obeisance to the fierce and dreadful one Obeisance to the one whose gait resembles that of a lordly elephant Obeisance to the one from whose neck dangles down the coils of the serpent Vasuki in the form of a necklace Obeisance to the one who wields the moon, and obeisance to the lord of the Ganas"

Oblations of sesamum should be offered to the deity by uttering each of the abovesaid Mantras, whereby the worshipper would be able to realise all his desires In the alternative, the god should be worshipped by uttering the Vija-Mantra with Has, etc, prefixed to it, and followed by the term Namas (obeisance) (21—24).

CHAPTER CCCXLIX

SAID THE FIRE GOD —Now I shall speak all about the four different kinds of dissolution such as the Nitya, the Naimittika, the Prakrita, and the Atyantika By the first, we understand the constant and continuous dissolution (death) of beings, as is witnessed in our every day world The Naimittika dissolution, on the other hand, signifies a dissolution of all created or phenomenal appearances, and their final merging in Brahman, the ultimate receptacle of all The Prakrita, which comes on at the close of four thousand Yugas, denotes the dissolution of the physical universe, while the Atyantika Laya means the merging of the human soul (Jivatman) in the Brahman (Supreme Soul) through a perfection of knowledge and the annihilation of the obstructing Nescience (1—3)

I shall narrate to you the nature of a Naimittika dissolution, which takes place at the close of a Kalpa The earth becomes exhausted, after a thousand of each of the four Yugas is successively buried in the womb of eternity Thus for a hundred years, the bountiful showers of rain never enliven this perched and desolate planet All animals perish in want of food and water Then Vishnu, the lord of the universe finds his lodgement in the seven rays of the sun, and drinks up the contents of the earthly oceans, as well as all waters contained in the bowels of earth and the nether regions. After that, the seven rays of the sun, feeding upon these waters, grow in volume and weight, and are transformed into seven majestic globes of light and heat like their parent luminary, and burn to ashes the three worlds with the nether regions as well O thou twiceborn one, the surface of the earth undergoes a change It becomes

considerably flattened and assumes the shape of the back of a tortoise (4—7)

Then the fire of dissolution, which is but a manifestation of the god Rudra, is made more scorching by being blended with the poisonous breath of the primordial Hydra, and reduces to ashes all the nether regions Thence the final fire (Vishnu) attacks the upper layers of the earth's crust, and then the surface of the earth, and thence invades the region of heaven Then the three worlds appear like one blazing mass (Amvarisha) and the inmates of the two worlds, oppressed with the intolerable heat, ascend in succession to the regions of Maha and Jana (8—10)

Then the fire of dissolution which is but another manifestation of the god Rudra, burns down the universe, while from the breath of the god Hari, are generated packs of sable cloud chequered with the bands of lightning, and pour down torrents of perpetual rain, and put down the fire that has consumed the universe for a hundred years Then when the water rises up to the place where the constellation of the seven sages (Saptarshi-Mandala) has been, the breath of the god Hari gives rise to those final storms which disperse those clouds Then the god Hari, after having taken in the breath that produced those clouds, lie down on the surface of the ocean of universal water, in the shape of the god Brahman, and the Siddhas and the holy sages, who reside in the ocean at the time, wait upon him with hymns and panegyrics The god Madhusudana thus bides his time on the surface of the universal water, enveloped in his divine attribute of Yoga-Nidra (psychic sleep), which is nothing but a phase of his own illusive Nescience, and represents the suspension of his will as manifest in the universe Thus lies down he, contemplating on his divine self which is known as Vasudeva, and does not stir himself till before the lapse of a Kalpa (11—14)

After that the god rises from his sleep, and creates the universe afresh Then for the period of two Parardham, the universe lies latent in the womb of the cosmic nature (Prakiti) to be subsequently evolved out O thou twice-born one, the Prakrita dissolution, on the other hand, is brought about by a conflagration of the universe due to an utter absence of rain Then the modifications of the Mahat (phenomenal principles) are reduced one into the other, through a working of the will of Krishna The water first swallows up the principle of earth together with its characteristic attribute of smell Then the earth, divested of its differentiating trait of smell (Gandha), tends towards annihilation Then the attribute of Rasa (Rasatanmatra) which characterises water in general, is eaten up by light with its watery receptacle, and after the destruction of water, the fire reigns supreme in the universe Then the wind eats up the suns with their attributes of colour and light, and then the Akasha (ether) eats up the air with its attribute of touch The Akasha in its turn, is merged with its attribute of sound in the principle of universal space (kham), and then the Mahan swallows up the material principles as well as the universal space with its attribute of Abhimana [egoism] (15—23)

The earth is reduced to water The water is dried up by heat The heat, in its turn, is destroyed by the wind. The wind, in its turn, is gathered up in the womb of space The space is merged in the principle of self or mind This egoism or Ahankara is swallowed up by the principle of Mahat, while the latter find its final resting place in the breast of the universal nature (Prakriti) The Nature or Prakriti or animated cosmic matter, has two aspects, the one visible and the other invisible The visible part or aspect is merged in the invisible one The Purusha or the subjective element, which is pure and absolute consciousness, is a part of the supreme soul Both the Purusha and the Prakriti, in their turn, are finally merged in the supreme soul The

supreme soul is unconditioned by name, species, etc He is supreme knowledge, the perfect soul contained in an entity of knowable soul (24—27)

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CHAPTER CCCL

SAID THE FIRE GOD —Now I shall deal with the aspect of dissolution which is known as the Atyantika Laya (spiritual Dissolution) A man is said to attain to that stage, when through a knowledge of the Adhyatmika torments which fall to the lot of every one in life, he renounces the world and its concerns, and is able to merge his soul in its supreme prototype The pains known as the Adhyatmika are grouped under two sub-heads according as they are restricted solely to the body or to the mind O thou twice-born one, the bodily ills are varied in their character (1—2)

The human soul (Jivatma) after having left the sensual body in which it had been incarcerated, again takes its birth in the maternal womb, the choice or selection of its next bodily parents being determined by his deeds in his previous existences O thou twice-born one, the Ativahika body, (which is peculiar to man alone) is the body which the soul assumes after physical death, and is taken away by the orderlies of Yama (the king of death), after the dissolution of his gross earthly body O thou, the best of the twice-born ones, the same body is taken away by the servants of Yama, along the path over which he wields the uncontrolled sway This is the specific lot of humanity, as contra-distinguished from his fellow animals Then he is made to whirl round in the womb of the hell of Sadjati which resembles a Ghata Yantra in structure (3—5)

O Brahmana, this world is a world of deeds, whereas the next world is a world where souls are dealt with according to their deserts The god of Death determines the hell to which a soul is to be committed to undergo punishment, or to the womb in which he is to be born in his next existence, according to his deeds in the previous life The god of Death witnesseth the human souls being poured into the wombs of their mothers in the form of essential air The warders of Death lead the souls of men to their appointed places in the kingdom of their master The virtuous they adore, while the souls of the wicked they oppress, and the god Chitragupta draws up an inventory of the good or evil deeds done by them in life (6—9)

The departed soul staying in the Ativahika body, receives the funeral oblations offered to him by his relations in this world, and then ascends to the region of the Pretas and assume an astral shape Thirst and hunger oppress them at this point of transition in their progress upward and they delightfully partake of the oblations and libations of water offered to them by their friends on this side of life Without such oblations and offerings, a soul cannot pass from his Ativahika body to the astral plain Then after the lapse of a full year from the date of his death, and after having witnessed the Sapindakarana ceremony done for his welfare, the soul of a man, renounces his Preta body and assumes one (Bhoga-Deha) that makes him capable of enjoying the fruits of his work, which might be either good or bad Then having enjoyed the fruits of his deeds done in a previous life, a soul is again cast down by the Law of Karma, and the body assumed by him in the time of such enjoyment, is eaten up by the spirits of the night The soul of a man, who was not wholly free from sin in his mundane existence, first reaps the fruits of his good deeds in paradise, and is then committed to the pangs of hell in a body which the souls of the wicked assume The soul that suffers hell at the outset

and is thus purified, rises up to heaven to enjoy the fruits of his preponderant good in life, and takes its re-birth, after the appointed time, in a pure and prosperous family The soul of an otherwise virtuous man, but tinged with the shadow of an accidental sin, suffers penances in order to purge off that much of evil, and assumes a beautiful shape after the necessary purification A soul is liberated from hell even when a small residue of his previous Karma still exists, and takes birth in the wombs of animals (10—18)

The Human soul, even after making its entrance into its mother's womb, assumes a gelatinous body, which becomes denser and more consistent in the second month of gestation The limbs and members of the body begin to appear in the third month, and the bones, the flesh, and the skins are formed in this fourth The hairs grow up in the fifth The heart is formed in the sixth, and the fœtus becomes sensitive to painful or pleasurable sensations in the seventh The child remains in the womb, covered all over with the placenta, with his two hands blended and placed on his forehead Thus the child is ensconced in the womb pressing upon the abdominal region of its mother, and with its face turned towards her back-bone. He fully recognises the person in whose womb he has been placed, and recollects all the incidents that marked his career in a preceding life from the day of his birth In the seventh month of gestation, the child participates in the essence of food assimilated by its mother, and becomes restive throughout the eight and ninth month of pregnancy. It suffers extremely at the coition of its mother, and any fatiguing bodily exercise on her part, produces a similar exhausting effect upon it. It takes ill with any ailment that troubles its mother, and a moment of agony seems a century in its dark and cheerless incarceration. The Karmas of its previous existence trouble him sorely and give not a moment of respite The child forms resolutions for the emancipation of its soul, and prays, "OM Brahman, let me

be free this time, and I shall do my best to work out my own salvation" (19—26)

Then when fully developed, the wind inside its mother's womb which begins to move at the time of partition, casts it out through the vaginal canal In the first month of its infantile life, even the slightest contact gives it pain The Ether with its attribute of sound, gives rise to its auditory organs, and the sense of hearing, as well as to its notion of space or extension The wind gives rise to its organ of respiration, and the organs that are involved in that particular process, as well as to the capacity of turning on its side The fire gives rise to its bile, sight, complexion, and organs of digestion The clouds give rise to its colour, strength, etc From water are formed its taste, perspiration, slime, mucus, fat, blood, semen, urine, and phlegm The earth gives rise to its sense of smell, hairs, nails, weight, etc (27—30)

The maternal or anabolic element contributes to the formation of its heart, skin, flesh, hue, umbilicus, slime, fat, stomach and pancreas, while from the paternal factor (katabolic) are formed such bodily and mental principles, as veins, arteries, nerves, semen, etc The mental attributes which are ascribed to the virtue of Tamas in a man, are, lust, anger, fear, joy, susceptibility to virtue or vice, complexion, features, error, ignorance, idleness, thirst, hunger, secretion, vanity, grief, etc Factors which are looked upon as exponents of a Rajasika temperament are desire, anger, valour, desire for celebrating sacrifices, egotism, and slight estimation of others O thou great sage, a will to do right, a a desire for the final emancipation of the soul, extreme veneration towards god, compassion, oneness of purpose, are the virtues that adorn a man of Sattvika temparament (31—36)

A man who is restless, irritable, garrulous, shy, contemplates himself as ranging the skies, in sleep, and is otherwise

addicted to the vices and temptation of Kali, should be considered as a being in whom the wind preponderates A man possessed of a bilious temperament, always betrays an irascible disposition His hairs become untimely grey Such a man shows a great zeal for learning, and becomes a depository of sound knowledge, dreams of fires and conflagrations in his sleep, and is very combative in spirit On the other hand, a man possessed of a phlegmatic temperament, dreams of vast sheets of water in sleep, and is sure to be kind and constant in his dealings and pursuits (37—39)

The serum exhibits itself in the organism of a man, in forms of blood and watery exudations The Lepanam contributes to the formation of flesh, and helps the processes of soothing and secretion Dharanam is restricted to the bones and the marrow imbeded in them, while Puranam means augmentation of semen Semen is formed from Ojas (albumen), and in albumen vitality is said to lie inherent The external layers of the skin, together with the one that contains blood, are seven in number The first or epidermis is the external layer, then is the layer that contains blood, and then is the layer that contains the vilasas Then lies the one which is the seat of tickling sensation The fifth layer of skin from the outside, is the seat of erythematous diseases The sixth fold is called the seat of life, or the skin proper, the true organ of tactual sensations The seven sheaths are the sheath of flesh, the viscus of blood, the viscera of liver and spleen, the sheath of fat, the sheath of bones, the viscera of phlegm, excreta, or fatty matter situate in the abdomen The two sacs (Dhara) are known as the sac of bile, and the seminal sac, or the Shukrashaya (40—45).

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CHAPTER CCCLI

SAID THE FIRE GOD —The sensibilities of sound (hearing), touch, sight, taste, and smell, are the attributes of such sense organs, as the ears, the skin, the eyes, the tongue, and the nose, while the remaining principles of an animated human organism, are the intellect, and the sky The arms, the genitals, the hands, the feet, and the tongue, are the organs which are the material embodiments of the principle of kham (sky), and the functions of ejection (utsarga), exhilaration (Ananda) handling, locomotion and speech are their effects The organs are grouped under two sub-heads, as those of operation and intellection, and they number five in each of the groups The five material elements are the objects of the five organs of sense-perception, which serve as five channels, through which the knowledge or information of the external world reaches the mind, the lord of them all The soul is the supreme subjectivity which is imperceptibile by the senses, and which lies amidst the twenty-four Tanmatras (fundamental material principles), as a fish floats in water, untouched by it, though sporting therein (1—4)

The qualities of Sattva, Rajas, and Tamas, attach themselves to this invisible factor (Avyakta), while the inner being is called the Purusha (the soul), which is a part of the eternal cause, the Para Brahman (the supreme soul) He who knows this supreme Purusha, attains to the highest station in eternal life (5—6)

There are seven sacs or receptacles in the body, such as the receptacle of blood, the receptacle of phlegm, the receptacle of undigested food, or stomach (Amashaya), the receptacle of digestion, the receptacle of wind, and the receptacle of urine, while a woman has got an additional sac, or pouch

in the shape of the womb The bile in the digestive sae (Pakvashaya) is due to the action of the internal fire The uterus is opened up during the period of menstruation, and produces a dilatation and a flushed condition of the vagina, which is so helpful to fecundation The uterus is shaped like a lotus flower, which expands during the menstrual period, and retains the semen, affixed to the ovum, and floating about in the catamenial blood The semen, to which is due the body of the fœtus, chases the ovum out of a sort of psychic affinity, and is subsequently evolved out in the shape of a child During the menses, the vagina is filled with phlegm, bile and wind, which leads to a dilatation of the uterus, so that fecundation might not otherwise prove abortive (7—10)

O thou of a mighty heritage, then the viscera, such as the heart, the liver, the spleen, and the other, are formed in due succession O thou who art cognisant of all virtues, the serum, fully matured, gives rise to the organs From the froth of the blood the Pukkasas are generated The blood, in its turn, is converted into bile, and is then called the Tandaka The heart is evolved out from a matured and expanded conglomeration of blood and fat, while the Antras or the intestines, are formed out of a similar combination of flesh and blood, and which measure three Vyamas (a measure of length equal to the space between the tips of the fingers of either hand, when the arms are extended) and a half in men, and three Vyamas only in women, as ascertained by the holy sages conversant with the Vedas (11—15)

The heart, owing to an expanded condition of its inherent phlegm, assumes the shape of a lotus bud, and is embued with a sort of constant moisture, and dangles with its head downward The Jiva or the Soul, which is evolved out through a combined action of the blood and wind, is seated in the cavity of the heart, and consciousness, with its exponent of feelings and ideas, are necessarily ensconced in that The spleen is situated on the left of a line, imagined

as passing through the heart, while the liver is situated on its right The lungs (Kloma) are situated on the right side of the aforesaid lotus (heart) The veins and arteries (Srotansi) which carry the phlegm, blood, etc, give rise to the senses or Indriyas, which are the doors to our perception of the objective world (16—19)

The white of the eye (conjunctiva) ows its origin to the paternal element in the child, and is the direct product of phlegm, while the black spot in the organ is the product of its maternal element, and is evolved out by the action of the vital wind The skin, which is the product of bile, should be considered as an exponent of both the parental principles The tongue is a product of flesh, blood and phlegm, while the testes are formed by a combined action of the fat, blood, and flesh The ten abodes of life, are the head, the heart, the umbilicus, the throat, the tongue, the semen, the blood, the pelvis, the anus, and the calves of legs The tendons which are sixteen in number, are arranged as follows —two in the hands, two in the legs, four in the back and the throat, while the Jalas (Membranes) which are sixteen in number, are distributed all over the of body from the feet to the head The flesh, sinews, arteries, and bones, are firmly blended together, about the regions of wrist, calves, etc The wise have ascertained that there are six kurchas separately over the hands, and feet, as well as over the neck and the penis The four tendons or ropes of flesh which are situated about the spinal column, are held in their places by means of ninety (navati) muscles The Siranis number seven in all, five of them being situated in the region of the head, and the remaining two in the tongue and the penis respectively (20—27)

The bones which form the foundation of a human organism, number sixty-three in all, or sixty-four including the cartilage The nails number twenty in all The bones of the upper and lower limbs, are arranged in four different

groups, in the following order —six (sic) form the bones of fingers, two form the bones of the upper arms, four, of the lower, and similarly the thigh bones are two in number, while the bones of the lower legs (tibia and fibula) number four in all The bones of the hip are two in number, which are connected with the sacrum which terminates in the coccyx The cranium consists of six pairs of bones and four others The face consists of six pairs of bones, and two others (the vomer and the inferior maxillary) The bones of the body, or trunk, consists of the vertibræ, the breast bone, and the ribs The neck consists of seven bones The bones which form the vertibræ, (both dorsal and lumbar) number seventeen in all The veins and arteries, considered both according to their up-coursing or down flowing directions, as well as those which turn inward, number as above described, and supply the whole organism with blood, serum, and healthful moisture, just as artificial fountains and water courses in a field, serve to bring on a deposit of nutritious slime There are seventy-two chambers or cavities of fat, marrow, blood, bile, urine, phlegm, serum, etc, as well as the one set apart for ovum in women O thou great sage, this corporeal body is nothing but a depository of dirt and filth (28—43)

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CHAPTER CCCLII

SAID THE FIRE GOD —I have already described the roads of Yama The bodily heat of a person augmented and diffused all through his system, through the action of the deranged wind, obstructs the free and spontaneous elimination of the diseased humours The humours, thus choked up in their respective lodgings, generate heat in their turn,

which leads to the disintegration of the limbs and organs, known as the Pranasthanas (seats of vitality) and Marmas (vital organs)

The vital wind thus agitated by the exalations of the deranged phlegm, naturally seeks an aperture for its exit, which, in the case of a wise and virtuous person, choses one of the eight upward fissures of the body, such as the ears, the eyes, the nostrils and the cavity of the mouth A wicked soul, on the contrary, makes its exit through one of the downward fissures of the body, such as the anus, the urethra, etc The soul of a person, who had been a Yogin in life, is seen to make its passage good through the aperture in the cranium Immediately before the moment of final severance is arrived, high spiritual activities are perceived as going on in the brain-cells of a Yogin, which seem to be dilated to their greatest capacity, and thus let out the imprisoned soul in its flight of light and joy (1—5)

In the case of an ordinary mortal, the winds known as the Prana (Breath) and Apana (abdominal wind), combine just before the advent of the critical moment, in contrariety of their situation and direction in health and life Darkness and the principle of Nescience creep over the organs of life, and the Self-conscious lapses into unconsciousness The real Self of the dying (Jivatma), thus dislodged from its seat above the umbilicus, draws within itself the essences of eight fundamental attributes of vitality from their material counterparts (the sense-organs), and quits the body through one of its upward or downward apertures, according to its deeds in life The gods and the Siddhas (liberated beings) witness, with their spiritual vision, the separation between the body and the Self of a person, as described before, as well as its subsequent birth or bodily evolutions in the shape of a fœtus, in the womb of its mother in the next existence (6—9)

Immediately on its leaving the corporeal frame, the Self

or the Atman of a person, assumes a shape which is known as the Ativahiki, and which is composed of the essences of the five gross or material principles which enter into the composition of its earthly prison house Thus the Purusha or the Jivatman clothes itself in a garb which is composed of the occult or unseen essences of ether, air, light, water and earth, in the same way and in the same proportion, as the dead body which it leaves behind, and resembles it exactly in all its essential features The warders of the god of Death, lead these spiritual bodies on to their places of destiny, who, in the course of their journey, partake of the oblations, etc offered to them by their friends in life

Dreadful are the routes which lead to the mansion of Death, and they extend over a space of eighty-six thousand Kroshas (Krosha=2 miles) The wicked souls, having been ushered into his dreadful presence, are sent at once to the particular hell, in which each one of them is to be tortured, according to the dictates of Chitragupta, his secretary The souls of the good are led by pleasant and auspicious routes, to the beauties of heaven (10—12)

The hells to which the wicked souls are committed, number twenty-eight in all, and are situate beneath the downmost stratum of the seven nether regions The cosmography of hell, would be best understood by conceiving twenty-eight globes or regions, one lying above the other, and each of them is divided into hundred and forty four sub-divisions, or departments of torture The names of hells counted from the top, are the Ghora, the Sughora, the Atighora, the Mahaghora, the Ghora rupa, the Taralatara, the Bhayanaka, the Bhayotkata, the Kalaratri, the Mahachanda, the Chanda, the Kolahala, the Prachanda, the Padma, the Naraka-nayika, the Padmavati, the Bhishana, the Bhima, the Karalika, the Vikarala, the Mahavajra, the Trikona (the Triangular hell), the Pancha-cona (the five corniced hell), the Sudirgha (the velongated), the Vartula (elliptical), the Sapta-Bhuma, the

Sabhumika, and the Dipta (the burning one), and in these the souls of the wicked are punished and purified Each of these places of torture, is presided over by five warders, or angels of punishment The departments or sub-divisions of hell are named as the Rouravas, the Tamisram, the Andha-Tamisram, the Maharouravas, the Asipatra Vanam (the forest whose leaves are sword blades), the Loha-Bharam, the Kala-Sutram, the Maha-Nadakam, the Sanjivanam, the Sanghatam, the Sakakolam, the Kudmalam, the Puti Mirttikam, the Louha-Sharakam, the Rishijam, the Pradhanam, and the Shalmalinadi (13—21)

These hells are all dreadful to behold The miscreants and evil thinkers are cast into one of these dreadful places of punishment, or into several of them at a time The warders of these dreadful confines, who are possessed of faces like those of cats, owls, jackals, vultures, etc, cast the essential bodies of men in caldrons of boiling oil, and then light up a fearlul fire under them Several souls are left to be burnt in frying pans, some are boiled in caldrons of molten copper or iron, while others are left to die on the tips of pointed pikes The warders of death torment the wicked souls with stripes of lashes, or heavy bastinados, who are made to drink of vessels full of boiling metals, or of noxious solutions of urine and other human excreta (22—27)

Some of the wicked souls are broken on the rack, while their bodies, which are made of quintessence of material principles, are cast asunder to be devoured by vultures and other rapacious beasts of the infernal regions Here and there, may be seen by the blue light of hell, the souls of the wicked being boiled in caldrons of boiling oil, or wailing, or mourning those nameless hours on earth, in which they were tempted to commit sins, for which they are now punished

The wicked having gone through their full term of imprisonment in hell, are again born on the surface of the earth The soul of a murderer of a Brahmhana is born again

in the womb of a she deer, a bitch, a sow or a she camel The soul of a drunkard takes its re-birth in the womb of a woman of a Pukkasha or Mlechcha class The soul of a man, who had stolen a prohibited weight of gold in his previous existence, is born to trail the ground in the shape of a earth-worm, insect, or any other vermin The killer of a Bramhana is punished with Pthysis in his next existence Similarly, a drunkard is cursed with the disease known as the Shyaba-danta (a peculiar type of dental complaint in which the teeth assume a yellowish brown hue and undergo gradual decay) The stealer of gold is afflicted with the malady known as the Kunakhava (bad nails) for his crime in a preceding life, while the man, who had defiled the bed of his superior in an antecedent birth, is tormented with lepra, or any other sort of skin disease in his present one The agents or organs of sins, in such cases, are usually found to be disfigured or distorted, while in certain instances, they are found to be branded on the forehead of these evil-doers, in their successive births (28—33)

The man, who steals any quantity of boiled rice belonging to another, is sure to be born as a sorcerer in his next incarnation The destroyer of the power of speech or articulation in a man, shall be born dumb in his next birth The man, who steals any measure of paddy in this life, is sure to be born with abnormal bodily appendages in the next A miser will be re-born as a man with a flat or depressed nose The man, who robs another man's property, or carries away a woman lawfully wedded to another, shall be born as a Bramha-Rakshasa, and shall roam about in the deep solitude of dreadful wildernesses The stealer of blood shall take his birth in the family of a man of vile cast The stealer of perfumes shall incarnate as a mole in his next existence A stealer of leaves and potherbs, shall be re-born as a peacock, a stealer of paddies as a mouse, a stealer of a domestic animal as a goat, a stealer of milk as a crow, a stealer

of a cart or any other vehicle as a camel, a stealer of fruits as a monkey, a steater ot honey as a fly, a stealer of rags as a rook, a stealer of clothes as a man diseased with Psoriasis, a stealer of sweetened juice as a dog, and a stealer of salt as a cricket (34—38)

The three sorts of pain, which afflict all men in a more or less degree, are called the Adhyatmika, the Adhi-Bhoutika and the Adhi-Daivika The first is the direct product of mind and its faculties, the second is caused by material instruments, such as weapons, etc, while the third is attributed to the effects of such physical phenomena, as thunder, lightning, etc, or is due to other acts of god The wise, should annihilate this threefold evil by means of knowledge, perfected through a process of Yoga, or by observances of vows, or by practising penances and worshipping the god Vishnu (39—40)

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CHAPTER CCCLIII

SAID THE FIRE GOD —Now I shall deal with the eight auxiliary factors of Yoga Knowledge is that which leads to a true conception of Brahma, the highest knowledge that illumines the universe Yoga consists in concentrating the mind or attention on a definite subject, by abstracting or withdrawing it (*Sensorium Commune*) from all other objects of sense-perception, and in bringing about a communion between the human self (Jivatman) and its supreme prototype (Brahmatman) The five factors of discipline or self-control (Yama) are —(1) Cessation of all killing propensities, (2) Truthfulness, (3) Uncovetousness, (4) Self-control, or subjugation of the senses, and (5) Renunciation of all desires for gift or gain These, together with the Niyama

(regulation of life) lead to all that can be desired in life, and ultimately to the final liberation of the Jivatman, or the true Self of a man Purity, contentment, practice of austerities, and a desire to serve god at all times and under all circumstances, are the virtues that are to be cultivated by a journeyman on the road to self-knowledge. Ahinsa means clemency to all created beings and annihilation of all killing or pain-giving propensities O thou twice born one, this non-oppressiveness (Ahinsa) is the best of all virtues As the peculiar sort of gait known as the Gajapada, includes all other gaits of a journeyman, so other phases of piety are included within this particular factor (1—4)

Thus all virtues proceed out of this specific one of non-oppressiveness Hinsa or oppression includes within its meaning all acts which cause anxiety, or positive mental pain, or bodily hurt to others, or spill blood from their bodies, or make them miserable, or permanently obstruct that which might have otherwise proved beneficial to them, or cleaves their hearts, or interferes with their liberty of movements, or destroys their comfort for good These are known as the ten elements of hurt or killing Truthfulness consists in speaking a fact, which actually exists, or has really happened at a time and place, and which, if known or communicated, will be of service to the whole human species (5—8)

Speak truth that is pleasant Refrain from speaking an unpleasant truth, nor do you speak a pleasant thing that is untrue This the wise aver to be the eternal virtue Brahmacharyayam consists in abstaining from all sensual acts, such as actual coition, fond remembrance of a beloved woman, mental re-capitulation of her several charms and virtues, amorous dalliance with one's own beloved, longfully eyeing of her person, conversation with her in solitude, determination to visit her, endeavours to that end, and the final consummation of one's amours Brāhmacharyayam forms

the basis of all acts of piety, without which they fail to produce their desired effect

Even the elders in age and wisdom, such as Vashishtha, Chandrama, Shukra, Vrihaspati, the preceptor of the gods, and the divine Brahma, were dupes of women's love and female charms The three kinds of wine are called the Goudi, the Paishti, and the Madhvi, the fourth sort of wine being the woman It is the wine of woman's love that alone can intoxicate the three worlds Wine only when drunk, produces intoxication, whereas a woman, simply being looked at, may madden the senses of a man, and enshroud his consciousness in the darkness of Nescience Hence a man should refrain from even beholding a womañ, as she is wine to his eyes The man, who forcibly, or otherwise robs another man's goods, or stealthily takes a full draught of the clarified butter, set apart for the purposes of a religious sacrifice, is sure to take birth in the wombs of lower animals, in his successive re births (9—15)

A mendicant may collect such articles of daily use and apparel, as a covering for his loins, a cloth, a quilt or a pair of sandals Beyond these he must not covet A covering or a garment is necessary for the preservation of the body, a safe and healthy continuance of which is to be guarded with the strictest vigilance Bodily health is the primary virtue, that makes all other acts of piety possible in this life Purification of a man may be brought about in two ways, the one external and physical, such as the cleansing of the body with clay, water, etc , the other mental or internal The man, who is purified in both of these ways, is alone pure, and no other Contentment signifies the fact of resting satisfied with any thing that may be obtained without the least exertion Tapas means the concetration of the mind and the senses on a definite object The highest virtue lies in subjugating one's senses Tapas may be classed under three heads, such as the oral, the mental and the physical

The oral Tapas consists in truthfulness and a constant repetition of a Mantra, held sacred to the tutelary divinity of the penitent The mental element of the act, embraces the extinction of all desires, while the bodily or physical factor, consists in dedicating one's own body to the service of the eternal deity (16—20)

The Vedas are founded upon the Pranava They begin with it, which should be regarded as the summum-bonum of speech Therefore, ye should all repeat that sacred syllable OM, which is composed of A, U, and Ma, the latter being pronounced as a half syllabic instant The first three Matras (syllabic instants) of the Mantra, are emblematic of the three Vedas, and represent the three worlds of Bhu, Bhuva, and Sva The attributes of the Mantras are the three conditions of waking, dreaming, and dreamless sleep (Sushupti) and are presided over by the gods of the Hindu Trinity (Brahma, Vishnu, and Maheshvara) The divine selves of Vasudeva Pradyumna, etc , have proceeded out of the essence of that mystic OM The god Shiva, as represented by one of the components of the "OM," held sacred to him, bereft of its proper syllabic instant, is the dispeller of the illusion of duality The fourth Matra of the Mantra is known as the Gandhari, and represents the transcendental or super-sensual state of human consciousness, known as the Turiya (21—25)

The Supreme Brahma, who is beyond the sphere of the three states of human consciousness, is accordingly called the Turiyam, and is ensconced in the mystic nerve ganglion situate over the region of the human heart, shining all through life, like a lamp placed inside the cavity of a pitcher A man should do well to meditate upon this constant light, illumining the petals of the lotus of his heart The Pranava is like a bow furnished with an arrow, and the Supreme Brahma is the target to hit at A man with all assiduity and calmness, should shoot the arrow of his mind at this target

of Brahma, so that like a shaft it might be driven into and kept fast and invisible in the latter Brahma is the only knowledge and this mystic (OM) syllable is his only exponent The man who has fully understood the import of this monosyllable, has attained everything worth obtaining Gayatri is the metre of this mystic OM, the name of its Rishi is Antaryami (the knower of hearts), and its presiding deity is the Supreme Self. The Mantra should be made use of for the attainment of both earthly prosperity and final liberation of the Soul (26—29)

The rite of Nya sa, in connexion with the Mantra, should be performed as follows "Obeisance to OM 'Bhu,' permeated with the essence of the Fire God, situated in the region of my heart Obeisance to 'Bhuva,' permeated with the essence of the god Prajapati, situated in the region of my head Obeisance to 'Sva,' filled with the energy of the Sun-God, situated at the tuft of hair on my crown Obeisance to 'Bhu, Bhuva and Sva,' which protect my body as a coat of mail" Then having performed the rite of Nyasa, as above indicated, the votary should worship the god Vishnu, whereby he would be possessed of all creature comforts in this life and would be able to work out the emancipation of his own self in the next The worship should be closed with oblations of sesamum seeds soaked in clarified butter The man who repeats the name of the god, twelve hundred times each day, is able to attain to the Supreme Brahma at the lapse of twelve months By repeating a hundred thousand times the same Mantra, a man is sure to develop in himself the miraculous powers of a Yogin, such as Anima, Laghima, etc, (30—33).

The god Hari should be worshipped in the course of a sacrifice, performed in one of the three ways, known as the Vaidika, the Tantrika, and the mixed (a combination of the two preceding procedures) The votary should lay himself prostrate, as a stick, before the propitiated divinity, and end

his puja with a final act of obeisance Even the performance of a hundred horse-sacrifice in succession, fails to confer that elevated spiritual status on their celebrator, which this simple process of worship, grants to its votary The man who has the same reverence for his spiritual preceptor as for his tutelar deity, is only entitled to practise the self control etc, as above indicated, by right of the commonalty of the high minded (34—36)



CHAPTER CCCLIV

SAID THE FIRE GOD —A man should sit in the posture called the lotus-seat, as described before, and meditate upon the Supreme One amidst pure and ennobling environments The seat (Asanam) should be spread over a firm and even ground, and should not be made too low or elevated, and would be made of such materials as cloth, or skin, toppled with a layer of Kusha grass Thus seated on the platform, and with the mind and senses fully controlled and restrained, the Yogin should practise the the Yoga for the purification of his innerself The head should be held firm and errect and in the same perpendicular with the neck and the back-bone The sight is to be fixed on the tip of the nose without being directed to any other quarter of the sky The penis and the testes are to be pressed with the heels, and the Yogin should place his two hands, a little slantingly on his two thighs, the back of the right palm being placed in the palm of the left hand (1--5)

Then gently lifting his face he should protrude and open his lips a little and gently take in his breath Pranayama signifies the suppression of the breath wind, and consists in

the three factors, Rechanam, Puranam and Stambhanam In Rechanam, one of the nostrils should be pressed with the fingers, and the wind in the stomach should be slowly let out Puranam consists in taking in a long breath, in the way indicated in the preceding line, whereas Stambhanam consists in retaining the wind inside the stomach, as in an inflated water-drum Again the act of Pranayama is divided into three classes, such as the Uttama, the Madhyama, and the Kanyasa, according as its duration lasts so long as one can ordinarily count thirty-six, twenty-four, or twelve A perfect Pranayama of the Uttama class, is followed by shivering and a copious flow of perspiration, etc One should not tread on untrodden grounds in connection with the practice of Pranayama, as such an attempt may be attended with such dreadful consequences, as Ashthma, hic cough, etc Pranayama, rightly practised, serves to maintain a healthy equilibrium among the vital forces of a man, and brings on lightness of gait, clearness of voice, and a general bettering of his strength and beauty (6—13)

A Prayanama is called either an impregnated or non-impregnated one, according as it is, or is not accompanied by a repetition of a Mantra An impregnated Pranayama should be practised for the subjugation of senses The man who has conquered his senses by knowledge and non-attachment to the worldly concerns, and by practising the Pranayama as well, has made the only real conquest in the world The senses are the roads to hell and heaven, and hence by restraining or unbridling them, enter heaven or hell as you please This corporeal body is like a chariot, the senses are its horses, the Pranayama is the whip, and the mind is the charioteer Knowledge and non-attachment, instead of illusion and Nescience, should be the reins in his hand (14—18)

The man, who drinks drops of water with the blades of Kusha grass, derives the same benefit as in practising the

Pranayama Pratyahara (abstraction) consists in withdrawing the senses from their respective objects of enjoyment. Succour the soul, carried away by the torrents of the rivers of enjoyment, and drowning miserably in the ocean of the world, by fastly clinging to the tree of knowledge (19—21)

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CHAPTER CCCI V

SAID THE FIRE GOD —The word Dhyanam is derived from the root "Dhyai" to contemplate and denote the act of one's constantly meditating upon the divine self of the God Vishnu, without the least digression of mind. Or in other words, Dhyanam means the communion of the self which is unconditioned by any category, with the Supreme Being (the Brahma), brought about by an act of will, and a voluntary application of attention Or in other words Dhyanam denotes the state mind, in which the mind, at first making use of an artificial or imaginary concept, as its stay or support and making itself believe that it has really found a tangible category to rest on, ultimately loses the notion of its imaginary character,—believes it to be real, and does not wait for further proof of its (concept's) actual existence, there and at that time Such a conviction and the consequent merging of the mind in the thing meditated upon, as real and self-existing objectively, is called Dhyanam or Meditation The man, who departs this life in such a state of mind, is sure to succour the souls of his friends, relation and cognates, and ultimately becomes one with the divine essence of the god Hari. The merit of thus constantly and devoutly meditating upon the self of Vishnu, far exceeds the collective fruits of the performance of all the great sacrifices (1—6).

Therefore, a man of wisdom and true philosophy, should first learn all about the nature of meditation, meditated and the thing meditated upon, and then devote his whole soul to the practice of Yoga From the practice, of Yoga results the liberation of one's own Self, and the acquisition of those miraculous powers, which are known as the Aishvaryayam The essential qualifications of a Meditator, are knowledge, non-attachment to all worldly concerns, faith, forbearance, devotion to the god Vishnu, energy, and active habits Though the Supreme Bramha has really no shape of his own, and is omniscient and perfect knowledge, still for the convenience of the Meditator in his rudimentary attempts, the Supreme Bramha may be contemplated as possessed of a shape and attributes And since meditation leads to the acquisition of superhuman powers and to the ultimate emancipation of the Self, and since the god Vishnu always rewards such meditations with the fruition of their initiative purposes, therefore waking or asleep, moving or at rest, think ye of the god Think ye of the god, at all times and at all places, no matter whether you remain with your eyes shut, or open,—no matter whether you think yourselves, clean, pure, or otherwise (7—12)

Then having mentally ensconsced the god Keshava inside his body, the Meditator, should worship him by means of Dhyana-Yoga, on the cushion of the occult nerve ganglion situate over his heart The sacrifice of meditation (Dhyana-Yajna) is the greatest of all religious sacrifices, and, as such, incapable of all blemishes By meditation alone, men can be free,—free from life and its fetters, and not by vows, and penances, nor by performance of sacrifices and cleansing of the body Meditation leads to the entire cessation of all evil propensities of the mind, such as envy, malice, etc , and is therefore the only real purifier The rite of meditation (Dhyan-Yajna) is the greatest of all rites It opens to the Meditator the gates of heaven Therefore

renounce, ye all, the performance of external rites and sacrifices, which are transitory in their effect, and devote your whole soul to the practice of Yoga (13—16)

The Meditator should first imagine his heart, as successively permeated with the three fundamental attributes of Sattva, Rajas and Tamas The latter should be covered over with the virtue of Rajas, while the Rajas, in its turn, should be buried underneath the attribute of Sattva Then three circular concentric rings of black, red, and white, should be imagined as delineated on the palm of that cardaic radiance, and over them the twenty-five fundamental categories (Tanmatras), and the Purusha or the Jivatma as placed over them all These are the mortal factors in the universe, and consequently a contemplation of them leads but to what is transitory Therefore the Meditator should abstract his mind from such like thoughts, and fix it upon what is pure, perfect and eternal (17—19)

Then he should contemplate a lotus flower, having a girth of twelve fingers, as sprung from the umbilical cord of that Purusha or Jivatman The stem of the lotus should be imagined as measuring eight fingers in length The lotus itself, should be imagined as furnished with eight petals, each emblematic of the eight Yoga-begotten powers of Anima (capacity of assuming a shape smaller than an atom), etc, The polens and other inner appendages of the occult flower, should be imagined as composed of the principles of knowledge, Non attachment, etc, the first half of the bulb being imagined as made of the attributes of the divinity of Vishnu (Vishnu-Dharma), the other half having been supposed as emblematic of the predicative virtues of the divine-self of Shiva

Then having contemplated the occult lotus in its full bloom, as occupying the upper central space of his heart, and constructed as above indicated, he should imagine the Supreme Soul, manifest in the shape of an OM, effulgent

with a white light, and measuring about eight fingers in height, as seated amidst the polens of that mystic flower The light radiating from this occult OMKAR, should be seen with the mind's eye, as spreading like the shoots of a Kadamva flower, all over the infinite space which serves as its background Behind this effulgent OMKARA, and as inherent in it, the Pradhana, the absolute subjectivity, should be imagined as lying, and accordingly the mind should be kept permanently fixed upon it (20—25)

The Meditator should repeat the holy Pranava-Mantra, while thus engaged in meditating upon the Absolute in his heart These gross or sensuous concepts, should be looked upon as mere makeshifts, assumed only for the permanent concentration of the mind When that is attained, they vanish of their own accord, and the mind remains rivetted to the thought or idea *per se* and suffers no distraction

The next centre of thought-concentration, in this gross, or with-image-contemplation (Salamva-Dhyanam), is the root of the umbilicus In the occult nerve ganglion situated over the latter, the Meditator should imagine a full blown lotus flower, possessed of eight petals, twelve fingers in circumference, and resting on a stem of eight fingers in length The flower should be imagined as beaming with the essence of the Sun-God, Moon, and the Fire-God, and on it should be contemplated the god Vishnu, possessed of four or eight arms, respectively wielding in them a bow (Sharanga), a rosary, a conch-shell a discus, a mace, a lotus flower, a noose, or a club He should be further contemplated as possessed of a golden or white complexion, with a necklace of gold or wild flowers dangling from his neck His spacious chest, should be imagined as ornamented with the gem Koustubha, and overgrown with ringlets of hairs, known as the Srivatsas Ringlets bedecked with gems, should be imagined as decorating the lobes of

his ears, and sending rival flashes against the lustre of gold coloured silk robe, and the golden crown on head (26—31)

Simultaneously with his contemplation, the Meditator should repeat the Mantra, running as "I am Brahma, the infinite effulgence, the eternal soul I am free, I am one with the god Vasudeva" Fatigued with meditation, he should repeat the preceding Mantra, whereas he should devote himself to meditation, whenever he would feel weary of repeating the Mantra The god Vishnu is soon pleased with the person, who thus devotes himself alike to meditation and repetition of the Mantra The merit of performing all other sacrifices, does not equal a sixteenth part of that of repeating the abovesaid Mantra Cares and diseases never approach the man, who repeats the same Mantra By repeating it, a man may conquer death, and be enabled to work out the liberation of his self, at the close of a happy and prosperous earthly career (32—36)

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CHAPTER CCCLVI.

SAID THE FIRE GOD —Dharana (collectedness, or the faculty of retaining in the mind) denotes the resting of the mind in the thing contemplated, or meditated upon, and since it is but another factor of the aforesaid Dhyanam, it like the latter, is grouped under two sub-heads, according as it does (Murtta) or does not (Amurtta) involve an image Dharana in a person continues for the same length of time, as he can keep his sight or attention fixed to an external object In other words, Dharana signifies the continuous resting of mind, as conditioned by time and space, upon an internal

or mental vision or image, without suffering the least deviation A Dharana, twelve times extended, amounts to a Dhyanam The length of time occupied by each act of Dhyanam, twelve times extended, amounts to a Samadhi The man, who departs this life, while mentally engaged in an act of Dharana, succours the souls of his relations, even removed to the twentieth degree of consanguinity, and ultimately enters the blissful region of paradise (1—5)

A Yogin, accidentally suffering from any of the bodily ailments, should transfer (the whole energy) of his mind to its physical locality, and cover it by a stroke of will, with any of the fundamental principles of fire, water, destruction or ambrosia He should imagine his whole frame (from top of the toe to the line of forehead), as internally permeated with a sort of brilliant effulgence (magnetic light), the rays of light, like the pointed teps of spears, shooting forth upward through the inter-neural, or inter-arterial passages and cavities O thou the greatest of the holy sages, the best Yogins, or practisers of occult Science, should, imagine them as darting from below upwards, and in all directions inside his body. He should burn down with that spiritual fire, all the gross, sinful elements, accumulated in his body through his daily contact with the world By this means, the twice born ones manage to destroy the sins, and preponderant phlegm, etc, accumulated in their organisms Then having undeviatingly concentrated his mind on the pure psychic principle, he should bring down from the region of his brain, showers of life-giving ambrosia, and permeate his whole internal organism with the essence thereof Thereby the whole universe would appear to him as saturated with that elixir of life Then from the expanded cavity of his encephalon, he would bring down, by the way of the occult nerve, Sushumna, the principle of water to the region of the full moon, thereby laving the internal organs, previously saturated with ambrosia, with the principle of essential water Then

the Yogin, hitherto afflicted with the torments of hunger and thirst, and liable, in common with the rest of his species, to the cravings of flesh, should retain that principle of essential water (Varuni-Tattvam) for the permanent cure of these distempers (6—15)

I have dealt with the process of fixing the mind on the principle of water, now hear me discourse on the method of practising with the principle of Ishana After having brought about a perfect cessation of the workings of the vital winds, known as the Prana and the Apana, the Yogin should meditate upon the Prasada-Mantra within the sphere of his occult nerve ganglion, permeated with the principle of Ether and the essence of the Supreme Brahma, till that thought itself would be annihilated, and till the mystic crescent moon would appear from the mouth of his preceptor, illumining the serene, supreme, and illusionless principle of truth Just then, this visible universe, which had hitherto appeared to him as so very real, substantial and everlasting, would suddenly hide its face, and vanish as the enchanted creation of a sorcerer At the sight of that supreme principle, the whole universe, with its inmates, from the lowest protozoon to the highest Brahma, the creeds with their proofs, arguments, and subjects of demonstration, the religious rites and sacrifices, such as the rites of Homa, Archana, etc , would appear as so many toys devised for beguiling the tedium of an infant's life (16—20)

Now I shall deal with the mode of thought-concentration, known as the Amritadharana In the occult nerve ganglion situate over the spot in the brain from which the thousand strings of communication seem to radiate in all directions, the Yogin should contemplate a white light, resembling the beams of the full moon, and scintillating with the unheard roar of infinite benediction, which can be detected, as it were by the sight A similar mystic lotus should be imagined as

well in the region of the heart, and the Yogin would meditate upon an ethereal miniature of his own corporeal body By means of Dharana, a Yogin can acquire a bodily state which knows no fatigue (21—22)



CHAPTER CCCLVII

SAID THE GOD OF FIRE —Samadhi denotes a state of mind in which the consciousness, appearing in its spiritual aspect, remains calm and self-contained in itself like a pacified lake or sea, and ceases to be operative in the physical and intellectual plains A Yogin, whose mind deeply absorbed in meditation, remains steady and unflickering like the flame of a lamp kept in a windless chamber or receptacle, is said to have attained to the spiritual state of Samadhi In this existence a Yogin usually loses all his faculties of sense-perception He hears not, sees not, smells not, feels not when touched, thinks not, but is inert and inoperative as a log of wood, and spiritually rests in the bosom of the Supreme Brahma, steady and stationary like the unflickering lamp light in a windless room (1—5)

Miraculous powers, and celestial attributes spontaneously develop themselves in a Yogin, absorbed in meditating upon the Universal Soul symbolised by the god Vishnu, and thus unmistakably indicate his success in connection with his practice of Yoga The gods wait upon him with the offerings of articles which they themselves enjoy in heaven The Yogin sees, with unaided eyes, unbounded treasures lying concealed in the bowels of the earth, and hears the music of celestial spheres swelling in eddies around his person Kings and rich men seek his favours by the gift of enormous

wealth The Vedas, the books of scripture and sciences, as well as Poetry and celestial alchemy, reveal to him their respective secrets and voluntarily furnish him with all knowledge contained in them He becomes a healer of maladies and a skilful artisan without going through the necessary term of training Beautiful virgins of Paradise hail him with their overtures of unsolicited affections But a true Yogin must discard all these as so many trifles, and with such a man alone the god Vishnu is pleased (6—10)

The attributes of Anima, etc, are the virtues or powers which a Yogin necessarily acquires in the course of practising his penances The preceptor, having developed true knowledge in the mind of his disciple, should abandon his home, rise above the plain of mere physical or animal existence, and live in the soul in perfect knowledge and supreme felicity, in other words, in nothing short of the Supreme Brahma, itself As a mirror clouded by a deposit of aqueous vapour, fails to reflect any image, so a mind defiled by the thoughts of the world, becomes incapable of shining back the light of the Self As this human body is intimately connected with the things of nature, and has a subtle sympathy with things which lie in the physical plain, the embodied self or person necessarily feels pain at the least disturbance of equilibrium in their normal state Hence a Yogin should live a life higher than the mere physical one, so as to be free from all pain that visits this human existence As the one and unbounded expanse of heaven (sky) fills in the cavities of all receptacles on earth, and as the one and the same moon is reflected in the bosoms of hundred different streams of water, so it is the one soul that runs through the organisms of all the animals The Brahma, the sky, the air, the light, the water, the earth, the metals, etc, in fact, the whole universe, are but the modifications of the soul As a potter makes pitchers etc, with the aid of his rod, wheel, and clay,—as the person builds his houses with bricks, wood, stone slabs, etc, so the

soul constructs the materials for his body or organism, according to the necessities of the peculiar womb (existence) in which it is to be born The soul is fettered by its own faults and illusions Through knowledge alone, it can be liberated It is his virtue that wards off the maladies of a Yogin As a wick made of linen and soaked in oil, serves to keep up the combustion in a flame, so the body is organised to serve the same purpose in connection with the vital energy, and even as a lamp full of oil, may be blown out before its time by anything that obstructs the process of combustion, so the life may escape even when the body is otherwise strong and vigorous (11—19)

Infinite are the rays of light that burn in the cavity of the heart, some white, some black, some golden coloured, some brown, some yellow, and some red One of these rays may penetrate through the disc of the sun and enter into the region of Brahma The Yogin whose heart-ray makes such a journey, is sure to attain to the Supreme Brahma Hundreds of these rays are sometimes seen to ascend upward, and the person in whom this takes place, goes to the dwelling place of the gods The man in whom these rays are comparatively less brilliant, and are pointed downward, is ordained to take birth again for reaping the fruits of his own works in life (20—23)

The intellect, the senses (both intellectual and operative) the wind, the sense of egoism, and the physical principles of earth, etc, enter into the composition of the human individuality This body is called the Kshetra (*lit* field) and the invisible soul is called the Kshetrajna (the knower of the field, the lord of all beings, and is combined of two factors, both finite and infinite Intellect proceeds out of a source which is invisible, and cannot be perceived by the senses Out of the faculty of intellection germinates the sense of egoism Out of this egoistic feeling are evolved the principles of space, etc, which are respectively characterised

by the attributes of sound, touch, sight, taste, smell, etc., and they ultimately merge in the physical principles by which they are respectively worked upon in life. The soul under the influence of the fundamental virtues of Rajas and Tamas, is whirled round through the cycles of successive re births. The Purusha or the Jivatman is both finite and infinite, finite in the plain of individuality, and infinite in the region of psychic continuity. Determined by the senses and sexuality, it undergoes modifications (24—29)

From this modified, or embodied Jivatman, have emanated all the Vedas, the Puranas, the Vidyas, the Upanishadas, the Slokas, the Sutras (Aphorisms) the Bhasyas, etc., in short, all that can be read, recited or uttered. The souls of those who practise the peculiar sort of religious sacrifices known as the Agni-Hotras, and desire to propagate children in life, go along the path in heaven, known as the Pitri Yana, while the souls of those who are possessed of the eight cardinal virtues, and practise charity, as well as the souls of those who perform sacrifices at home and the souls of the eighty thousand holy sages, who are the law givers of the several cycles of time, and are to be used as seeds in the next revolving order of creation, go to a space in heaven which lies between the Saptarshi Mandala (Ursa Major) and the constellation known as the Ashlesha. All the Rishis have practised cessation of activities, and are held fast in their respective spheres, till the dissolution of the universe, by their penances and virtue of non companionship (30—35)

Recitation of Vedic verses, performance of religious sacrifices, practice of penances, celibacy, self-control, faith and fastings are held to be the sources of true knowledge. The twice-born ones are enjoined to seek, hear of, and concentrate their mind on, the Self (Atman) by all the aforesaid means combined, or by any one of them. Those Brahmanas who live in forest, and walk in the aforesaid ways of knowledge, and worship Truth with the sincerest devotion,

successively become light, day-light, fortnight, the white Ayanam (summer solstice), thence pass into the region of the gods and thence go right through the lightning-belted body of the sun, and thereafter in company of the inmates of the region of Brahman, enter the Supreme Soul Never do they return to the recurring series of existence The souls of those who have won paradise by dint of their charities and sacrificial merits, successively become vapour, night, dark fortnight, Winter-solstice, and descend through the region of the Pitris the moon, the sky the air, and the water, on the earth and are ultimately bor again in the plain of animal life (36—41)

He, who does not know the distinction between these two paths of the soul, is re-born as a worm or an insect in this world The occult light that burns within the hearts of men is Brahma Man may annihilate his animal existence by means of meditation (Dhyanam) alone Even the soul of a householder, who is truthful and hospitable, and is a seeker of true knowledge, performs the Shraddha ceremonies for the benefit of his departed manes and lives contended with his honest earnings, is liberated after death (42—44)

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CHAPTER CCCLVIII

SAID THE FIRE GOD —Now I shall speak about the knowledge of Brahma, which dispells the gloom of worldly illusion The sense that I am the Soul, the Supreme Being, leads to salvation This body is only a receptacle, and is not identical with the Soul, since a man retains the knowledge of his own separate personality, when he is asleep, and

even when the bodily functions are brought to a temporary standstill The Self (Atman) is not identical with the body, since the latter undergoes modifications, such as birth, growth, and decay, whereas the Self knows no change The Soul is not identical with the sense organs, such as the eyes, etc, since the latter are mere instruments of knowledge and are not at all self-conscious The mind, however calm and passionless, is not Self, since like the senses, it is not self-conscious, and only serves like a reflecting lamp, to throw light upon the vision of self, or in other words, to represent to the Self, the conceptions or images that are presented to it The Self is not identical with life, since even in a dreamless sleep (Sushupti), one loses all consciousness, though his Self remembers after waking that he had been asleep Consciousness, as manifest in states of sleep and waking, is too narrow to be considered one with the Self of a man, since there are states of consciousness of which we are perfectly unconscious, even when awake (subliminal consciousness) Nor is the sense of egoism Individuality) can be reasonably considered as identical with the Self, since the former undergoes modifications like the body it dwells in The Self is then something other than all these preceding categories, and is ensconced in the heart of each individual (1—7)

The Self is the seer and enjoyer of all, and is effulgent as a lighted lamp in the night The Sage thus contemplates at the preliminary stage of his psychic or spiritual trance (Samadhi) —The space or Akasha has emanated from the supreme Brahma From space the universal expanse of ether has originated From ether the air has come into being From air fire has been produced, from fire, water, from water, earth, and from earth the subtle or essential body of a man Out of the non-combined state of the five essential matters, the gross or material body has come into existence through a process of fusion or concretion A

Yogin contemplating his gross or exterior body, should merge it in the Supreme Brahman, by mentally disintegrating its five material components (Apanchi karanam) This gross or tangible body, both as regards the universe and its microcosom man, is the result of the combination of the five material principles (Panchi-karanam) The wise consider this gross material organism, as determined by the knowledge of the Self, and the senses only furnish it with information of the external object (*lit*, sensations and its accompanying perceptions) and the state in which the mind can fully decipher the messages of the senses, is called waking (8—12)

This universe always refers itself to the Self, which in connection with the senses and the state of waking, are represented by the letter A of the Pranava The non-combined states of the five material principles contribute to the formation of the subtle or essential body (Linga Shariram) by means of the seventeen possessions Dream is nothing but a reflection of the experience made by the mind in its waking state, which condition is brought about by the testimony of the objects of sense perception All proofs or testimonies refer themselves to the Self Self is the cause of both the gross and the subtle body, through the non-appearance or non-expansion of the principle of light (Taijasha) Adhyahar means the supplying of an ellipsis, or a discovery of an additional truth by a sudden flash of psychic light The Self did not commence to exist at any definite time, nor can it be said that it is existing here and at present, clad in the garb of a human organism, nor does it take any shape when it goes out of the body It is both connected and unconnected with the body The non-discrimination of this fact is the cause of this world and the incarceration of Self (13—16)

This secondless Brahma can be attained to only by intelligence and not by performance of religious sacrifices and rites.

The senses, which are but instruments of external knowledge, are to be annihilated by all means, and the intellect is to be lodged in the receptacle of perfect sleep, before the Self can catch the faintest gleam of its Supreme Prototype (Brahma) Both the senses and intellect refer to the Self, and these three are represented by the letter Ma in the composition of the sacred OM The three component letters of this mystic syllable, *viz*, A, U and Ma are but symbols of this all-intelligent Self I am but pure-consciousness, a mere witness to the states of waking, sleep and dreaming I am no way connected with Ignorance or Illusion, the cause of this phenomenal world OM, I am Brahma, the free one, the supreme light, the pure, the eternal and the infinite I am perfect knowledge, perfect liberty, perfect truth, perfect happiness, and one and without a second I am Brahma, knowledge, the remover of all obstacles that stand in the way of Samadhi I am Brahma, the infinite joy, the eternal soul, the eternal truth I am what is represented by the aphorism You are That My preceptor has woke my latent Self into life I am Self, identical with the Aditya Purusha and the mystic OM He who knows Brahman, is freed from the fetters of life and becomes Bramhan at the end (17—24)

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CHAPTER CCCLIX



SAID THE FIRE GOD :—I am Brahma, the supreme light bereft of earth and fire I am Brahma, the supreme light, divested of air and space I am Brahma, the supreme light, devoid of all primary or initiative undertakings. I am Brahma, the supreme light, devoid of Soul and gross body

I am Brahma, the supreme light, bereft of waking and location (1—3)

I am Brahma, the supreme light, shorn of all feelings of universality I am Brahma, the supreme light, void of shape and distinguishing traits I am Brahma, the supreme light, devoid of speech, hands and legs I am Brahma, the supreme light, devoid of anus and penis I am Brahma, the supreme light, divested of ears, skin and eyes I am Brahma, the supreme light, void of taste and sight I am Brahma, the supreme light, void of all smells I am Brahma, the supreme light, void of tongue and skill I am Brahma, the supreme light, void of touch and sound (4—7)

I am Brahma, the supreme light, void of mind and intellect I am Brahma, the supreme light, void of intellection and the sense of egoism I am Brahma, the supreme light, void of the two vital winds, known as the Prana and the Apana I am Brahma, the supreme light, void of the vital winds known as the Vyana and the Udana I am Brahma, the supreme light, void of the vital wind of Samanam

I am Brahma, the supreme light, void of old age and death I am Brahma, the supreme light, void of grief and ignorance I am Brahma, the supreme light, void of thirst and hunger I am Brahma, the supreme light, void of all modifications of sound I am Brahma, the supreme light, beyond the influence of Hiranyagarbha I am Brahma, the supreme light, void of sleep I am Brahma, the supreme light, void of the modifications of heat and light (8—13)

I am Brahma, the supreme light, void of all modifications I am Brahma, the supreme light, void of all secondary or derivative knowledge I am Brahma, the supreme light, void of the capacity of abstraction I am Brahma, the supreme light, shorn of the virtue of Sattva I am Brahma, the supreme light, void of the sense of good or evil I am Brahma, the supreme light, void of all limbs I am Brahma,

the supreme light, void of all sense of distinction I am Brahma, the supreme light, void of the state of Sushupti (perfect or dreamless sleep) I am Brahma, the supreme light, void of complete sensation I am Brahma, the supreme light, void of all transits I am Brahma, the supreme light, void of the standard of measurement, and beyond the measurable I am Brahma, the supreme light, void of measurement (reason, or discourse) and the measurer (discourser) I am Brahma, the supreme light, beyond all evidence and testimony I am Brahma, the supreme light, void of all acts of witnessing (14—20)

I am Brahma, the supreme light, void of all connection of cause and effect I am Brahma, the supreme light, void of body, senses, mind, intellect, life and egoism I am the highest Brahma, void of the states of waking, sleep, and Sushupti I am the Eternal Brahma, pure, free, liberated, perfect truth, and perpetual felicity I am Brahma, Brahma I am, the Omniscient Self-consciousness Om, Om I am Brahma, the supreme light, the grantor of salvation through the process of Samadhi (21—22)

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CHAPTER CCCLX

SAID THE FIRE GOD —A performer of religious sacrifices, ascends to the region of the gods he worships in those sacrifices By penances an ascetic attains to the region of the Virat The man who has renounced all actions and pursuits, is ultimately merged in the Supreme Brahma, whereas the man who sits loose over all things in life (Vairagi) is finally absorbed in the body of the inanimate Nature.

By means of knowledge alone, a man may attain to the state, known as the Kaivalyam The five Gatis, or ways are the cessation or renunciation of pleasure, pain, misery and non-attachment Sannyasa denotes the act of renouncing all acts or works, contemplated, or already undertaken Knowledge consists in a discrimination between true knowledge and Nescience The Supreme Brahma is the receptacle of all, and is called the Supreme God In the Vedas and in the books of Vedanta philosophy, he is invoked and hymnised by the epithet of Vishnu Those who follow the path of active religious sacrifices, undertaken for the fruition of any desired object, worship him in the course of religious sacrifices, by the name of the lord of holy rites, while those who pursue the path of renunciation, beholds him as perfect knowledge by means of the Jnana-Yoga (1—6)

O thou great sage, sounds, such as long, short, etc, are but the manifestations of the Supreme Brahma, and knowledge is the only means of attaining to him Knowledge is of two sorts, the one derived from the perusal of scriptures, the other from the contemplation of the littleness of all worldly concerns The aspect of Brahma, known as the Shavda Brahma (Brahma of speech or sound), may be attained to by perusing the scriptures (Agamas) while the Para or the Supreme Brahma only reveals himself to a man, who is wise in the knowledge of the nothingness of the world The knowledge inculcated in the Vedas, is eternal, and hence identical with the Supreme Self The texts of the Vedas are the words of God, and accordingly they should be followed and worshipped The term Bhagavana (*lit*, the lordly one, *i e.*, God), is composed of the letters, Bha, Ga, Va and Na The letter Bha, in the aforesaid term, stands as an abbreviated form of the term Bharta, (protector, leader) from the fact of His protecting and leading the universe The letter Ga in the term, has the double sense of "Creator" and "Mover" The term Bhaga means attributes, or virtues, and denotes

the six out of infinite divine attributes of all-pervadingness, strength, fame, wealth or prosperity, knowledge, and non-attachment, etc All the beings live in the body of Vishnu, which is consisted of the three factors, represented by the gods of the trinity But by usage the term Bhagavana refers to Him alone. The Being who knows fully of the birth and death of all created beings, and of their elevation or degradation after death, and finally of true knowledge and Nescience, is called the Bhagavana The term Bhagavana, signifies unbounded prosperity, infinite strength, and eternal felicity in exclusion of all that is hateful (7—14)

The yoga which Kushi-dhvaja narrated to Khandikya-Janaka, is as follows —The fruit which the tree of illusion bears, has two seeds, the one consists in holding as Self what is Self the other is the mistaken notion of holding the body and Self as identical The Self, imprisoned in a corporeal frame, and possessed of a self-conscious personality, deems the body as the true self, as one with himself, and extends such terms of personal possessives as "my" and "mine" to sons and son's sons, begotten of his own body Even the wise make such blunders, and labour under the delusion of benefiting the self by attending to the general welfare of the body The self is incarcerated, as soon as it takes a body, while the self which is the fire of knowledge leads to emancipation The sensations of pain and evil, the attributes of impiety and illusion, belong to the mind or temperament, and not to Self As fire and water, though of contrary virtues to each other, can be kept connected by means of a holding or intervening receptacle, so pain and illusion, though foreign to the nature of the Self, seem to be experienced by the latter, only through the medium of a material body O thou great sage, the sounds, such as Ka, etc, are but the results of such a combination, which causes the notion of self-conscious personality to be projected upon soul or self The self seems to partake of all

in nature all other species of its kind, and which is confined to that supreme category and can only express itself by its own name, is called the knowledge of Brahma A man, incapable of meditating upon the shapeless Self of Vishnu, which is composed of pure and supreme knowledge, should try his prentice hand in Yoga, by contemplating some imaged manifestation of that disembodied being Gradually permeated by the essence of the Supreme Being, his notion of distinction would vanish, the image would disappear, and the mind would be able to dwell on that supreme and disembodied spiritual entity Distinction is due to Ignorance only (29—32)

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CHAPTER CCCLXI

SAID THE FIRE GOD —Now I shall deal with that sort of knowledge of the one and the secondless (Advaita) Brahma, as revealed to the world by the holy sage, Bharata The said Bharata was devoted to the worship of Vasudeva, and practised Yoga in the forest of Shalagrama As ill luck would have it, the holy sage, living in the company of a deer, became fondly enamoured of him, and departing this life with the thought of his pet animal, he was born as a deer in his next re-birth. But as the memories of his preceding existence were not obliterated in his succeeding incarnation, he thought of the evils of companionship and quitted his life while deeply absorbed in Yoga With a view only to annihilate the effect of acts (Karma) in his preceding life, and not to contract fresh ones in the ensuing one, he was born as an inert person, scarcely fond of locomotion even, though internally he was a beholder of the Secondless

Brahma But the people called him the inert Bharata, none the less for that (1—3)

One day a servant of the king of Souvera, roaming about in quest a bearer for the royal palanquin, forced him to the royal camp, and engaged him to carry the regal conveyance Now Bharata did, as commanded, for the extinction of acts in his preceding life The swift legs of the other carriers acquitted themselves creditably But Bharata was slow of locomotion and so he could not keep pace with his fellow-carriers of the palanquin The king marked that he was decidedly lagging behind, and asked him as follows :—

THE KING said,—you have been carrying my palanquin Are you tired after so short a run? Certainly you ought not to have felt exhausted Do you not look stout? (4—6)

THE BRAHMANA said —I am neither stout, nor do I carry your palanquin, O lord of the world, neither do I feel tired or exhausted, nor your majesty is being actually carried by these lacqueys My legs are surely on the ground, and the legs are in their turn, soldered to the knee-joints The knee-joints are but the lower extremities of my thighs and they but enter into the trunk of my body The hands and shoulders again are supported by the trunk The palanquin thus rests on the shoulders How can it affect me? You say that you are riding this palanquin, but it is simply your body that is seated within it—your body that reflects only the effulgence of your true Self These bodies, are supposed to be our real personalities, but which are, in fact, nothing but our seeming or apparent selves, and are even so called by common convention. Then, O king, you and I and others are really carried by matters only, and never by the actual selves of men (7—10)

The body which is moving, O king, is moved by the conglomeration of attributes, which have enveloped the real Self through the workings of Karmas The attributes, O king, are the results of Karmas, accumulated through Nescience.

The self, in a human organism, is the only factor that is pure, knowing, actionless, devoid of attributes, and, hence, superior to Prakriti One and permeating through all created beings, the Self knows no variation It does not admit of growth, nor does it suffer decay Then what reason there is of your calling me stout? (11—14)

O king, as the earth, the legs, the thighs, the waist, are all connected with the belly, so this palanquin is upheld by the shoulders, and therefore it is that you carry a burden of equal weight with my alleged Self O king, the rest of the created animals fare no better in this respect. Burdens of trees, of mountains, of households, of existence on earth, etc, other than that of the palanquin, are borne day and night by all created beings As the Purusha or Self is absolutely unconnected with physical causes, how is it, O king, that I should be carrying any weight at all? This palanquin is categorically the same as the whole range of physical or material principles which we call our own bodies or selves, through a mistaken or perverted notion of egoism

The king having heard him discourse as above, asked his name by falling down at his feet, and enjoined him to withdraw his shoulder from the rod of the palanquin and entreated him to give a true account of his birth and station in life (15—19)

THE BRAHMANA said —Hear me, O king, that I am unable to say who I am I roam all over the universe for the purpose of enjoying either good or evil, begotten by virtue or impiety, and which determines the environment amidst which a Self is to take birth in its next existence (20—21)

THE KING said —O Brahman, why will it be not consistent to say that I am whom you see as existing (standing) before you O thou twice born one, it is not improper to apply the term "I" to one's own self

THE BRAHMANA said —Certainly it is not wrong, O king, to apply the term "I" to one's own self, but it is

extremely fallacious to designate that which is not Not-Self with that word As there is only one Purusha (Real or Spiritual Self) running through all animated organisms, how can you make any such distinction, as you, I, or he? O king, you and this palanquin, and these men engaged in carrying the same, together with the very world you live in, are all subject to mutability (Asat) O king, the tree that grew in the forest, gave the wood out of which this palanquin has been made, but what has become, O king, of its denomination of a tree or wood? Seeing you riding in a palanquin, no sensible man, O king, would say that you are seated on a tree, nor any one seeing you seated on a log of wood, would say, that you are riding in a palanquin The wood is a palanquin only when it undergoes certain modifications at the hand of a skilful artisan, or, in other words, only when a certain shape or structure is imparted to it by the latter O you the greatest of all sovereigns, then look out for the palanquin only in the distinctive structure or frame (22—28)

"Male, female, cow, horse, elephant, bird, tree, are but the names of organisms, which are but the results of Karma. The tongue, with the help of the lips, the teeth and the palate, utters the word "I" But the "I" or Self does not lie in those organs, as they are but organs or arrangements for articulating speech What reasons there are for supposing that I am identical with speech? Still it is equally wrong, and falacious to say that speech is not me O king, as the Purusha is different from the body possessed of head, arms, etc, it is not reasonable to call any part of it as Self O thou the greatest of the rulers of earth, discrimination is possible only when you assume the existence of two entities such as the Self and some thing other than the Self In fact, it is one and the same Self, that reveals himself both in the mobile and the immobile, such as trees, animals, human beings, etc, the only barrier being that of the body which is the effect of Karma.

You are a king in relation to your liege subjects, a son to your father, an antagonist to your enemy, a husband to your queen, a father to your children, but who among these is your real Self? Are you the head? Do not the head and the belly belong to you? Are you the resultant of the harmonious working of the different members and organs of your body? Are you not something other than that? O king, think but gravely who you are, and try to detect your real self. Having heard these words, the king thus addressed the twice born anchorite who was an incarnation of the god Hari" (29—38)

THE KING said —"O thou twice-born one, once I endeavoured to ascertain from the holy Kapila, that which is beneficial to a man of the world I know you to be an incarnation of that holy sage For my sake illumine the world on the subject Let loose upon the beach of the world that surf of the ocean of knowledge that would cast only the beneficial upon it"

THE BRAHMANA said —O king, why do you repeatedly enquire about that which is only beneficial and not the highest good (Paramartha) in itself O thou lord of the earth, hundreds of things which are opposed to the true summum bonum of life, may prove beneficial to a mind worldly disposed O thou lord of men, men there are who worship the gods for the boons of wealth, property, sons, kingdoms, etc But what benefit do they actually derive from such things that are fraught with evil and are alike transitory in their character? The wise hold the communion with the Supreme Being as the only good. Such an union does not involve the performance of religious sacrifices, nor is rewarded with the boon of wealth and articles of enjoyment In the union of the self with the Supreme Self, the latter is the only entity sought for. The Supreme Self who is one, all pervading, without any modifications, pure, void of all attributes, superior to nature, and shorn of birth, growth, etc., knows no

decay, is inherent in all, is the highest knowledge, is unaffected by virtues and species, and is the lord of all" (39—44)

"O thou twice born one, hear me narrate to you the discourse between Nidhagha and Ribhu Ribhu was the son of Brahma and was wise in the wisdom of the Supreme Being The son of Pulasta was his disciple Nidhagha acquired knowledge from the latter and lived in the town of Vaipura, Ribhu, walking along the banks of Devika, thought of his pupil Nidhagha At the lapse of a thousand years of celestial cycle, Ribhu went to pay a visit to Nidhagha He found Nidhagha enjoying rest after his mid-day meal After the performance of the Vaishva-Deva sacrifice, he asked his preceptor the following questions —Has your appetite been satisfied? Those who give satisfaction to the created beings, live in the region of eternity"

RIBHU said —"O Brahmana, he who feels hungry, is satisfied after a meal I never feel hungry Why do you ask me at all about the appeasing of hunger? O thou twice-born one, thirst and hunger are the virtues of the body, and as such cannot affect me (my self), and so in answer to your query I can only say that happiness and satisfaction are natural to my self I am the Purusha, the only subjective Reality, all pervading and lying inherent in all like the universal expanse of ether, and accordingly I am the ever-wakened self. How could I be restricted to such finite hankerings? I neither go nor come, nor am I like sky the confined to a particular place You and I are virtually the one and the same entity, and there is no other entity beside myself As a house built of clay is strengthened by a plaster of earth, so this body, earthly in its essence, is held fast by atoms of material substance I am called Ribhu, and stand in the relation of a preceptor to you through teaching I have come here, and shall depart from this place, as soon as the highest good will be evoked in you Learn that there are no two things in the universe, and all distinctive notion is but illusion

This universe, O son, is but the manifestation of the self of Vasudeva" Ribhu again visited Nidhagha after the lapse of a thousand years, and found him staying at the precincts of that town, and asked him, "why are you passing your time in solitude, O son ?" (48—55)"

NIDHAGHA said —"O Brahmana, there is a rumour afloat that the king would ride in the streets of this town to-day, and personally inspect the condition of its people I am loitering here only to have a look at the king" Ribhu said —Who is the king, O son, and who are his subject-people? Tell me all about these things, O thou best of the Brahmanas, as you are conversant with these matters" Nidhagha said —"The animal mad with the exuberance of youth and a plethora of youthful vigour, and which obstructs our vision like the sable peak of a mountain, is the royal elephant, and the person who is seated on its back, is the king Then Ribhu again asked him, O son, where is the king, and where is the elephant? Go down on all fours, O my son, and let me ride on your back Now I am the king and you are the elephant As there is no difference between you and me, so the king and his elephant are virtually one"

"Then Nidhagha, having made obeisance to his preceptor, said, O lord, you have imparted to me the knowledge of the one and the secondless Brahma Ribhu replied, you have come into the world, O son, for the acquisition of that knowledge, and I have led you to the highest good, the one without a parallel" (56—62)

THE BRAHMANA (Bharata) said —"Nidhagha, in his turn, became a devotee of the Brahma without a second All his notion of distinction vanished, and he witnessed in his self, the whole of the universe as one and whole without the distinctive categories of name, body and species He became an emancipated being, and your self, O king, shall be similarly liberated from the trammels of life. You and I, and all other things are Vishnu who runs through all As

the colours, yellow, blue, etc, of the sky, are unreal and illusory, so the appearance of the created beings as distinct and separate entities, is due to Nescience"

SAID THE FIRE GOD —The king heard the discourse of Bharata, and became a liberated Self Meditate upon the Self of the Supreme Brahma A knowledge of that absolute entity is the woodfire that burns towns the forest of Nescience (63—66)

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CHAPTER CCCLXII

SAID THE FIRE-GOD —Now I shall give you a synopsis of the Geeta, as narrated by Krishna to Arjuna and also of a metaphysical treatise of that name discovered by the God of Death

THE GOD said —The birth less Self, whether imprisoned in an organic frame or not or whether staying therein or quitting it, cannot be a subject of mourning The Self is above all death and disease, and cannot be cut or cleft through Therefore renounce grief The subjects meditated upon by the self, keep him a sort of occult company From company is originated lust or desire From desire emanates anger From anger germinates ignorance From ignorance proceeds loss of memory From loss of memory originates Death Evil is the result of evil company, while a company of the good leads to the annihlation of desires and the liberation of the self A man who has destroyed his desires, and is absorbed in the contemplation of the self, is called a Sthira-Prajna (a man of undeviating mind). A man, who has practised self-control, sees that to be night or Nesceince which common people hold as life and waking,

and calls that day or life which commonly passes by the denomination of Night or Death (1—6)

The doings of a man who is contented in the thought of his own self, and does not concern himself with any thing that properly belongs to Non-self, are as unscrutinable as those of a god O thou possessed of mighty arms, for such a man there is no duty, no act which, undone, leaves him in the rank of the weak or the defective Possessed of true knowledge, he sees that attributes belong to the attributes alone and not to the self, and accordingly does not participate in their works By the help of this internal light he baffles all temptations that lure others to destruction. O Arjuna, it is the fire of true knowledge that reduces all acts to ashes As the petal of a lotus flower is not drenched by the water it rests upon, so the effects of acts or deeds cannot implicate a man in their sinful effects, who rest them in the supreme Brahma, and do them only under the notion of being actuated by that supreme Entity Equitable to all, such a Yogin finds the universe in his own self and his own self in the universe (7—11)

O my darling, the man who is vanquished in his attempts at practising Yoga, is incarnated after death in the family of the good and the prosperous He who does what is good and blissful, can never meet with any discomfiture in life. This Nescience which is a necessary category in My universal self, baffles even the scrutiny of the most illumined beings, and only those who will attain to me, shall be able to cross this illusion of attributes (12—13).

O thou best of the race of Bharata, the miserable, the truth-seeking, the solicitors of wealth, and the wise, are the four classes of men who worship Me in life. The wise behold Me by holding a spiritual communion with My own eternal self Brahma is supreme or perfect knowledge, and Nature is spiritual in her essence The knowledge or consciousness, which takes cognisance of the external world

and sensations begotten by it, is originated by Karma The knowledge or consciousness which is restricted to the world and its objects, is finite or limited, while the knowledge or consciousness of the self, is spiritual and infinite O thou best of the embodied beings, I am inherent in the religious sacrifices performed by men of Karma-Yoga He who departs this life, meditating upon My eternal self, is undoubtedly assimilated in my essence A man gets that after demise which he meditates upon at the time of death The man who having concentrated his self on an occult point situate between the eye-brows, departs this life with the sacred OM rolling on his tongue, is merged in My supreme soul after death (14—18)

All things and beings, from the invisible atom to the creator of the worlds, are but the attributes of My universal energy Those who are prosperous and possessed of mighty prowess in life, are but the parts and parcels of My infinite energy He who beholds the universe as reflection of My own self, is emancipated from the bonds of re-births

The human body is called the Kshetra (*lit*, the field of consciousness), and he who possesses this knowledge is called a Kshetrajna The knowldge which a Kshetrajna derives from the Kshetra, carries my sanction as true knowledge When composed of primary material principles, sense of egoism, the invisible process of intellection, the ten senses, the five objects of sense-perception, will, desire, envy, pleasure, pain, the concourse of sensations and their mutual antagonism and comprehension, etc., it is called the qualified Kshetra.

Absence of pride and vanity, cessation of hostile propensities, forbearance, straightforwardness, simplicity, veneration foi one's preceptor, purity, fortitude, control of the senses, non-attachment to objects of the senses, indifference to the concerns of life, annihilation of egotistic feelings, spirit

of finding fault with the body as subject to birth, death, old age, decay, disease and pain, non-attachment to one's sons, wives and domestic affairs, equanimity that cannot be disturbed by the happening of favourable or unfavourable events, unflinching devotion to My self, resorting to places of solitude, aversion to company, cultivation of spiritual knowledge, perception of the fundamental truth, are but the components of right perception or knowledge, while things other than the preceding ones, are included in Nescience (19—27)

Now I shall narrate to you that, a knowledge whereof leads to the emancipation of one's true self The supreme Brahma is without a beginning He is identical with the quality of Sattva His hands and feet extend all over the universe His eyes and head are distributed all over the infinite space His ears are everywhere, and he stands enveloping all He is devoid of all sense organs, yet he is the master of their functions Though unconnected, he supports all, though shorn of all attributes, he enjoys every one of them He moves though immobile He is both in and out of animal organisms He is both near and remote, and invisible through his extremely subtile essence Though indivisible in reality, he stands divided among creatures He is both the progenitor and destroyer of all created matter He is the lord of all, and the only thing to be known. He is the light of the luminous bodies and the culminating point of darkness with the excess of his spiritual effulgence He is knowledge, knowable, and an entity that can be comprehended by knowledge alone, and as such resides in the hearts of all Some behold him reflected in their selves in the course of a spiritual meditation, some there are who see him only with their soul or pyschic light. Some know him with the aid of Sankhya Yoga Some attain to him by performing religious sacrifices (Karma Yoga) Others comprehend Him not, but worship him hearing of Him from

others Even men of the latter type can cross the Ocean of Death, through their faith in the words of the Scriptures (28—35)

Knowledge originates from the quality of Sattva, Greed from Rajas, Nescience, and wrong notions from Tamas This is the path of attributes or qualities, and he who walks in this path, attains to Brahma He who is similarly disposed to friends and foes, and is alike insensible to honour and dishonour, is said to be devoid of the three fundamental qualities The tree of knowledge is the eternal Ashvattha, that branches out of its root in the heavens and grows with its head or top hung down The Vedic metres or chhandas are its leaves He who knows this mystic tree of knowledge and harmony, knows it alone Roads from this life lead to two superhuman regions or Sargas, the one is called divine, the other is demonic Forbearance, long sufferingness, etc, are the attributes of the divine region, while impiety, impurity, etc, are the characteristics of the other Lust, anger and greed lead to hell, and therefore a man should shun these three vicious propensities in life The practice of penances and charities and the performance of religious sacrifices originate from the quality of Sattva, and a diet of boiled rice, characterised by that quality, increases one's strength, virtue, health and duration of life A course of food, consisting of boiled rice which is strong, and has the specific quality of generating abnormal heat in the body, is called the Rajasam and begets pain and grief in the partaker thereof A course of boiled rice, which is dry, sordid, and emits a fetid smell, or which has been partaken of by another, is called the Tamasam (36—42)

A religious sacrifice which is undertaken without any interested motive, is called the Sattvika, whereas that which is performed for the fruition of any particular object, is called the Rajasika A sacrifice performed out of a spirit of bravado, is called the Tamasika Annihilation of all

killing propensities, worship of the gods performed with Mantras and according to regulated procedure and practice of penances, are called bodily Tapas Speaking of words that are absolutely true, and that do not cause any grief to others, together with recitation of the Vedic verses and Mantras, are called the oral Tapasya Subjugation of the senses, observance of a vow of silence, and purification of one's own mind, constitute what is called the mental Tapasya A Tapas of the Sattvika type is practised without any interested motive, while a Tapas of the Rajasa class, is practised for the realisation of a definite object A Tapas, which is practised with the view of inflicting injury on others, is called the Tamasa (43—47)

Om Tat (that) Sat (eternal), are the three denominations of Brahma Deeds, such as doling out of charities, performance of religious sacrifices, etc, grant both earthly prosperity and the final liberation of one's self The effects of acts may be grouped under three leads, such as the good, the evil, and the mixed Those who have not practised renunciation, are not shorn of the necessity of assuming a subtile shape after death for enjoying the fruits of their works in life, while those who have practised such renunciation, do not stand under such an obligation All human acts, whether of the Tamasa, Rajasa, or Sattvika class, originate from one of such five causes, as contact with other persons' acts, ignorance, pain, fear, and non-desire The subject (karta) the instruments (such as the senses), the three stages of motion or attempt, and the receptacle of the act, are the four usual factors involved in an act, the fifth element being the spiritual or the providential one The knowledge of oneness of all things, is called the Sattvika The knowledge which demonstrates the separateness of things, is called the Rajasika, while false or wrong knowledge is called the Tamasika A Sattvika act, is an act done without a motive. A Rajasika act is an act

done with an object A Tamasa act is an act done through ignorance or illusion A doer of the Sattvika class is not affected by the success or failure of his undertaking like a Rajasika subject, while a Tamasika actor or doer, is marked by laziness and craft Equanimity belongs to the quality of Sattva, Sensations of pleasure or pain to the Rajas, while grief, etc, belong to the Tamas A Sattvika act is marked by happiness throughout its continuance A Rajasika act is crowned with happiness at the end, while a Tamasika act is attended with pain both at the outset and the conclusion Therefore a man should worship the god Vishnu with his own good deeds, and success would attend his undertaking The man who knows that the whole of the phenomenal universe, from the minutest atom to the mightiest Brahma, is but the reflection of the eternal essence of Vishnu, is the only true devotee of the god, and is blest with success in connection with his penances, etc, (48—58)

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CHAPTER CCCLXIII

SAID THE FIRE GOD —Now I shall give you a summary of the Yama-Geeta, as related to Nachiketa He who reads this Geeta, or hears it recited by another, is blest with earthly prosperity, and liberation of self after death.

YAMA said —A man, not even certain of his brief lease of life, desires for the possession of seats, beds, carriages, clothes, houses, etc, as if he is an immortal being What more wonder can there be? The holy Kapila sang of yore, that the power of beholding one's own self, is a higher

privilege in a man than the capability of gratifying his senses at will The holy sage Panchasikha, inculcated the truth that equal conduct to all, equal estimate as regards all things at all places, annihilation of all desires, renunciation of all company, are the highest good in human life A true knowledge of the miseries of birth, youth and old age, is the highest good in life, according to the doctrines of Ganga-Vishnu According to Janaka, the summum bonum of life consists in guarding against the recrudescence of the three-fold evil, known as the Adhyatmika, etc According to Brahma, highest happiness consists in perceiving the oneness of the Supreme self, though simultaneously manifest in different individuals According to Jaigishavva, the highest good consists in discharging one's duties according to the directions of either of the Saman, Rik, or Yajur, as laid down for the spiritual clanship he belongs to According to Devala, the highest felicity is incidental to destruction of one's all acts or propensities According to Sanaka the knowledge which proceeds out of one's renunciation of all desires, leads one to Brahma, or the highest good (1—10)

Karnapura lays down that of the two modes of operation and non activity, the latter should be deemed as identical with Hari, the Supreme Self O thou best of beings, the knowledge which is restricted to the Purusha, does not perceive any separate or discontinuous existence in the universe, and beholds the oneness of the Supreme Soul By dint of Tapas a man may acquire theistic tendencies, perfect knowledge, good luck, personal beauty, or anything he sets his mind upon There is nothing superior to Vishnu as an object of contemplation, and there is no higher penance than the vow of fasting There is no boon which can equal the bliss of a sound health, and there is no river equal in sanctity to the Ganges

A man can have no better friend than Vishnu, the adored one in the universe The god Hari, is both the inside of a

man, and lies at his outside also He is both in the front and the back, and at the extremeties of all senses and in all minds and all organisms The man who departs this life contemplating the omnipresence of Hari, is assimilated in his divine essence after death (11—16)

The god Vishnu is situated in the hearts of all, in the shape of god, or of Supreme Brahma Some invoke his presence in his capacity of the lord of sacrifices Some invoke him as Hari, some as Hara, some as Brahma, some as Indra, some as eternal time, some as the sun, and some as the moon All created beings from the smallest protozoon to the mightiest creator of worlds, are but the manifestations of that Supreme Self He who has once attained to Vishnu, never reverts to life A man may acquire such a state either by such great gifts, as gifts of gold, etc, or by ablutions in sacred pools, or by means of meditations, or by hearing of sacred texts (17—21)

The self is the king in the chariot of the body Intellect is the driver or the charioteer, the mind is the rein, the senses are the horses and their objects are the whips The self in conjunction with the mind and the senses, is the enjoyer He who is not wise, thinks only of the objects of sense-gratification, and thus fails to attain to the Supreme Divinity of Vishnu, and reverts to life and its miseries He, who is truly wise, constantly meditates upon that Supreme Being, and is elevated to a state from which there is no retrogression into life The man who employs his intellect as his charioteer and places the reigns of mind in his hand, travels to the end of his journey and gets into the region of the supreme essence of Vishnu (22—26)

Desires are higher than their respective organs of gratification, the mind is higher than the desires Intellect is higher than the mind Self is higher than the intellect The Mahat is greater than the Self (Jivatma) The latent or potential energy (Avyakta) is greater than the phenomenal

Mahat, and Purusha or Brahma is the highest of them all There is nothing greater than the Brahma He is the culminating point of all perfection This hidden Self or Brahma (Gudatma) reveals himself in all created beings Men of perfect vision, beholds him with their spiritual eyes, and the Supreme Self in its turn, fills the mind of the seer with perfect peace and perfect knowledge The man who is cognisant of the communion between his Self and his Supreme Proto type, is sure to be merged in Brahma by means of Yama, etc The practices which lead to a knowledge of the Brahma are annihilation of all killing propensities, truthfulness, non-stealing, celibacy, refraining from receiving all alms, self-control, regimen of conduct, practice of Asanas, reading of the Vedas, practice of Panayama, control of the vital winds, abstraction of mind from the external world, Dhyanam and Dharana As the space or sky enclosed within the cavity of a pitcher, lapses into the universal sky after the destruction of the pitcher, so the Self or the Jivatman liberated from the fetters of life, is merged in the Supreme Brahma. The Jiva (animated personality) deems himself Brahma only through knowledge A liberated Jivatman experiences the fact of its immunity from death and decay.

SAID THE FIRE GOD —O Vashistha, I have finished narrating the Yama Geeta, a perusal whereof grants prosperity and liberation from life (27—37).

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CHAPTER CCCLXIV.



SAID THE FIRE GOD —I have finished narrating to you the Agni Puranam, which is but a manifestation of the Supreme. Both the Para and the Apara kinds of knowledge

have been dealt with in the present work The first includes such matters as a description of the contents of the Rik, the Yajur, the Saman and the Atharvan, Prosody, laws of pronunciation, the Grammar, the Lexicon, the Astronomy, the Dharma Shastras, the philosophies, such as the Mimansa, Nyaya, etc, the science of medicine, the science of war and archery, the science of music, painting, sculpture, etc The second group embraces doctrines of the Vedanta philosophy, and the knowledge that leads to Brahma (1—4)

Kali never approaches a man whose mind is filled with the thought of the universal Vishnu, even though he refrains from the performance of such religious rites, as the offering of annual obsequious cakes to his departed manes The man who meditates upon the divine self of Krishna is incapable of sin By contemplating the divine nature of Krishna, a man otherwise addicted to sin, is liberated from the trammels of life A speech which treats of Krishna, a contemplation which embraces Krishna as its subject, an act which consists in serving his divine purpose, are the true speech, contemplation and act He is not a father that does not impart the knowledge of Brahma to his son He is not a preceptor who fails to fill his disciple with this knowledge. O thou twice-born one, sons, wives, friends and riches are all available in this life, but rare is that instruction which leads one to Brahma Of what avail to a man is his wife or son? Such an instruction is his only friend that makes him an emancipated being Beings who depart this life, usually go by the two paths after death The one, called the divine (Daivi), is open only to the devotees of Vishnu, the other is called the demonic, or the course reserved for the sinners (6—12).

The present Puranam, is the most blessed and the holiest of the holies among its sister compositions Disturbances fly from the house in which it is kept transcribed What is the good of performing sacrifices, or of resorting to in-

accessible sacred pools and shrines, when the merit of perusing the present work excels those of the aforesaid acts? The merit of hearing even a single Sloka of the present Puranam, exceeds the merit of making gifts of Prasta measures of sesamum, and a Masha weight of gold, every day A perusal of it is more meritorious than making a gift of cows Even the very inclination of hearing it, absolves a man of all sin, committed in the course of day and night The merit of perusing the present Puranam is the same as that of making gifts of a hundred Kapila cows at the shrine, known as the old Pushkara O Vashishta, the man who devoutly hears it even recited by another, is absolved of all sins (13—20)

Miscarriages of fetus, and premature births never take place in the house where a copy of the present Puranam is kept Thieves and burglars never intrude upon its precincts A Brahmana, devoutly listening it recited, becomes conversant with Vedic knowledge, a Kshatriya becomes the lord of the world, a Vaishya becomes fabulously wealthy, and a Shudra becomes strong in limbs and muscles Physical, political or internal disturbances never affect the household in which this Puranam is kept The man who hears it recited in the forepart of winter, and worships it with flowers, perfumes, and sweetmeats, acquires the merit of performing an Agni-Sthoma sacrifice, while in winter, in spring, in summer, or in the rains, its merit respectively equals those of a Pundarika, Ashvamedha, Vajapeya and a Rajasuya sacrifice He who devoutly recites it before the god Hari, and worships it with the essential articles of a Puja, enjoys all creature comforts in life, and becomes an emancipated being after death O Vashishta, you shall disclose this Puranam dealing with two sorts of knowledge to the pious and the devout (21—31)

VASHISHTA said —O Vyasa, you have narrated to me, this Agni Puranam, dealing with the two sorts of knowledge

The man who reads it, or hears it recited or makes a copy of its contents, or gets them transcribed by another, becomes an emancipated being Therefore the present Puranam, O Vyasa, should be discussed with such holy sages as Shuka, etc, or such others as are eager to hear it The present Puranam, read, recited, or meditated upon, leads to the liberation of self Obeisance to Agni, who has narrated this Puranam (32—38)

VYASA said —O Suta, Vashishta sang of yore, the Puranam which I have just recited to you The Supreme Self consists of two sorts of knowledge, Para and Apara It is specially the favoured ones that can assume the fiery shape of Brahma Those who meditate upon the teachings of the present Puranam, attain to Hari, the Suprema Brahma, by that means, a sonless man, is sure to be blest with a son, a student with the boon of profound erudition, a poor man with wealth and good fortune, while those who want liberation of their selves, would have it by a mere contemplation of its contents Let a man keep it transcribed in his room, and he will be rich and prosperous in life O Suta, hear it dropping from the lips of Shuka and Paila, and you shall be a free and emancipated being Narrate this Puranam, O Suta, to those who are pious and devout and to your own disciples (39—43)

SUTA said —By the favour of Vyasa I have fondly heard the present Puranam recited within the holy shades of the forest of Naimisha The Agni Puranam, is but a manifestation of the Supreme Brahma You and Sanaka and other holy sages who dwell in this sacred forest, are unanimous in your opinion, that the Agni Puranam as narrated by the God of Fire, and dealing with the two branches of knowledge, is quite in harmony with the teachings of the Vedas Nothing can be richer in substance than the Agni Puranam. Considered as a literary composition there is no work that can vie with its excellence It is the

best of the Scriptures, the best of the Smritis, the best of knowledge, the best of philosophies, the best of the Vedanta compositions, and deals with the best means of working out one's own salvation It deals with matters which have been fully set out in the contents Out of its hundred million shlokas sung by the gods in heaven, only fifteen thousand have been disclosed in earth for the benefit of mankind It has been abridged by the god of Fire for the good of the human race. O you Shounaka, O you holy sages, know all to be Brahma The present Puranam is permeated with the essence of that Supreme Self in all its lines, and accordingly it should be read, or heard, or sung as convenient The reader of this Puranam should be worshipped with clothes and ornaments, etc, at the end of his recitation, and the Brahmanas should be treated to a sumptuous repast Such a man is sure to ascend to the spotless heaven after death Even he who contributes towards the cost of purchasing the binding chord, or leaflets, etc, of this book, is sure to be made much of in the region of Brahma Disturbances fly from his presence and he becomes an emancipated being at the close of a happy and prosperous earthly career Therefore contemplate you this Agni Puranam, which is a manifestation of the Supreme God Suta was worshipped by the holy sages for his trouble in reading out this Puranam to them, and the rest of the sages such as Shounaka, etc, attained to Hari (44—71)

THE END